



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

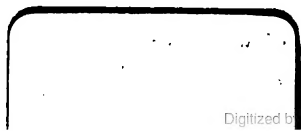
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



THE
EVANGELICAL REPOSITORY:

A QUARTERLY MAGAZINE

OF

THEOLOGICAL LITERATURE.

SIXTH SERIES.

VOL. III.



GLASGOW:
THOMAS D. MORISON, 8 BATH STREET.
LONDON: HODDER & STOUGHTON, 27 PATERNOSTER ROW..
1877.

CONTENTS.

No. 9.

	PAGE
From Glasgow to Missouri and Back. No. 9,	1
No Miracles, no Christ,	21
Reminiscences of Byegone Days,	33
Immortality in the Light of Nature,	39
Eden : its Garden and Rivers,	48
How Evil Came, How to Escape from it, and Who May,	59
Union with the Congregationalists,	66
Notices of Books,	70

No. 10.

Immortality in the Light of Nature,	81
Science and Religion,	88
The Greatest of all the Sciences,	98
The Pure in Heart,	103
How there came to be an E. U. Church in Eyemouth,	110
How there came to be an E. U. Church in Shapinsay,	114
Lost Power,	118
From Glasgow to Missouri and Back. No. 10,	124
Genesis ii, 4-7 : an Exposition,	140
Turkey and Prophecy,	149
Notices of Books,	156

No. 11.

	PAGE
From Glasgow to Missouri and Back. No. 11,	161
The Prize of our High Calling,	180
Pelagius and Pelagianism,	189
The Rev. David Macrae and the <i>Confession of Faith</i> ,	199
The Knowledge of God in relation to the Future,	205
Reminiscences of a Busy Life—the London Press,	219
The Extent of the Atonement of Christ,	225
Notices of Books,	235

No. 12.

From Glasgow to Missouri and Back. No. 12,	241
Man Responsible for his Character,	256
The Knowledge of God in Relation to the Future,	260
Memoirs of Rev. Charles G. Finney,	274
Sir William Hamilton's Philosophy of the Conditioned,	289
Reminiscences of Bygone Days,	296
Notices of Books,	297
Title, Index, and Contents of Vol. III,	313

No party or parties, besides the Editor and his contributors, are responsible for the sentiments expressed in the *Evangelical Repository*. The Contributors, besides, are responsible only for their own articles; and the Editor is not to be regarded as endorsing every detail of sentiment expressed by the Contributors. The Editor holds himself responsible for all articles which have no names or initials subscribed.

THE
EVANGELICAL REPOSITORY.
SIXTH SERIES.

No. IX.—SEPTEMBER, 1876.

FROM GLASGOW TO MISSOURI AND BACK. No. 9.

CHAPTER XX.

CHICAGO.

UNFORTUNATELY Dr. Morison and myself had only one full day to spend in Chicago, or rather as much of a day as was available between breakfast time and six o'clock in the evening. We had hurried north with the view of escaping from the heat of summer as experienced throughout the States of the great American continent, and had determined, with this view, instead of proceeding to Detroit by railway (an easy journey of less than 300 miles), to sail by the steamer which left Chicago on Wednesday evening at six o'clock, and which, proceeding northwards to the head of Lake Michigan, would pass through the Straits of Mackinaw, and then down Lake Huron, reaching Detroit on Saturday night. On making inquiry at the bar of the Commercial Hotel, on Wednesday morning, we found that the steam vessel "Japan" was advertised to sail on the evening of that day, and, consequently, we concluded that our stay in Chicago must needs be brief, and that if we wished to get a kind of bird's-eye view of the great capital of the north-west, we would require to be as expeditious as possible. It was well for us that our friends, Rev. Mr. and Mrs. Melville, had come round by Chicago on their way home from the General Assembly to Western Pennsylvania; for their nephew, Mr. Robertson, to whom they introduced us, being engaged in business there, was able to conduct us at once to visit the objects of the greatest interest. Mr.

Robertson proposed that, in the first place, we should repair to Lincoln Park, on the shore of the Lake, both because it was in itself one of the principal sights in the city, and also because we would, on our way, get a good idea of the whole north quarter of Chicago, in which it was situated. And here, the very expression "north quarter" or "northern division," compels me to give my readers some general idea of the topography of the place. Every one knows that this great city is built close upon the shore of Lake Michigan, on its western side, and near its southern end. But the Chicago River, as it is called, which enters the lake just about the centre of the shore line, flows through the whole city in two circuitous branches. It is along this river, as I mentioned in last chapter, that the unceasing fleet of merchantmen proceeds, which connects the commerce of the St. Lawrence with that of the Caribbean Sea. But, inasmuch as the two branches of this river, bearing on their bosoms all kinds of steam boats, canal boats, ships, barges, and timber rafts, flow through the busiest part of Chicago, in a kind of circular sweep, from end to end of it, wherever you go, throughout the city, you are always coming into contact with this ubiquitous stream, and are always being arrested in your course. For in almost every street there is a bridge required; and this bridge must needs be a draw-bridge, since every now and then ships require to pass through. Thus, from morning to night there is an unceasing competition, in all the principal thoroughfares, between the ships and the citizens—the ships wishing the bridges to get out of the road, that they may get through, and the citizens wishing the ships to get out of the road, that they may pass over the bridges. It would not do for the citizens to get angry at the ships, for what would they be without their commerce? Nor would it do for the ships to get angry at the citizens, for how could they get their freights of timber or of grain unless these eager, anxious men went every day to their offices, and toiled among their books? The result is a kind of compromise between the street and the river, according to which the bridge is down the one ten minutes for the people, and up the next ten minutes for the vessels. That my readers may be able to understand the peculiar scene which is witnessed several times every hour, and in all parts of this great lake city, I must explain that the bridges are constructed in the following manner:—They are, of course, of wood, and are swung on a pivot, which is securely fastened in the middle of the stream. For the ten minutes during which the street reigns supreme, the bridge spans the river from side to side, and fits in so nicely that you would never suspect it to be moveable, if

uninitiated in the secrets of Chicago. But, lo! the landsman's ten minutes are up; and a whole line of vessels, of all sorts and sizes, stands clamorous for admission through the wooden gates. The signal is given; the great bridge begins to swing on its pivot, the one end moving up the stream, and the other end moving down. Now it has reached the end of its tether, and remains fixed—a long wooden line, in the centre of the river, and allowing free course for the ships to pass up or down, on either side. Luckless was the wayfaring man who had rashly set his foot on the bridge just before it began to move, and who has not had time to reach the other side before the connection was cut with the shore; for he is made a pilloried prisoner for the next ten minutes, and is compelled to occupy an airy standpoint in mid-stream, very frequently tantalized by the laughter both of the sailors and the citizens on either side. I must confess that I cut this ridiculous figure myself, on this the only day which I spent in Chicago; and that the reason why I am able to describe the scene so well, is that the pontal penance which I paid impressed it indelibly on my recollection. But, see! the statutory ten minutes have again transpired; the dominion of the river has once more ended, and that of the road is about to begin. What a crowd of foot passengers waits to get across! And what a long line of carriages, cabs, and carts forthwith passes along the bridge whenever it spans the water. It was a phenomenon, the like of which I had never seen in any eastern or western city I had ever visited; and it struck me that the citizens of Chicago must needs be put to a great deal of daily inconvenience by that continual interruption to their street traffic. I observed foot passengers running at full speed, to be in time before the bridge swung round, and cabmen, too, hurrying forward their vehicles, but doomed to disappointment and delay till the way would be clear again. I was not surprised to learn that the city corporation had determined to tunnel below the river at all these points of transit, and thus dispense with the bridges. Indeed, two or three of these tunnels have already been constructed; and, if I mistake not, the lumbering vehicle in which we drove from the St. Louis Railway to the Commercial Hotel, at some point of its progress, passed through one of them. Without doubt, when the tunnel programme is all executed, the hitherto oft-detained citizens of Chicago must heave a sigh of relief, and be disposed to vote a civic statue in honour of the civil engineer who planned the sub-aqueous and subterranean paths.

While we are being conveyed in the tramway car along one of the principal thoroughfares of the northern division of the

city, let us look around, and endeavour to form some estimate of the size and wonderful progress of this great mercantile emporium. Its present population, municipal and suburban, is computed at 500,000. Yet, in 1830, Chicago consisted of twelve houses and three adjacent residences. In 1843 its population had increased to 7,580; in 1855, to 80,023; in 1865 (within the municipality proper), to 178,539. Its chief articles of commerce are grain and timber—the latter being called “lumber,” as I have already remarked, all over the American continent; and the statistics of these imports and exports are truly astounding. I say imports and exports, because there is, perhaps, no commercial city in the world that is so completely a mere mart of transit—that is, of receipt and transmission—as Chicago. From its peculiar position, both as a railway and lake centre, the grain and the timber of the north-west are continually being poured into it, but only to be sent eastward, either to the American seaboard, or to Europe; while, as already explained, Canadian shipments are constantly arriving for the Southern States, per the Mississippi canal, or *vice versâ*. In 1872 the grain receipts in Chicago were actually 89,000,000 bushels; while in 1869 there were received 1,183,659,283 feet of lumber, besides 900,000,000 pieces of laths and shingles.

But perhaps the most remarkable fact of all, as proving the energy and prosperity of Chicago, is the rapidity with which it sprung, phoenix-like, from the ashes of the great conflagration of October, 1871. By that dread calamity a total area of nearly three and a half square miles, including streets, was consumed. The number of buildings destroyed was 17,450, and the number of persons rendered homeless was 98,500. Yet, when we visited the place, in the month of June, 1874, no traces of the fire were visible; the warehouses and hotels had been built on a grander scale than ever; the rate of progress in the population had not been sensibly retarded; nay, it appeared as if the fires through which she had passed, like the fires of affliction in which the Christian is purified, had only enabled rejuvenescent Chicago to start, from a fresh and more secure basis, on a more glorious career than ever. As we drove along this northern division of the city, with its rectangular streets and squares, the only house that remained of what may be called the old dispensation, in that quarter, was pointed out to us. It alone of all its fellows had escaped burning. It looked like the solitary soldier that had survived a battle, or the solitary sailor who had survived the shipwreck. Carefully will it be preserved in time to come as an interesting relic, in that district, of the Chicago that had been.

When we reached Lincoln Park, we found that it was well worthy of this great city, for whose inhabitants it, as yet, forms the principal promenade. Four miles of drives have already been laid out within its inclosures; while artificial hills, and miniature lakes, and shady walks, together with the expanse of Lake Michigan in front, make up a *tout ensemble* which must often delight the wearied thousands who, especially on a Saturday afternoon, repair thither to hear the band play, and enjoy the panoramic view. We pursued our walk to the shore of the lake, where Mr. Robertson drew our attention to specimens of the dreaded Colorado beetle, which had lately appeared in the neighbourhood of the city, nobody could tell how. The insects seemed to be a little larger than the common fly, and were crawling in great numbers on the sandy shore of the lake. It was of this enemy that Sir Wilfrid Lawson humorously remarked, in one of his speeches on the retrenchment of the war expenditure, that the only invaders of whom we required to stand in dread were the Pope and the Colorado beetle. The former he could leave to the trenchant exposure of Mr. Gladstone's pamphlets, while a Conservative government would surely take arms against the insect which menaced so seriously the agricultural interests of England!

Lincoln Park is almost worthy of the name of a zoological garden; for the specimens which we saw, at one point of it, of bears, wolves, buffalos, llamas, and eagles, were highly respectable. We were told, while looking at the South American llama, that "he will spit poison in the face of his oppressor if burdened too much." Let that fact in natural history be a warning to all oppressors, especially to the oppressors of men, and of women too. Lamb-like the latter are, in one sense; but llama-like they often are in another. This reference to the ladies reminds me that a student of theology was walking in the park when we entered it, who asked leave to accompany our party. He informed me that he was an undergraduate of Hillsdale College, between Chicago and Detroit. Becoming confidential, as we walked along, he informed me that he had come to Chicago to visit a young lady who was a particular friend of his, and that, indeed, he was just putting off time in the park for a little, till it would be a proper hour to call. And when we reached the outside of the park, the student of theology left us, and, going up to the door of a respectable house, ventured to ring the bell. Doubtless his heart vibrated more wildly than the tongue of the instrument which he had agitated. It was "the old, old story." Visions of that Chicago loved one had doubtless haunted the room in Hillsdale

College, where the student had sat from term to term ; and if, on the one hand, these day dreams might be deemed unfavourable to his literary progress, on the other hand, the thought of his Dulcinea might be a stimulus to his academic zeal. And may she never be overburdened like the llama, and even if she be, may she be enabled, nevertheless, to respond only like the lamb !

I was sorry that we had no time to visit the church in which Mr. Moody had carried on his wonderful labours. It would have been something to be able to say that we had seen even the outside of the building in which so remarkable a work had been accomplished, and so remarkable a career commenced, as that of the distinguished evangelist. We were happy, however, to learn from Mr. Robertson, who had for several years filled an important commercial situation in Chicago, that Mr. Moody's work was well known in the city, and that he was highly respected. Yet we could quite easily see that his celebrity in his own country had not equalled that which he had since acquired in Britain ; and that, on his return to the United States, he would be a much greater man than he had been before.

We were much struck at the size and height of the gigantic warehouses of Chicago, which met our eye both on the north side and the south side of the river. It looked as if they had been built of fire-proof material, so strong and stable did they appear,—as if the constructors had thought proper, when they were rebuilding them at any rate, to guard against any future conflagration that might arise. They were so lofty, moreover, that, as they stood before us, soaring up to the height of six or seven storeys, they reminded us of the proverbially high houses in the old town of Edinburgh. I beg leave to inform my readers, that the two initial letters in the word Chicago are pronounced as if they were “sh” ; and that the “a,” being apparently of Indian origin, has the force of “aw.” Indeed, many of the inhabitants pronounce it as if it spelt “Shicogo.”

We paid only one visit in the city. I was very sorry that, as I left home somewhat suddenly, I had not had time to get the address of at least one attached member of my own church in Glasgow, who, I was certain, would have given me a warm welcome, had I been able to present myself at her door. She had gone out to be married in Chicago, and, on the night of the great fire, had time only to escape with her husband and first-born child, when their house, and all that it contained, was burned to the ground. Often did I think of her during that third day of June, 1874, and long to see her smiling face, and return her grasp of warm Christian affection. But although I had

looked the Directory for her name, I would not have found it; for it had been her misfortune, like other ladies in a similar position, to lose her name when she was married; and, alas! her husband's I did not remember. The only address with which we had been furnished was that of Mr. Miller, who represented in Chicago the firm to which our friend Mr. Service in New York belonged. The long journey which we required to make, both on foot and in cars, before we reached Mr. Miller's house, impressed us with the size of Chicago, and also with the warmth of its temperature in June. We found that the head of the house was from home, on one of his commercial tours; but we were warmly welcomed by his wife and sister. I was surprised when Mrs. Miller informed me that she had seen me before. She belonged to Caithness, and when she sailed from Glasgow, in August, 1873, on her way to Chicago to be married, I had come down to the steamer of the State Line at our Broomielaw, in which her passage had been taken, to bid goodbye to the large party of ladies and gentlemen who had visited our country as a deputation from the Good Templars of the United States. But we found that Mrs. and Miss Miller were fellow-Christians, as well as fellow-Caledonians. So we had prayer together, and bade one another goodbye, not to meet again, in all probability, in this world.

I am here reminded of another parting which I witnessed, rather than shared in, that same afternoon. I refer to the affecting farewell between Dr. Morison and the Rev. Henry Melville and Mrs. Melville, his old Kilmarnock friends. They were my friends; but they were much more the Doctor's—since he had known them longer and more intimately than I had done, and had materially influenced their life-career by his early defence of Christ's truth. Tearfully and tenderly did they gaze into one another's faces, as they grasped hands, and said adieu, expecting never again to meet on earth. But, in that very grief and unrest of mind produced by a final farewell, is there not the foreshadowing and the foretelling of a meeting in a better world, and a higher state of existence than this? The negative pole implies the positive in man's affections, as well as in physics—so that the gratification after which the severed and bereaved yearn will surely be afforded hereafter! Then the Melvilles went away by train to their work and their home in Western Pennsylvania; and we proceeded to make preparations for our sail in the "Japan," on the great American lakes.

CHAPTER XXI.

FROM CHICAGO TO DETROIT—A SAIL ON LAKES MICHIGAN
AND HURON.

WHEN we got down to the "Japan," we found that, although she had been advertised to sail at six P.M., it was fully half-past seven before she began to move from her moorings. This delay had been caused, not merely by the late arrival of luggage, as had been our sad experience on the Ohio, but because the crowded state of the river with shipping and lumber presented serious obstacles to our departure. And even when we had got under weigh, every now and then we required to stop till the ten minutes allotted to the foot passengers would expire, and the welcome swinging round of the "circular bridge" would permit us to pass on. The picture which remains on my memory as my last "view" in Chicago is, people running as if to save their lives, that they might get across the bridge before it opened to let us through; and then the long line of carriages and pedestrians streaming across the bridge after we had passed, and were beginning to enter the waters of the lake.

And now we have got fairly out into the inland sea, and are able to look back upon the goodly city of Chicago. The most prominent object that meets our view is the tower of the waterworks, 130 feet high, up which seventy millions of gallons of water are pumped daily from the lake for the supply of the city. To insure clean water, a tunnel was carried for two miles, and at the expense of £60,000, out into the lake, and below the bottom of it, down into which the pure stream descends, at a point called "The Crib." This erection is intended, when complete, to serve the double purpose of a lighthouse by night, and a weather signal station by day. But see! how the whole of Chicago begins to be revealed to our view, as we recede farther and farther from the shore—although from the one end of the city to the other there is not an ascent of more than sixteen or seventeen feet above the level of the lake. How splendid, though dreadful, must have been the spectacle of the burning city, as it must have met the appalled gaze of merchantmen and mariners, approaching in their ships, in October, 1871, especially when the shades of evening began to close in as they now were beginning to close around us. As I endeavoured to picture forth the scene, it struck me that these words of Scripture were singularly appropriate to the occasion—"And every shipmaster, and all the company

in ships, and sailors, and as many as trade by sea, stood afar off and cried, when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate" (Rev. xviii, 17—19).

I have said that the sun was approaching the west, and beginning to withdraw his light, when we got fairly out into the waters of the lake. As the darkness increased, two phenomena became more and more distinct—first, the reflection on the sky of a great iron-work in the neighbourhood of Chicago, and, secondly, the friendly glimmer of a lighthouse. This beacon stood on the western shore of the lake, which we now began to approach, with the evident intention of hugging it as we pursued our midnight voyage. I had never seen a lighthouse on a fresh-water lake before. The unexpected sight reminded me that I was on one of America's great inland seas, on which the storms are so severe, that vessels of the largest build are in danger of being wrecked on a coast that is iron-bound at many points. I asked the pilot the name of this first beacon that shone out from the Illinois shore, and he told me that it was called the Rose Point Light. We found the "Japan" to be of the same structure and appearance as the Ohio and Mississippi steamers already described, only her proportions and strength were greater and more massive; for angrier tempests sweep the lakes than the rivers, ploughing the surface into billows of oceanic size. We were delighted to find that the captain (another Scotchman too) was a fine hearty fellow, and quite eminent in his profession. We were pleased to learn from him that the Rev. W. B. McWilliam, late of Manchester, and who studied at the Evangelical Union Academy, had taken the very voyage which we were now taking, two years before, and with the selfsame captain too. But, interesting although the shipmaster's conversation was, and novel and entertaining as were the circumstances, we were glad to retire to rest before ten P.M. Lake Michigan was smooth, being rippled only by a gentle breeze; so, tired with our day's sight-seeing in Chicago, we slept as soundly on board the "Japan" as if we had been on *terra firma* at Jeddo or Yokohama.

When we awoke in the morning we found that we were lying at some harbour, but what one, or where, we could not tell. When we had dressed and come on deck, we were much surprised. We had cast anchor, we were told, about five A.M. at the port of Milwaukie, the largest city in the State of

Wisconsin. Its size is accounted for by the fact, that the immense cargoes of grain that are brought from the interior of the State are shipped at Milwaukie for the eastern world. The city stands on a river of the same name, which is navigable for two miles, before it falls into Lake Michigan, for ships of the greatest burthen. We had sailed about a mile up this Milwaukie river, and could see the broad waters of the lake gleaming behind us, along which we were to pursue our northward journey in the course of the forenoon, and after the "Japan" had ended the double process of unloading and re-loading—which, as we could observe, was briskly going on. Dr. Morison and myself were greatly astonished at the size and evident commercial importance of the city of Milwaukie. We took a walk through its streets and squares before breakfast, every now and then exclaiming to one another, "What a wonderful country this must be! What capacity for development it seems to possess, and what promise of future progress its past advance gives! Here, upon the shores of a great lake in the far north-west—a lake which not very many years ago was known only to the Indian and the daring huntsman, we wake up and find a city equal in size and bustle to Aberdeen or Dundee in our own country, and yet we are not sure that we ever heard of it before! What a wonderful country, in truth, this must be!" Perhaps it is not much to our credit to confess that we had not heard of Milwaukie before; but commercial men must recollect that names like Melanethon or Mesopotamia were more in our line than Milwaukie. If we had indeed heard the name, we had no idea of the importance of the place till we thus unexpectedly came upon it. And as we gazed upon church after church, with tall and tapering spire, crescents of the residences of the rich, half-hidden among embowering trees, tramway cars beginning to be filled with the early devotees of business, and even circular bridges, and the same amusing competition of ships and citizens as at Chicago, the exclamation again broke forth from the amazed Scottish divines, "What a wonderful place! What a wonderful people!" These circular, or revolving bridges, we began to observe, were quite an American institution for cities bisected by deep rivers, along which ships required to pass. They are rendered specially necessary in Milwaukie by the fact, that not only does the river of the same name flow through the heart of the town, but also that the Menomonee joins it before it enters the lake. By these two streams the city is divided into three portions, called the East, West, and South Divisions. But we found that there were theatres in Milwaukie too; for immense placards in the streets, as we

took our morning walk, informed us that a celebrated dramatic company had visited the place, who were in the act of performing an alarming play, called "Pandemonium." It seemed as if Milton's *Paradise Lost* were being dramatized for these dwellers by the shore of the sea; and, in good sooth, the performers knew how to issue sensational advertisements. Great pictorial posters, six feet long, covered the walls, representing Satan and his hosts on the one side, and the Son of God and his on the other, in the act of discomfiting the enemy. In one view of it, the thing seemed to be as good as a sermon; but I am afraid that the associations of the performance pleased my reverend companion as little as they did myself; and although we still kept saying, after passing the play-bills, "Wonderful place and wonderful people!" if our secret feelings had been fully expressed, we would have added the word "wicked" to the word "wonderful," and would have been glad if we had been favoured with but the requisite strength and the opportunity of telling to the teeming thousands of Milwaukie, in sober earnest, how "the Son of God had come to destroy the works of the devil."

Milwaukie, in 1840, had a population of only 1,751; whereas, according to the census of 1870, the numbers had swelled to 71,499. Allowing the same ratio of increase, it must soon contain 100,000 inhabitants. It has been called "the Cream City of the Lakes," on account of the peculiar colour of the bricks of which many of the houses are made. Among its more prominent industrial establishments are its flouring mills, at which immense supplies of flour are made daily from the abundant wheat of the neighbourhood.

At eleven A.M. the "Japan's" business at this great port of Wisconsin being accomplished, she began to steam down the Milwaukie river. We had now a good opportunity of seeing the portion of the stream up which we had come in the early morning. Numerous dredging machines at work made it plain that the Milwaukie had been artificially deepened. There seemed to be all kinds of industry in active exercise; for ironworks and shipbuilding yards were in full operation on both sides of the river, into which they had all manner of convenience for launching their goods when ready. At length we passed from the busy stream to the broad lake, whose clear waters were rendered turbid for several furlongs by the brown contributions they were continually receiving from the plains of Wisconsin and its commercial capital. We stood for a long time on the highest deck of the steamer, gazing on the receding and diminishing houses, warehouses, and spires of the Cream City of the Lakes, till they had wholly vanished from our view.

I should, perhaps, have mentioned sooner that the distance between Chicago and Milwaukee is 85 miles, and that just about half-way between the two places the State of Illinois ends and the State of Wisconsin begins. Therefore, as we now steamed northward, we had the State of Wisconsin on our left hand, and that of Michigan on the right. It would have been a great inconvenience if the inhabitants of this latter comparatively populous State had been under the necessity of going away south to Chicago, and sweeping round the bottom of the lake before they could get up to the grain regions of Wisconsin. Consequently a service of steamboats has been established between Grand Haven on the one shore, and Milwaukee on the other; and thus travellers reaching either of these points by rail, and wishing to cross the lake, are immediately ferried over. The distance between the two ports is eighty miles, the average breadth of the lake being seventy.

Not long after Milwaukee grew invisible in the distance, Dr. Morison and myself witnessed a remarkable celestial phenomenon. We had been straining our eyes to catch the last glimpse of the city, as already mentioned; and therefore we were the first on board the "Japan" to witness the strange appearance in the clouds, which began to gather apparently just over vanished Milwaukee. First of all, these clouds assumed a strange cavernous appearance; and it looked as if we could see far into their involved depths. Then the depths became agitated as well as involved; and there appeared to be a battle in the clouds—one mass of ethereal bank being driven and dashed against another. Our minds had not yet got rid of Milwaukee's pictorial advertisements of Pandemonium; and it really seemed, to our somewhat excited imaginations, as if the heavens were about to get up a kind of dramatic display for our special benefit, because we had not had time to wait for the evening performance in the theatre, or would not have attended it, even although our good ship had tarried. The next look, however, which we took of the sky impressed us with the belief that we were soon to have to do with this supernal *manœuvre* in a way which we did not at first anticipate; for there were the battling clouds rapidly approaching us, and apparently more bent upon fighting with us than with one another! We did not feel the wind at first which was agitating these clouds in their higher region; but at length the tempest, which had driven them about, burst upon us below. The cry was raised now for every one to get under cover; for a strange, lurid, lead-like darkness had crept over sea and sky, as when the sun is eclipsed—calling the

attention of the captain and first mate to the remarkable appearance of the heavens. We had encountered what is called a Summer White Squall; and it was plain that any diminutive craft, like an ordinary yacht, would have been swept off the face of the waters by the terrible blast which accompanied that terrible darkness. Then the lightning gleamed, the thunder rolled, and the rain descended copiously; and when the clear sky appeared again, we were told that the White Squall had passed away. The captain and first mate both informed us that, although they had sailed upon the American lakes for years, they had never seen such a strange commotion in the clouds before. We had thus good reason to congratulate ourselves that we had seen a far more splendid battle in the heavens than the inhabitants of Milwaukie would see that night in the stifling theatre.

But the remarkable atmospheric disturbance was not yet over, or rather, it soon became manifest that the white squall was only the precursor of a still more serious and permanent inconvenience. We did not know that fog was one of the peculiarities of these northern lakes, and one of the causes of danger. The captain and his men, however, knew their old enemy well; and whenever the mist began to appear an hour or two after the white squall had spent its fury, they forthwith prepared, like practised *habitués*, to accommodate themselves to the altered state of things. First, the speed of the "Japan" was diminished from ten or twelve miles to six, then to four; and ultimately, as we became more and more densely enveloped in the vapoury cloud, to two miles an hour. Little did we think when the obscuration began at three P.M., on Thursday, that it would last till three P.M., on Friday, and that for twenty-four hours we would be groping our way gingerly at this slackened, snail-like rate. Nor was our position free from danger; for Lake Michigan is quite a highway for ships, laden either with grain or timber, as I have already explained; and, besides, the northern end of the lake is studded with islands and islets, as even an ordinary map will make manifest. But we gathered confidence when we looked in the faces of the captain, the first mate, and indeed of all the crew. They were collected, vigilant, and prepared for any emergency. What groan is that which is beginning to be emitted, about every third minute, and when other vessels are known to be near, every minute or half minute? That is not, indeed, our minute gun of distress; but our minute groan of alarm or caution. My readers will recollect that in my description of a sail on the Ohio, I noticed that the whistle of the steamer was liker a groan than a whistle, and the same remark holds true of this

larger vessel on the fog-enveloped lake. And hark! what sound is that at no great distance? That is a steamer that has heard our whistle, replying. There, again, it is quite near us! And yet again we hear it after it has passed, and there is no danger of a concussion now! But how important that the whistles should have been sounded; for without them we would, in all likelihood, have come in contact with some Chicago-bound bark. Once, after the darkness of night had descended, the responsive whistle was so near us that we all startled when we heard it close by our side; but surely the hand of a gracious Providence was guiding us, as well as our cautious steersman—and so the danger passed by. Yet our circumstances were calculated to make our evening prayer earnest and sincere, especially when we read, as we undressed, the following directions, which were printed on the door of every little bedroom in the “Japan”:—“In case of disaster, this door can be lifted off the hinges. It will support two persons in the water.” I may add that, when sailing vessels came near us, they rang a bell as their signal; and the “Japan” gave each of them duly a groan in return for their melodious intonation.

Day broke dimly and drearily on Friday morning, if indeed it could be said to break at all; since the atmosphere was fully as opaque as it had been on the previous afternoon. All forenoon, the whistling and the ringing continued; and I must confess, that about mid-day we began to get discouraged, not knowing how long this state of matters might continue. Besides, we got another fright at noon; for a ship passed so close to the “Japan,” that there could not be many yards between her and us. Yet we could only see her sails and masts, as if they were far, far away. She was seen dimly but for an instant, and then completely lost in the darkness. I felt disposed to call her *The Phantom Ship*.

About three P.M., we began to think that we could see a little more distinctly before and behind. In a few minutes there was no doubt of it. Then a ray of sunlight darted through the fog; and forthwith the vapoury envelope was lifted up, like the veil at the unveiling of a statue; and we once more looked upon the beautiful face of sea and sky. And, even as a sinner, when he comes to a knowledge of the truth, and the fog of unbelief departs, often sees his danger more fully than when he was mourning over it in darkness, so did we, on the occasion of this return of light, on the Lake of Michigan; for we found that we were in the midst of rocky islands, that we had known nothing of. Not only were there islands before us, but there were islands also behind us; and we felt disposed to eulogize much the dexterous seamanship

which had brought us so safely along, as well as to bless our Heavenly Father's care.

The illustration on which I have just stumbled suggests to my mind other spiritual analogies, which it may be for the reader's edification to mention:—(1.) When we are in darkness, from whatever cause, let us not keep silent. Let us pray—let us ring the bell of prayer. Let us cry out in the fog; yea, let us cry out without ceasing. (2.) Let us be certain that light will soon come, in one way or another. All the hands on board our ship were confident that the fog would clear away, and that before long. And, in like manner, whatever may be the cause of our trouble, whether the darkness be more immediately spiritual or earthly in its origin, if we believe God's word, and are willing to do God's will, without doubt the day will break, and the shadows will flee away. (3.) It was the sun in the heavens that ultimately dispelled the fog; and God, our Sun, is the dispeller of all darkness. (4.) It is thus that the light of heaven will dawn upon us. The dying man sees first a glimmer, and then a glimpse, and then glory bursts fully upon his view. Like us on the deck of the ship, he cries out, "Splendid!" "Glorious!" And looking back upon the dangers through which he has been brought (the extent of which he had not realized), like us, he praises the grace that has kindly led him on.

As the afternoon advanced, we began to see land ahead, on the right side of the ship. This was the long promontory that marked the entrance into the Straits of Mackinaw. These straits separate Lake Michigan from Lake Huron. They are 40 miles in length, and vary in breadth from 4 to 20 miles. They also divide the two peninsulas which make up the State of Michigan, from one another, called respectively the Northern and Southern Peninsulas. When we had entered the narrowest part of the strait, we saw land in front of us, which we thought at first to be a part of the northern mainland; but it turned out to be an island, called Mackinaw Island. Presently a sweet bay appeared, and a village at the foot of a hill, reminding us of some of the marine villages in old Scotland. The "Japan" began to make for that harbour and that little pier, on which we now observed men waiting to catch the ropes, and fasten our ship for a while to its moorings. The captain told us that he would wait for an hour at Mackinaw, and that we might go on shore, and take a look at the village and the Fort of Mackinaw, which we saw looking down upon us from a crag, about 200 feet high.

As we walked through the little village, we were surprised to find that the shops were so well stocked, and the hotels so

large; but the fact is, that Mackinaw is quite a summer resort and retreat for wealthy Americans who, in the hot season, find that cooling breezes blow on it, not only because it is so far north, but because it is specially wind-swept, owing to its peculiar position in the narrow channel between the two peninsulas and the two lakes. When we had climbed up to Fort Mackinaw, we found that it was held by a detachment of soldiers of the United States. The young man, who was walking sentry at the barrack gate, allowed us to enter, and we stood for a few minutes on the walls of the fort, in a meditative mood, looking down upon the village, and out upon the strait. Although the British had captured the island in 1812, we did not at all regret the fact that it had returned into American hands; for the latter were, without doubt, the natural owners of the soil, and it plainly had been the will of Providence that another great Anglo-Saxon people should, for the good of the world, occupy, in the Western Hemisphere, a position analogous to that occupied by Great Britain in the Eastern.

As we move off from the port of Mackinaw, let us take some little note of distance and destination. We are now 350 miles from Chicago, and 300 from Detroit; for Lake Michigan is larger than Lake Huron—being, indeed, the largest of the inland seas that are completely surrounded by territories, over which floats the flag of the United States. And yet, strictly speaking, Lake Michigan is not by itself an independent and complete lake. That Strait of Mackinaw makes it only a *penelacus*, if I may coin a word. The Siamese twins were joined at one point; and Huron and Michigan, being connected at Mackinaw, are in reality one and the same sheet of semi-circular water. I feel disposed to dub them the Lake-twins of Mackinaw, or the Mackinaw twins. But I must not linger any longer. We must hurry on in our imaginary voyage together, my reader and I; for the fog has detained us, and we are not certain that we will be able to reach Detroit on Saturday night, as we expected.

When the "Japan" was coasting past the eastern end of the village of Mackinaw, we could observe that there was no small commotion in a large house on the face of the hill, one of the last habitations in the place, if not the very last. All the members of the household seemed to be out on the sloping ground before the door, and were waving handkerchiefs, hats, towels, mats, and indeed everything moveable and shakeable. In reply, the "Japan" sounded her whistle in piercing and prolonged groans. We said to one another, "The people there must be special friends of the captain, or he would not make a demon-

stration like this in their honour, or they in his." But not being in the prow of the vessel at the time, we could not see that all the commotion was caused by a lady, who had joined the ship at Mackinaw, and whose dwelling that house on the slope was. When the tea bell rung a few minutes afterwards, we were introduced to her, and found that she was a very agreeable companion indeed. I have said little of our *compagnons de voyage* hitherto, because they were few (as the circuitous route by the lakes is seldom traversed), and these not very communicative. The lady in question, however, was very different. Her house was the principal hotel at Mackinaw. It once had been a mission house (if I remember aright, of the Roman Catholic Church); but having been given up by its religious directors, it had been leased or purchased for an inn. It was quite plain that its mistress was thoroughly qualified to take her place in the drawing-room; but she could also look after both the larder and the laundry. Indeed, it struck us that, in all probability, she was on her way to Detroit, to lay in her supplies for the busy mid-summer and autumn season, which was fast approaching. When we told her that our friend, Colonel Latham, of Lincoln, Illinois, had informed us that he sometimes spent the hot season at Mackinaw, at the head of Lake Michigan, with his family, she rejoined, "Colonel Latham always stays at my house, and a very welcome guest he is." But we found that she could also converse intelligently on the things of salvation; and that having been a Quakeress before her marriage, and believed in "the Light that lighteth every man that cometh into the world," she was able to sympathize most heartily with the doctrines of the Evangelical Union, when these were explained to her.

Before the daylight disappeared we had fairly steamed into Lake Huron. The sunset was glorious. We counted as many as sixty ships in sight at once, nearly every one of them engaged in the transport of grain and lumber, in all probability. It was manifest that the waters we were sailing on were just a busy American Mediterranean sea.

During the whole of Saturday, June 6, 1874, we steamed vigorously down Lake Huron, which, from the Straits of Mackinaw to the emergence of the St. Clair river at the southern end, is 250 miles in length, with a breadth of 100 miles at its widest point. All day there were numerous sails in sight; and probably, owing to the greater clearness of the atmosphere, I never saw the rotundity of the earth more distinctly proved by the gradually increasing size of these ships, as they rose slowly above the horizon. At first we saw only

the tops of the sails, then more of the mast, then all the mast, then the hull. The vessels that seemed only tiny crafts in the distance, thus grew in size as we approached them, till they eventually turned out to be proud, grain-laden, three-masters of the lakes.

We found the captain's conversation, from time to time, to be both entertaining and instructive. He had taken several voyages to Lake Superior, and described to us glowingly the mineral resources of the shores of that great inland sea. Iron, copper, and silver mines abound chiefly on the southern side; and since the railway has been opened between the new city Duluth, at the western end of the lake, and St. Paul, in Minnesota, commercial enterprise has been mightily stimulated in the region.

Our lady friend from Mackinaw also helped to amuse us not a little during this long Saturday's sail. We found her to be full of anecdote and witty American sayings, with which she generally kept us merry during and after our repasts. On one occasion, however, I was bold enough to turn the tables against her, in a way which would have been rude if I had not let her see that I was not in earnest. She had repeated a rhyme to us in which an attempt had been made before the war to hit off the peculiarities of some of the chief American cities. It was to something like the following effect:—

“ Boston for brain ;
New York for gain ;
Baltimore for flour ;
Washington for power ;
Charlestown for slaves ;
New Orleans for graves ;
St. Louis for schools ;
Cincinnati for tools ;
Chicago for logs ;
Milwaukie for fogs.”

So far, so good; but when I ventured to suggest that the last couplet might be made a triplet for the sake of effect, and a capital climax obtained by adding “Mackinaw for rogues,” the proprietress of the mission-house hotel uttered something between a shout and a scream, and cried aloud, with vehement emphasis, “No, no, no!” Then “*tabulæ solvuntur risu*,” that is, we all rose from the table laughing, and went on deck to see if the land was yet visible, either on the Canadian or Michigan side.

The first land we saw in the course of the afternoon was the Saginaw Point, where the deep Saginaw Bay indents the State of Michigan—a recess celebrated for the immense quan-

tities of lumber it sends to the market, as well as for its large supplies of salt. Then about five P.M., the Canadian side of Lake Huron loomed in sight, and soon afterwards we entered the St. Clair river, the mighty stream which may be called both the outflow and overflow of Lake Huron. My readers will be all the more deeply interested in this great body of water, when I tell them that it is the same mighty tide that becomes the Niagara, after flowing through Lake Erie—the next lake in the series. Indeed, even as the Jordan (to compare great things with small, if we consider only the material volume of water, or small things with great, if we think of the sacred associations of the stream) I say, even as the Jordan flows through the Lake of Merom and the Sea of Galilee before it falls into the Dead Sea, so this great river, which is variously called St. Clair River, Detroit River, and Niagara, passes through Lake Huron, Lake Erie, and Lake Ontario, before, as the St. Lawrence, it pursues its mighty career to the Atlantic Ocean. Indeed, to get its origin, we must go back to Lake Superior, and the rivers that feed it; for we find it first passing, in full flood, between that upper lake and Lake Huron, under the name of Saint Mary's River, although the hands on board the "Japan" called it "The Sue," which seems to be its vulgar or ordinary name.

As we entered the St. Clair river, we noticed that there was a town on the one side, belonging to the United States, called Port Huron, and another on the opposite side, called Port Sarnia, belonging to Canada. Our entrance into the stream was taken notice of, as we afterwards learned, in a telegraphic office in Port Huron, and a telegram immediately sent on to Detroit, that the Steamboat Company there might be able to tell exactly when we would arrive in that city, which was still about 70 miles distant.

I never sailed on a stream which deserved so fully Tennyson's name of the "brimming river," as this river of St. Clair. Although not much wider than the Clyde, at the Glasgow Broomielaw, when we first entered it, it seemed to be of immense depth; for every here and there it widened out to the dimensions of a sea a mile or two broad, without any perceptible diminution of the volume of water, and then narrowed in within its banks again. Within these banks it flowed literally up to their very lips; and as there was a considerable descent in the current, the "Japan," which could have floated down easily by her own weight, literally flew, with the aid of her screw propeller. Then the water, fresh from the great lake, was so clear and cerulean in its hue, that heaven seemed to be reflected in it. The evening was beautiful; and every

here and there, pretty towns appeared among shady trees, both on the Michigan and Canadian shore. Dr. Morison and myself regarded the latter side of the river with peculiar pleasure; because we there beheld our Queen's dominions for the first time on American soil. I could not but think, as we bounded along on the bosom of the St. Clair, of the river of salvation, which contains within its banks enough for each, and enough for evermore; and also of that river of life in the city of God, with trees on either bank, and the leaves of the trees for the healing of the nations.

For about 40 miles, we flew down along the brimming river's bosom, making the voyage in two hours; but a peculiar, and by us an unexpected obstacle, then presented itself. This was Lake St. Clair, 25 miles broad, and 25 miles long; but so shallow that it could not receive so deep a vessel as the "Japan" on its waters in their natural state. Art, however, had triumphed over the difficulties of nature; for a deep canal, 300 feet in width, had been cut through the shallowest part of the lake, for the purposes of navigation—the excavated earth having been so thrown back, that the dykes rise 5 feet above the surface of the water. Our captain hesitated somewhat to enter this canal, as the shades of night were falling fast, and there was risk of running aground on its banks; but bravery, perseverance, and admirable seamanship triumphed, and about ten P.M., we found that we had threaded our way to the southern end of Lake St. Clair, and had got clear out into the "brimming river" again. Here its name is changed; for between Lake St. Clair and Lake Erie, the great stream is called "Detroit river"; that is, the river of the strait. The city of Detroit, containing a hundred thousand inhabitants, was now only a mile or two distant; and see! its lights are already visible in front of us. We were sorry that we could not enjoy the splendid view of the city, which the captain told us was to be had at that point by day; and we were also annoyed, because not only was the sense of sight not gratified here, but the sense of smell was offended by the smoke of a distillery, which was blown on our faces, from the Canadian shore too, and with all its peculiar concomitant odours. This unlooked-for welcome to Detroit seemed to say to us, that there was still work to be done in the land by the followers of Father Mathew. But we left the fumes behind us, and soon found that we were comfortably located in the harbour of Detroit, at nearly eleven P.M.

Forthwith the place became an "Appii Forum" to us; for Mr. Robertson, of Chicago, had sent on word to his father about our voyage to the City of the Strait, and "brethren" were ready to

receive us. "I come from Galston," said Mr. Paton. "And I am from Kilmarnock," said Mr. Robertson, sen., to his old pastor, Dr. Morison. "And you have been in my uncle's house in Auchterarder," said Mr. M'Ewan, addressing myself; "and I have seen you there too." Our friends, moreover, had prospered in the world; for we were driven off, in splendour, in Mr. Paton's carriage, with its two prancing horses. And on our way, as they said to us, "We are so glad that you have arrived to-night; we have been waiting impatiently for you since six o'clock—for it is advertised in the papers that you are to preach in Presbyterian and Congregational Churches to-morrow," we wondered much at the way by which we had been led; and, like Paul at Appii Forum, when the brethren met him, we "thanked God, and took courage."

NO MIRACLES, NO CHRIST.*

THE opening of a new academic session is always a spirit-stirring hour to young and ardent natures; and even the oldest of us it touches into a pleasing sense of rejuvenescence. The present occasion, however, wears a tinge of sadness. The shadow of vicissitude has fallen on our much loved institution—not as yet, God be thanked, the shadow of death. May that day be long deferred! But changes have occurred that are only too premonitory of the fast-hastening hour when it shall be said throughout our Union, "The fathers, where are they?" The Master ever lives. Our cause is in his hands, to whom it, and we, and the future belong.

Without further reference to the occasion, and waiving all hortatory matter, I proceed to address you on a theme of which you may accept as text—"No miracles, no Christ."

"Miracles," said a prominent naturalist, "are what no mind trained in science can tolerate for a moment." Then Science, Rationalism, & Co. is an atheistic firm. If a personal God there be, he *can*, he *may*, and in certain events he presumably *will*, interpose by miracle; and he will also *tell* us he has done so; else morality is a lie, and God a dream. If to a world where fathers would speak their loudest, and act their best to their erring children, the above is the only God-message rationalistic science has to bring, then there is no need to say, Be that science accursed! for already, at its own bar of Reason, it stands self-banned and self-doomed. Almighty Science!

* Address delivered at the opening of the E. U. Academy, August 1, 1876, by the Rev. John Guthrie, D.D.

Thus to meet the Divinity as he comes out of his place in quest of his lost children, and say to him at the threshold, "Thou must be neutral, thou must even be mute! Retire behind thy works, hand-tied, tongue-tied, into the shades of the inscrutable. As Father, as Ruler, as Creator, yea, as Person, we will have none of thee! Let Pantheistic Evolution reign in thy stead!"

Other and blander forms of rationalism put miracles out of court in milder ways, but with the same deep-drawing implications and antichristian results. There are cardinal points in these high themes whence departure is made toward poles of opposition infinitely momentous. No free will, no personality; no personality, no God. Deny miracles—supranaturalism—and you deny both the Father and the Son; and you deny the Son, not only as God, but even as sinless man. This will indicate the drift of my present motto—"No miracles, no Christ."

I. Let me touch on miracles—on their possibility, probability, actuality. On this question many Christians evince a strange timidity and facility. Magnify the internal evidences as you will (and you cannot magnify them too much), so articulately does the Bible claim to rest on miraculous attestations, that to deny miracles is, in effect, to arraign Christ and holy apostles for imposture, and to drift towards the vortex of atheism. That miracles are possible, and therefore credible, no theist dare deny. Be this our brief answer here to the sophisms of a Hume, and the assumptions of a Strauss, for more than these we have not yet had, and summary attack may be met by summary defence. Antisupranaturalism, pure and simple, they may have, and hold, but only at the price of their theism.

One of the oddest grounds on which miracles are denied is one which miracles actually involve and presuppose—namely, the uniformity of nature's laws. Were nature's laws not uniform, there could be no basis for knowledge, science, progress, conduct, character—in short, for any coherent or responsible free agency. Nay, more, there would be no basis even for miracles; for the uniformity of nature's laws is the very ground on which miracles stand, and on which the exception is proved by the rule. Were the laws of nature less uniform, the miracle would be less clear. Were they capricious, or incoherent, the miracle would dissolve away. And if it be asked, Why are miracles so rare? without stopping to ask in reply, Why, if they serve their end, should they be anything else than rare? the one material answer is, Were miracles to be continuous, or oft-repeated, they would lose their distinctive

character, and miss their proper end; they would pass from miracles into laws, and cease to wear the stamp of the specially interposing Divinity. Yet further, if God is thus to interpose for us at all (and all the probabilities of the case—his Godhead, his Rulerhood, his Fatherhood, and love—prompt the assurance that he will), how can he either give or authenticate this special message, or at least do so more impressively, than by miracle? Once more, if all the probabilities be thus in favour of special revelation and miracle, at fit intervals in the ages, then, so far from miracle contravening true science, it falls within it in its larger sweep, as embracing all God's ways and works, material and moral; for then, in the grand complex harmony, there will be room for the law of miracle among the rest; though, from the nature of it, intervening at rarer intervals of time and space.

Miracles, then, being not only credible but probable, can be authenticated as well as any other historical event; and so authenticated the Christian miracles *have* been, if ever any such thing could be; and that on such a scale of length, breadth, and complexity, that to deny the fact is to make Christianity an insoluble enigma.

That Jesus lived eighteen and a half centuries ago, and that he and his religion now overshadow and dominate half the globe, and is as sure as any sequence in nature to subdue and absorb the whole, is clear to all but those who would wink the very zenith sun into darkness. This fact, as such, the rationalist is bound to give some reasonable account of. And here he will find ancient infidelity to be a broken reed, that will pierce the hand that leans to it; for it rubbed too close on the facts to be able to deny them. It could only pervert them, and this, accordingly, it did; for the Jewish unbeliever ascribed the miracles to Beelzebub, and the pagan infidel ascribed them to demons. Well did their perplexity thus express itself:—"What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it." Connect with this the bold assertion by the apostles of Christ's resurrection, in the place, to the people, and directly after the time of his crucifixion; the rabid hostility to the new faith by the Jewish rulers and people, thus barring all possibility of national collusion; and the rapid spread of the faith in Judea and throughout the Roman world, with the rising and ever-deepening thunder gloom of danger, and of prolonged and deadly persecution.

Roman writers, within seventy years after the death of Christ, in describing the Christians of their own time, and in

recording their history under the reign of Nero, about thirty years after Christ's death, bear testimony to their indomitable zeal, their blameless character, and the cruel and unrelenting persecution to which they were exposed. All this is in strictest harmony with the sacred records themselves, which teem with allusions and animating expostulations, indicative of the purest and intensest zeal, and appropriate to circumstances of the bitterest persecution and reproach.

The sum of the whole matter, then, is this: If the testimony to the Christian miracles be false, then the apostles and primitive heralds of the faith were either deceived or deceivers. Most certainly they were not deceived; for the alleged miracles were seen and attested by hundreds and thousands. They were not "done in a corner." They were spread over many years. They were, moreover, not philosophies, not theories, but plain, palpable facts; on the reality of which unlettered men are as competent to pronounce as philosophers.

As for the charge of fanaticism, no imputation could be more absurd. Not a vestige of fanaticism appears, either in their writings or conduct. They demean themselves from first to last, as calm, clear-sighted, honest, earnest men. Of all writers, the sacred penmen are the most transparent and direct. No haze of mysticism ever floats before their eye. Even when scaling the heights of heavenly mysteries, their intellect is steadily poised, their eagle vision is without a cloud. Though brimful of emotion, they deal not in transports. They give full play to every human sympathy, which is not the wont of fanatics; and yet, though they touch every chord in the high and deep-toned organ of the human soul, they are never betrayed into extravagance.

Who can calmly read the artless narratives of the evangelists, or Peter's words at Pentecost, or Paul's defence before Agrippa, or the homely and tender touches, that run like silver veins throughout the entire volume of the New Testament, and not feel the conviction that the Sacred Writers are at the farthest remove from self-deception, and are never once borne by the sublimities of their faith above the actual realities and sympathies of life?

If there be no ground to conclude that the apostles were deceived, there is, if possible, still less to convict them of being deceivers. The impossibility of practising a deception on a scale so stupendous, audacious, and prolonged, is sufficiently evident from the considerations already advanced. Cripples, known as public mendicants, were publicly healed. The dead, publicly buried, were publicly raised. Hundreds of living monuments were mingling with their fellow-men. Were these,

too, deceivers? If so, why did the secret never exhale? Why, when the apostles preached the resurrection of Christ in the very scene of his crucifixion? Why, above all, when the bulk of the nation became persecutors of the faith?

Moreover, it is not the custom of deceivers to lie and agitate for nought. Truth is always easier, safer, and cheaper than falsehood. The resources of the latter, being less manageable, are never resorted to, certainly never long persisted in, in the face of danger and death, unless there be some selfish and secular object in view. But here no such objection can be made to appear. On the contrary, every worldly interest is sacrificed, for a life of toil, poverty, and persecution. What things were gain, are now counted loss for Christ. The first Christians stand out as exceptions to the world's rules. In a world of selfishness they are seen to act from disinterested love. "Who will show us any good?" is the restless cry of the world. "To do good, and to communicate," was the watchword of the first Christians. Hence they were constantly crossing the path of a selfish age, and as such were regarded as "beside themselves." Yes! the world itself being witness, if the Christians were selfish, they were mad; for the wildest scheme of the raving maniac could not be farther from the mark, if mere worldly advantage had been the object in view.

And how shall we account for that sublime theology, that pure and lofty morality, which the supposed imposture subserved? True, "Satan will transform himself into an angel of light"; not, however, unless for some characteristic end. To ascribe imposture to the apostles, in connection with a system of pure, disinterested, and universal love, and to suppose that practically, as well as doctrinally, they persisted in this self-renouncing system to the death, is to believe a greater miracle than any they record, for it is to believe a contradiction,—namely, that the same man, at the same time, may be selfish and disinterested, false and true. If the apostles were deceivers, their deception is infinitely purer, lovelier, and more lofty, than aught that ever issued from the laboratory of truth.

We must then accept the conclusion, digest it as we may, that these deceivers sacrificed their all in the dishonest maintenance of the sublimest theology, the purest morality, and the most enlarged philanthropy, that had ever been propounded on earth! If impostors, they were villains; and yet, their enemies being judges, their lives and deaths are without a parallel, as examples of true morality and heroic self-devotion! After this fashion, it appears, a set of liars maintained and sealed with their blood a stupendous system of truth; a set of deceivers upheld and practised a code of unbending fidelity; a set of

immoral men proved the most efficient moral instructors the world has ever seen ; and, in the face of scorn and contempt, of danger and death, when doomed to the lions, the cross, or the stake, they stuck with the devotedness of angels to an imposture of devils, and persisted in the false, shall we say, or the true—in the base, the detestable, or must we call it the heroic and magnanimous determination to dupe the whole world into the principles and practice of universal purity and love ! Such is the credulity of unbelief, such is the miracle it can believe, even when denying the credibility of the Christian miracles.

If the Christian miracles are true (as we have endeavoured to show), then the New Testament writings must be accepted as the book of God. The inference is irresistible. Only he who upholds the laws of nature has power to suspend them ; and as sure as he is God, he will never do so in support of imposture. “ If I,” says Jesus, “ with the finger of God, cast out devils, no doubt the Kingdom of God is come upon you.” “ If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him.” On this principle Jesus appealed to his resurrection as proof that he was all he claimed to be ; and in like manner were the apostles sealed and authenticated, “ God bearing them witness, both with signs, and wonders, and divers miracles and gifts of the Holy Ghost, according to his own will.” Thus attested, we accept at their hand the whole Bible as given by inspiration of God, and “ rejoice with trembling,” to find, turn it up where we may, that we are in contact with the mind and heart of Infinite Love.

II. Thus far for “ No miracles ” ; we are now to see how this means “ No Christ.” Strip Jesus of his divinity, and the Bible of supranaturalism, and instead of the world-saviour there is left us but the Nazarene sage. Lose hold of Christ the divine, and you lose Jesus the ideally, even the sinlessly human. Bear witness, Socinianism ! in your historically proved gravitation down from Christ’s surrendered divinity, through the vitalities, erelong through the last bulwarks of the faith, to the dismal swamp of antisupranaturalism. Beautiful, the while, are the colours in which you paint your man of Nazareth. But erelong the more outspoken of you will let the logic of their creed speak in its own proper tongue. “ The historical Jesus,” says the late Lord Amberley, in his newly published *Analysis of Religious Belief*, “ is the actual human figure who remains after abstraction has been made of the miraculous and legendary portions of his history.” Could that

actual figure, so stripped, be deemed by him to be without sin? He makes the great founders of religion six—Mahomet and Jesus being the last two in the list. Could he say that Mahomet had sin, but Jesus none? Even he, with all his freedom, stands awed in the pure presence, and pays Jesus a high tribute; but he variously condemns his conduct; suggests on one miracle that “the whole proceeding has somewhat the air of a piece of jugglery”; affirms that Christ’s own “beautiful maxims about loving our enemies, and returning good for evil, did not keep him from reproaching the Pharisees on many occasions”; “judges by his mode of speaking that all religious people who did not agree with him were simply hypocrites”; pronounces his royal entry into Jerusalem a civil danger, and his expulsion of the traffickers from the temple an unwarrantable “deed of violence and passion”; and declares his execution to have been in Jewish law “undoubtedly right.” Why should Lord Amberley hesitate to make Christ a sinner, when he regards him with no more reverence than Confucius and some others,—“we are not sure,” says the *Times*, “whether as much”? The young noble’s faith embraced no future, and no God; only evolution and the Unknowable; and the cheerless lesson he has bequeathed, is to quit the illusion of a heavenly Father and Friend, and “seek that love in one another, which we have hitherto been required to seek in God.” That Christ actually had sin, is a formal assertion, indeed, rarely ventured on, for policy curbs the tongue of logic. More frequently holes are picked in the outer fringes of his character, as when a secularist leader shows up the inconsistencies of “Jesus the gentle” *versus* “Jesus the austere”; or as when a New England rationalist, some years ago (pardon me for even quoting such a profane frivolity), finds him deficient in “fun.” But why, after degrading Jesus to that residuum of the common lot, they should shrink from openly saying that, though a good man and a great sage, he was like all his fellows, a frail sinner, I can attribute only to cowardly policy. The Rev. Charles Voysey went far in that very direction, in a lecture he gave in this city five years ago, in the onslaught he then made on “the man-God” of modern idolatry, to whom he concedes no higher authority than to Mahomet, and whose alleged superstitions, and “geographical and geometrical blunders,” it delights him to expose. At that same time, writing to an Edinburgh journal, after having lectured there, Mr. Voysey says, “In your paper of the 18th, you say that I ‘declare Jesus Christ to be a qualified impostor.’ Nothing can be more untrue than this. I yield to none in my reverence for, and admiration of, the noble truthfulness of Jesus Christ.

I consider him to have belonged to the highest type of humanity; and I have said this publicly in Scotland. I also take the opportunity of warning the public press against the risk of prosecution for libel, which may be forced upon me, if false charges of this serious nature are repeated." Even in this disclaimer, it is to be noticed, he does not pronounce Christ to be sinless. He merely "admires his noble truthfulness," and the like, which might be said of thousands now living, and sometimes sinning, upon the earth. The contemptuous exposé of the "man-God," the Christian's idol, whom he has stripped of divinity and of redemptive power, and whose alleged credulity, superstition, and ignorance, he has so unscrupulously exposed, has no need to be very sensitive or sentimental on that head. He has made out Christ to be but a man among men; and Christ's Book to be only "the so-called word of God," teeming with "ignorance and error," and he does not do well to be over-angry because one helps him out with his real conclusions, especially when he leaves us no Redeemer, either human or divine.

And oh how infinitely do we need a Saviour who is both! and what light does each shed on the other! Surely every man who feels that he is a sinner, feels that he needs a Saviour who is divine. There are times when the deep caverns of conscious guilt in the soul give forth despairing cries, and reverberate Sinai's thunders with a power which no voice but one that is divine could quiet, with an effectual "Peace, be still." High as our sense of guilt may soar, the overmastering efficacy of an atonement literally infinite, because divine, mounts higher still, and restores clear sky between my soul and my God.

And as we need a Saviour who is divine, no less do we need one who is human. We need a kinsman Redeemer to lay his hand on us. We need to feel that it is a warm hand of flesh, stretched down for our rescue; and as it takes us up into his bosom, to feel that there is a human heart there, throbbing responsive to our own. And as there are all varieties of cases weltering in that deep gulf of ruin—the shrinking, the despairing, the strong man in his agony, breasting a sea of self-righteous effort; the penitent publican, with downcast eyes, smiting his breast, and crying out, "God, be merciful to me!" the nameless "woman who was a sinner," gliding to our Saviour's feet, taking them in her passionate embrace, anointing them with her grateful unguent, and weeping copiously upon them a hot rain of contrition—the hand let down to save must be as tender as it is strong. "The bruised reed" must the Christ so handle as not to break, but re-erect and tenderly upbind. "The smoking flax" must the Christ so fan as not

to quench, but kindle it into flame. Oh the marvels of redeeming mercy! The hand that propels rolling worlds seizes, with a softer than woman's touch, the perishing, and binds up the broken-hearted. The breath that gives out the thunder brings glad tidings to the meek, and says, "Go in peace; sin no more." The more intensely human, then, Christ is, and the more entirely he gathers up into himself all the humanities, all the tendernesses, all the palpitating sympathies, yea, and sinless infirmities, of our race, just so much the more near does he come to us, and the more diffusive and all-penetrating will his salvation be. God be thanked that the Christ came not as a martial Joshua, or regal David, or as rhetorician, philosopher, or professional sage, not to say modern literary lecturing prophet; but as a true ideal man, and real man, sharing in the very weaknesses of our race, so far that no step further was possible except into sin; and all that he might get near, and bring his salvation near, and draw us to himself, and thereby to God, "with cords of a man, with bands of love."

The rationalistic iconoclast above named, in his zeal to break this "man-God" idol, says, "Science and the Bible together are destined, by their mutual contradiction, to dethrone Jesus; for science is ever extending, and the Bible is ever contradicting it." The real truth is, that science is revealing God in one sphere, and the Bible is revealing him in another, and harmonious, but much higher sphere. Had the Bible professed to teach science, it would have been no Bible to the masses; and had it shaped its revealings according to the square and compass of science, it would have been no Bible at all. It reveals not the material, but the unseen; and as it does this to man as man, and as helpless, it lets down its language-net to the very humblest, else it were no word for the whole world.

Christianity has been incarnated as well as the Christ. As Christ is the God-man Saviour, so the Bible is his divine-human word. It is as intensely human as it is truly divine. In the heart of our holy religion God and man meet in the central glory of Christ's person; and in the surrounding sphere of inspiration God and man still meet, though in more deeply shaded glory, in the Christianity revealed to us by the "holy men of old, who spake as they were moved by the Holy Ghost." This union of the human and the divine is the basis of all means for bringing man back to God, and the first and highest philosophy of all religion for our lapsed world. Christ is "the Daysman between, to lay his hand upon both";—as God upon God, as man upon man. And yet Rationalism, most irrationally, does away with even both. Not content with denying Christ's divinity, it virtually denies his genuine

humanity, in the true soul-saving sense, and soul-saving sphere; for it will not allow us a Kinsman Redeemer, unless he can anticipate all science; whereas it was only by keeping outside of the philosophies and the sciences, and associating himself rather with the great humanities of our race, that Jesus could be the Kinsman Redeemer of man as man—of all classes, of all cultures, of all times, of all lands. Rationalism, in fact, denies Christ's claims to be the Redeemer, for the very reason that he shares with us those very sinless infirmities that pre-eminently qualify him to be our Redeemer. It would thus put away beyond our reach the human hand let down to save, or tell us that if it can thus get down so far as to our own level, it must be a commonplace human hand, that cannot save. We tell Rationalism, No. It is a saving hand that shows itself divine, and most divinely divine, that it has incarnated itself so humanly, and reaches down so low. The Christ was found, not in king's palaces, not in chambers of legislation, not in halls of learning, not in mansions of wealth (though he could also be there at times), for there, in these social altitudes and seclusions, men were few—but among the poor, sick, care-stricken majorities of the race; and by thus divinely choosing to be himself a poor man among the poor, he ennobled virtuous poverty, and proved himself all the more to be our Kinsman Redeemer. We appeal from Rationalism to Reason, if anything could be worthier of the case—worthier of God, than to send us such a Son of Man as should be truly "*the Son of Man*," representing humanity in all its frailties (sin excepted), as well as in all its faculties; in all its quivering tenderness, as well as in all its strength.

Thus far for the human side; turn now to the divine. By a cruel wrench, Rationalism snaps the bond that unites our Christ with the Divinity. "They have" thus, we may each say, "taken away my LORD," and but little does it now matter "where they have laid him." Even in the lordliest grade of the human scale, as a mere man among men, to us it is but putting him in a sepulchre still; the living and life-giving Christ remains to us no more. We feel that we need a ladder Godward, which shall not only "be set on the earth," that we may get on it, but "whose top shall reach to heaven." We need such a Saviour as, while standing in human form on the earth, could truly denominate himself, as he did, "the Son of Man who is in heaven." This top part of the mystic ladder Rationalism cuts away. The earthward part it leaves, not without injury also,—but yet leaves, towering to a more or less noteworthy height. But what of that, if he was after all nothing more than "one of us," a mere man among men.

Of what avail were a ladder heavenward, though it should reach 1,000 miles, if it stopped short there, over one that reached only 100 miles?

But that is by no means all. Unless the ladder reaches heaven, and has an attachment there stable as the Godhead, high otherwise as it may be, it will not even stand. Unless Jesus be very God, it will be impossible to hold consistently that he is perfect or sinless man. What evidence have Rationalists that Jesus was sinless, any more than that Mahomet and those others were? Evidence? On their principles, all the evidence leans the other way. They cannot cite apostolic testimony, not to name Christ's own testimony, for the sacred writers, according to Rationalism, were blunderers at the best. Their writings, we have been told, "are shrouded in unbelievable myths"—that is, fables; and it is the prerogative of Rationalism, we are also told, "deliberately to pick and choose which of its various and contradictory utterances it will adopt, as most likely to be true." The only pertinent and decisive answer to all doubt on the point would be, that Jesus and his apostles worked miracles, as God's seal that their word was true. But this emphatically is the answer that will not be received—that is, in fact, scornfully repelled. Worked miracles? exclaims Rationalism. No; they only *said* they did; and by this very belief in miracles, Jesus, equally with his apostles, showed, we are told, his ignorance, superstition, and, in a redemptive point of view, his total unreliability. What proof, then, of our Saviour's sinlessness remains? None whatever. Nay, if we even accept as true what the evangelists tell us of Christ's pretensions at his trial, about sitting at the right hand of power, and compare them with the Jewish code on blasphemy, and make no allowance for miracles, there will remain ample reasons on which Rationalism might, or rather *must*, with its own Lord Amberley, infer, that Jesus was fairly obnoxious to the charge of imposture, or blasphemy, or both. The Gospels, they expressly tell us, are mythical and unreliable. Anything in them that is supranatural, or out of the ordinary course of nature, they set down as, in their own phrase, "unhistorical," *i. e.*, not true, but to be purged out of history as a mere fabulous weed. Now, what consistent Rationalist, however he may trim or wink hard, could hesitate, in his heart of hearts, to rank among these mythical cobwebs the alleged sinlessness of Jesus; for it is clearly out of the course of all human experience, and outrages all analogy, that a frail, mortal, and mere man should live thirty or forty years in a world like ours, and die an ignominious death, and be of all men who ever lived the solitary one, of whom we may certainly aver

that he never omitted a single duty or committed a single sin. The Rationalist will believe this all the less, that it was a representation of Jesus (he would say), most natural for the apostles to make; for it was needful to invest their Founder with the glory of sinlessness, as well as with the glory of miracle, that the new religion might make way the more triumphantly among men. But Rationalism can tolerate neither. That Jesus was mayhap a martyr, guiltless of death, it may admit, though even this is precarious. Lord Amberley would not have crucified him, he says, but he held him to have been justly condemned. But that he was absolutely sinless, what candid Rationalist can believe, without contradicting all the analogies and experiences of human kind? And if such be his logic, let him speak it manfully and articulately out.

Such are the grounds on which we affirm, No miracles, no Christ. Many there be in these days who skit at Paley and the external evidences. We believe there never was a time when these external evidences had more call to be arrayed. In holding by supranaturalism, we, of course, hold by plenary inspiration—*plenary*, we say, not verbal; for this position of plenary inspiration leaves margin enough for the revision and readjustment of this thorny question. God himself has left us this margin; for he has clothed his truth in human, yea popular language, and passed it through the subjectivity of men of all ranks, from Jewish kings to Tekoan herdmen, and Galilean fishermen; men of all temperaments, from a meek Moses to an ardent Paul, from a poetic Isaiah to a prosaic James; and men of all experiences, in sun and storm, in palaces or in jails, and penal islets of the *Ægean*, in the palmy days of Israel's glory, or mingling their tears in the rivers of Babylon, in the heights of ecstatic communion, exulting in God as their exceeding joy, or crying out from the depths, "Hath the Lord forgotten to be gracious?" God thus passed his revealing breath over every chord of the human spirit, that it might evoke a representative note of joy or wail, hope or fear, for the solace of struggling humanity of all time. He chose a lens for his truth, dotted with human infirmity, that it might the better reflect the hues of all mortal want and woe. The Bible, being thus equally human and divine, "drops like the rain, and distils like the dew" over all breadths, and into all intricacies of human life; while its transmission is left without miracle to human fidelity and care, in order to intensify its evidences, and to ennoble our own natures. The more we dig in this mine, the more shall we be rewarded with celestial ore. May this be largely your experience in the academic session now opened.

REMINISCENCES OF BYEGONE DAYS.

THE "Ten Years' Conflict," which ended in the disruption of the Church of Scotland, was not the only battle for freedom which was fought during that decade. The popular demands for "Free Trade," "The People's Charter," and "Complete Suffrage," were urged with no less potency, and have practically been conceded; for our trade is all but free, our suffrage is all but "universal," while the vantage ground gained will enable the true friends of liberty in due time to make it "complete." The great commotions of those days are but little known to the present generation; but to some of us who were not only intimate with the leaders of each movement, but had a share in their earlier, and hitherto unchronicled labours, they are yet felt as reminiscences of peculiar interest, and worthy in some of their personal and religious characteristics to be recalled. Richard Cobden, Joseph Sturge, and Feargus O'Connor have passed away, but the fruit of their labours remains, and bears evidence to their wisdom and prudence, as well as their invincible power. As the apostle of free trade, we knew Richard Cobden when he wrote his first article, entitled, "Russia, by a Manchester Manufacturer," and gave it to the commercial world in *Tait's Magazine*. We can call up the time when John Bright gave indications of future greatness by his first appearance as a speaker on temperance at Rochdale; and we were just getting to know something of Joseph Sturge when, in the Council of the Anti-Corn Law League, there was found to be a disposition to accept an eight shilling bread duty. He stood up, and with his usual quick, but intensely earnest eloquence, said, "a fixed duty is a fixed injustice." The death-knell of the corn laws was heard in those words, and he lived to see them buried. With Feargus O'Connor we had little personal acquaintance; but from all we ever knew or heard of him we are led to conclude that in many things he was more sinned against than sinning; and as to his physical force propensities, we believe that had they been ever put to the test, he would have been found some day, like his *confrère*, Smith O'Brien, taking shelter in a cabbage garden. But, while the leaders of these political movements were not interfered with by the government, such was the state of matters that for years, although Joseph Sturge was chairman, he was advised by counsel, through his own solicitor, that it would not be safe for him to sign any of the minutes of the meetings of his Suffrage Association. But Henry Vincent, Arthur O'Neil, and Thomas Cooper, the author of *The Purgatory of Suicides*, also

zealous advocates and earnest workers, did not escape with impunity; for though they only demanded rights, which a Tory government, to a great extent, has since conceded, they were tried with many others, and most of them sent to prison! Now all this has passed away, and Henry Vincent, Arthur O'Neil, and Thomas Cooper yet live to enjoy the fruit of their martyrdom, and what is better, to promote by their life and conduct and Christian labour the highest interests of their fellow-men. They were all believers in, and advocates of, the great foundation doctrines of the "Evangelical Union." And so it has ever been in the history of the world. Neither Christ nor his disciples intermeddled with politics in the worldly sense of the term, for their weapons were "not carnal, but spiritual"; yet from the time when Jesus uttered the words "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," and Paul boldly asserted his rights as a citizen of Rome, Christians have been politicians; and we believe it will be found on inquiry, that most, if not all great reforms which our country has seen, have had their spring of action in the principles thus laid down and exemplified. The politics of the New Testament will yet govern the world. Trimming politicians may have tact enough, and are often politic enough in these days to make concessions, and even appear to be reformers, when to resist public opinion were hopeless; but beyond these iconoclasts, who construct only where they cannot hinder or destroy, we can only think on such noble men as those to whom we have referred as the real authors of England's greatness.

But how came we to get into partnership with such distinguished men? In this way. Having been chosen as a delegate to represent a public meeting at Birmingham, we became the guest of Mr. Charles Sturge, brother to the great philanthropist. There, in that happy home, we found a heaven on earth; and through that connection, and our discussions at the conference, we became intimate with some of the leading spirits of the day, especially with Mr. Joseph Sturge himself. Having accidentally remarked to our host that the position we occupied was more of a preparatory than of a permanent character, and that England had great attractions for a young man in public life at that time, he mentioned this to his brother, and before we had returned, there was a letter inquiring if we would accept a post of usefulness in England, "if it were in all respects congenial to our mind." Such were the words which led to a correspondence, ending in a removal to co-operate with Joseph Sturge; and the next three years found us visiting together city after city, and town after town, in

furtherance of the great questions of peace, temperance and complete suffrage—the last being the leading movement. In this way, we came to get an insight into the real character and condition of the people of England; for Joseph Sturge was no less at home in the dwellings of the rich, than in the cottages of the poor. It was amusing, as well as instructive, to see how he stuck to his text, when it was a good and telling one. For example, having analyzed the membership of the House of Commons, and shown by classification how many interests it represented, civil and military, he was so pleased with it, as demonstrative of the source of class legislation, that he never tired of using it. "How can you ever expect justice from a house like that?" he would say; and then the masses cheered to the very echo. One day we suggested that a change might be useful, and offered to analyze the House of Lords; but he would not hear of it, saying, "I once heard Daniel O'Connell say, that when he had a subject which ought to be understood, he would repeat what he had to say about it, until he heard the echo of his own words coming back again." And on he went, at meeting after meeting, with his brief but most instructive analysis.

The mention of Daniel O'Connell brings up before our mind a scene in which that remarkable man made the last public speech he delivered before he was incarcerated for what was called "Cumulative Conspiracy." He was addressing four thousand people in the Town Hall of Birmingham on the wrongs of Ireland, when a small knot of discontents, who would hear of nothing but the "Charter," disturbed the meeting. Stopping suddenly, and fixing his keen and piercing grey eyes on the ringleader, he most deliberately said, "Will some one put a potato in that man's mouth!" This was followed by such a roar of laughter as gave us quietness all the evening. The Irish *wit* of O'Connell in this incident finds a parallel in the English *tact* of Richard Cobden, who, in the same place, on another occasion, being disturbed by one or two noisy men, appealed to the working men nearest to them, saying, "For the sake of your own reputation, keep these men quiet"; and they did so. The *tact*, in both cases, contrasts strongly with the rough and ready method of the present day, when you so often hear the cry, "Put him out!"

Another incident in the life of Joseph Sturge is most suggestive. He was president of the "Birmingham Anti-Slavery Society," and, having called a meeting of the committee to consider an address of remonstrance with the people of America for their inconsistency in having "Life, liberty, and the pursuit of happiness," in their Declaration of Independence,

while they had more than three millions of people in slavery, only three attended—Mr. Sturge, the writer of the address, and the deacon of the Baptist church. Some other meeting at the time hindered others. But the meeting had a quorum; the address was criticised, read, and adopted. He signed it, and sent it to the chairman of an anti-slavery society in America. It was published in most of the leading journals, and became the subject of a debate in Congress, in a motion remonstrating with the government of this country to restrain the *people* of England from interfering with the domestic affairs of another nation! The *name* of Joseph Sturge carried such weight as led to this course of action—representing, as it did, a mighty spiritual force; and yet that man was as simple and unsophisticated as a little child.

As a lesson in the art of social enjoyment (for there is an art in it) take a note of one of his parties. Some leading abolitionist has come over from America. He is the guest of Joseph Sturge. An evening is chosen likely to suit most of his neighbours and friends. They are invited to meet "Lewis Tappan of New York." They assemble in the spacious drawing room of his large house at Edgbaston, a suburban residence. After tea and a free chat, he takes the chair, and, in the most winning manner, tells his guests that he is about to ask Lewis Tappan to tell them something about the work of the abolitionists in America. All are attention. A short and lively account is given, and then some fruit is handed round. Some other friend has now something to say about the progress of anti-slavery societies in England, and then there is a stroll through the green-house and the garden if it is summer; another social conversation follows, while "Friends" move about with real courtesy. A sandwich and a glass of water, or a cup of coffee, is served out, then a portion of scripture is read, followed by silent prayer, and the party separate. Such is one of many gatherings which were wont to take place during our three years' residence, in connection with Joseph Sturge, in Birmingham.

But all the meetings we had to attend were not of this character. Never shall we forget the first political gathering we were sent to address. It was a district or ward meeting, held to promote the return to the town council of liberal candidates. Imagine a large room attached to a public house, and about a hundred men, nearly all master tradesmen or master mechanics. There is a happy-looking, easy-going friend in the chair, supported by an alderman and some of the retiring councillors. Most of the others are seated before little tables, some chatting, some rising from their seats and putting a

penny on the surface of a little tin plate, ingeniously fixed in an opening on the top of a small box, on a table in the middle of the room. As it weighs down one side and disappears, it throws up on the other side a pipeful of *shag* tobacco! Imagine the chairman, having had his smoke, ringing a hand-bell, and all pipes down; then he introduces the deputy from the central committee, who makes his oration. Cheers follow, and all is quiet again. In come the waiters, and the glasses are charged for another round! Such was our first acquaintance with the political life of Birmingham. Would that these had been the last meetings of the kind! But, although there has been much improvement in the mode of conducting public meetings to promote municipal and other elections, and Birmingham has been among the foremost in this happy change, there can be no doubt that the almost profane sarcasm so frequently heard since last election was not without foundation, that "beer and the Bible" gave conservative majorities to the present parliament; for the public-house and the State church overthrew the liberal government.

Such, then, are a few reminiscences of a political and social character; but this review would be incomplete did it not include also some account of religious work, and its life and character, in a town which has been so long known as a great and important centre of Nonconformity. The first thing that struck us, on visiting some of the chapels, and among them that of the late John Angell James, was 'the rage everywhere for instrumental music. To say nothing of the "kist o' whistles," which was to be found in every chapel, the "orchestra"—for we can call it by no more appropriate name—frequently contained, besides the singers in front, arranged as if they were to sing before an audience in a theatre, a couple of violin players, with bass violin, trombones, clarionets, and flutes! On entering a pulpit from the vestry behind, we shall never forget the sight of the choir and instrumentalists; but what was our surprise to find one of the hymns sung to the tune of "Auld lang syne"! and the leader of the band rather disappointed when he found that we did not enjoy it, seeing that it was so dear to "Auld Scotland." In another chapel, where there was a thin attendance, the leader gravely assured us that there had been a great falling off since he had been told to have only one fiddle!

It was about this time that a great stir was made about a young Baptist minister, who had just come to be pastor of one of the largest churches in Birmingham. He was the son of a Baptist minister of some repute, and, if we mistake not, had got part of his education in Scotland. Be that as it may, he

had not profited much by the *Shorter Catechism*, for he was not long in his pulpit until he told his people plainly that he neither believed in the dogma that "God hath foreordained whatsoever comes to pass," nor in "reprobation," both of which might have been preached with impunity to a portion of his church members. But he went farther—he preached a full and a free Gospel, declaring that, as the propitiation was made for the sins of the *whole world*, it followed that, like the remedy of the brazen serpent in the wilderness, that propitiation was commensurate with the sinners' needs, and that *all* unsaved men had but to "look and live." Moreover, he held that the faith which so looks, like the eye of the Israelite fixed on the serpent, is no supernatural gift, but the exercise of mental faculty as a *means* of grace—the supernatural being, as it were, superinduced on this action, and the result, conversion. He held also, with John Bunyan in his *Pilgrim's Progress*, that there is a way to hell from the very gate of heaven; while, with the late Dr. Macleod, he would have been ready to answer any of his hearers disposed to ask, if he thought that a Christian falling from grace might fall finally, that he would advise him not to try the experiment. Such preaching made a great stir, and when the eloquent young man put on a black, instead of a white necktie at times, and walked about on the streets dressed like other people, the cup of his transgression was full. Sometimes, too, he would help us with a leading article on the poor laws, in the journal we edited, and might have been seen in one of our *sanctums*, discussing some knotty point in casuistry with our *Sub*, an able and amiable young man we had just brought into the field of literature, and who had newly begun a series of articles, entitled "Sociology," in our literary department. The Baptist minister would take his stand on the laws of affinity, and argue that, just as the sunbeam is composed of atoms of light, and the ocean of globules of water, every atom and globule having affinity for every other; so the individual mind, educated and elevated by high principle, would socialize itself by that law of moral affinity, and not need much outside manipulation to make perfect its socialization. The Baptist preacher, however, had to succumb. The trust deed of his church contained the leading doctrines of the *Westminster Confession of Faith*, and when these were placed before him, he resigned his charge. Those who left with him built another chapel, and called it the "Church of the Saviour," and there he preaches to this day, as the well known lecturer, "George Dawson," the other being the yet wider known "Herbert Spencer"; and although both have become broader in their views, and

followed their prototype, John Stuart Mill, farther than we can go, yet these facts in their early history lead us to hope, in both cases, that at "evening time it will be light."

J. H. W.—L.

IMMORTALITY IN THE LIGHT OF NATURE.

THE immortality of the soul is one of the cardinal problems of the human mind, and, like all such problems, is possessed of a perennial interest. From the first, it has provoked the thinking efforts of the philosophic few, and excited the interested curiosity of all; and to-day, notwithstanding all that has been thought and said and written on the subject, its freshness and attractiveness are not in the least abated. So emphatically is it a human question, that the man is not human who treats it with indifference. If we occasionally peruse some chapter of individual or national history with an interest that deepens into a painful suspense, till the catastrophe, seen to be pending, is decided; with what feelings should we contemplate the alternative possibilities involved in the question of immortality—a question on which depend not the mere temporal fortunes of a particular individual or a particular people, but the cardinal hopes and fears of the entire race of man? The difference between the alternatives—life, on the one hand, with all its fair hopes and noble aspirations, suddenly cut short by the inexorable stroke of death; and life, on the other, surmounting death, boundless in its duration, and thus adequate to the infinite desires of the soul—is so immense, that it is impossible, without affectation or a most ignoble insensibility, to profess indifference to the issue. And it is by no means certain, that indifference constitutes a necessary qualification for the treatment of the subject. To do justice to the problem, we must appreciate its importance. Without taking into account the stupendous consequences involved, we shall not have so much as the desire, still less the ability, to "rise to the height of this great argument." At the same time, let it be remembered, that we are our own enemies, if we perpetrate deception on ourselves, even for the sake of a flattering expectation.

The fact that the question, though so long discussed, is still as warmly discussed as ever, is proof of its difficulty, as well as of its interest. The immortality of the soul, however, is not the only interesting question that is also difficult of solution. On the other hand, all ultimate questions are at once the most

difficult and the most interesting—the most difficult, because they are reached only through a host of others; and the most interesting, because all others converge on them. From the standpoint of nature—the standpoint occupied in this article—the most that has been done, probably the most that can be done in behalf of immortality, taken in the strictest sense as a never-ending personal existence, is the proof of its probability. Lest the argument should be disparaged, and no validity whatever assigned to it, on that account, it should be remembered that a probability may be so strong, as to approach within a degree of absolute certainty; and that, if men refused to confide, for practical purposes, in whatever did not admit of mathematical demonstration, the whole business of the world would be reduced to a dead-lock. And, if we ponder the awful import of immortality, as just defined, why should we be astonished if any one writing the sentence, “Man is immortal,” show a certain tremulousness of hand?

If we look only at the facts of the physical universe, we shall not find much, if anything, to support the doctrine which is at present under consideration. Nature is never for a moment at rest. The physical forces are perpetually passing and repassing into each other; the material elements are constantly entering into new combinations; and organized existences, the fairest and the strongest not excepted, return, after a longer or shorter period, into their primary inorganic constituents. Although the sum of matter and of energy remains ever constant, yet all individual things are subject to decay. Only at that stage of the development of the individual or of the race, where the boundary between the poetic and the scientific is still undefined, would any one think of resting the doctrine of personal immortality on such phenomena as the transformation of the butterfly, or the periodical recurrences of day and spring. In a note on “The Dogma of Metempsychosis,” appended to his edition of the *Phædo*, Professor Geddes remarks, that “from the annual genesis of plants, it was but a step to transfer the same notion to the genesis of animals, and from that of animals to the generations of men; and hence the belief, that as the vegetable and animal creation seemed to be the old returning under a new form, so the old generations of men were ever reappearing under new names.” Paul’s observation, “That which thou sowest, thou sowest not that body that shall be,” would have been a sufficient refutation of such reasoning. The recurrence of similars is one thing; the continued existence of identicals another. The ancient Hindoos and Egyptians believed in cycles of vast duration, in each of which the same events occurred, and in

the same order ; and, in particular, the same individuals were born, and performed the same actions as before. But, instead of cycles—each complete in itself, and the exact reproduction of its predecessors—the modern mind has come to believe in geological periods, each of which is an advance on those that preceded it, and a preparation for those that follow ; and is characterized not only by its own individuals, but by its own species. As the Poet Laureate reminds us, it is not of the “single life” alone, that Nature is “careless” —

“From scarped cliff and quarried stone,
She cries, ‘A thousand types are gone.’”

To vindicate an exceptional destiny for the soul, it is necessary to vindicate its exceptional nature ; and therefore by acknowledging the unqualified applicability of physical analogies to the soul, we imperil the doctrine of immortality, the main objections to which proceed on the assumption that the soul is *as* material things, especially *as* the body—an assumption which is, at first sight, favoured by the intimate alliance that manifestly exists between the two terms of our complex nature. Certainly we have no recollection of existing in an unembodied state, or in a body other than this which we now inhabit ; and our whole experience goes to show that body and soul, whether inseparable or not, are at least for the present mysteriously allied. Indeed, so perfect is their correspondence and co-operation that, *viewing them externally*, we should hardly suspect their duality ; rather, like those who took the portentous combination of horse and rider for a monstrous centaur, we should be inclined to refer the phenomena of human life to a simple, however curious unity. With each stage of physical growth there comes a corresponding stage of mental development, till, old age supervening, the physical and mental powers suffer simultaneous declension. Bodily fatigue produces mental languour ; bodily disease occasions sometimes insanity, sometimes the entire suspension of consciousness, and always affects, more or less, our control of thought and feeling, and likewise our capability of external action. The mass, texture, and convolutions of the brain, the conformation of the cranium, the cast of the countenance, and even the colour of the hair, all stand in a more or less definite relation to quantity and quality of mind. Hence the fear that the cessation of the vital forces may entail the utter cessation of consciousness.

As against this despondent conclusion, it should be observed that the simple association of body and soul, within the limits of experience, is no proof of a *necessary* connection between them. If the soul were indeed related to the body, as effect to

cause, the death of the body would inevitably involve the destruction of the soul; but if the soul, though dependent on the body for some of its modes, is yet independent of it, so far as its existence is concerned—an hypothesis perfectly compatible with experience—the dissolution of the body will only make a new epoch in the history of the soul. Let us inquire whether of these rival hypotheses is the more reasonable.

“Modern physiology,” says Professor Huxley, “is tending to the conception that life is the product of a certain disposition of material molecules, and matter and law have devoured spirit and spontaneity; and the physiology of the future will gradually extend the realm of matter and law, until it is coextensive with knowledge, with feeling, and with action.” Descartes, Geulinx, Malebranche, and Leibnitz, were so struck by the irreconcilable diversity of body and mind, that they denied the possibility of any real communication between them; but flippant scientists, conscious of no difficulty, do not hesitate to assert their identity. What if that physiology which is said to have “devoured spirit and spontaneity,” never yet came into contact with the facts of consciousness, and is destined to all the disappointment of a Tantalus, as often as it attempts to close its teeth upon them! What if, instead of invading the realm of the spirit, it is doomed to stand for ever outside the pale of consciousness, never obtaining even so much as a glimpse, through the tiniest chink, into the interior! The organs of sense, which are the instruments of physiological investigation, whether naked or armed with the most delicate artificial appliances, are utterly unable to detect even the faintest trace of consciousness. But for the conception of consciousness, drawn from consciousness itself, we might examine, with the utmost precision, the physiological antecedents, accompaniments, and consequents of consciousness—the only facts of which physiology can take cognizance—without ever having so much as the idea of consciousness suggested to our minds. If physiology cannot find the facts of consciousness, how can it explain them? These facts can be known only *ab intra*. Taking this position we instantly become conscious of an antithesis between soul and body, which carries with it the refutation of the physiological hypothesis.

On analyzing consciousness, we discover three elements that offer an insuperable barrier to the acceptance of the physiological theory of the soul, viz., personal unity, personal identity, and personal liberty, which collectively constitute what may be termed the psychological argument for immortality. The unity, or, as it is often called, the indivisibility of the soul, presenting, as it does, an obvious contrast to the innumerable

particles of the body, has always played an important part in the history of the doctrine of immortality. But what are we to understand by the expression? "The favourite representation of the soul, as a simple substance, indivisible, and therefore indestructible, is one," says the late Dean Mansel, "which, except so far as it is synonymous with continuous existence in time, is either untrue or unmeaning. If interpreted to mean that the consciousness of personality comprehends only a single attribute, it is untrue; if intended to state that the soul is not composed of parts coadjacent in space, it is unmeaning, except on the principles of materialism." Now, it would certainly be untrue to say, that "the consciousness of personality comprehends only a single attribute," and "unmeaning, except on the principles of materialism," to assert that "the soul is not composed of parts coadjacent in space." But there is yet another alternative which the Dean has not mentioned, and which is neither "unmeaning," nor "untrue," nor identical with "continuous existence"—the only conception, as it seems to me, that can be legitimately connected with the expression, the unity, simplicity, or indivisibility of the soul—viz., that fundamental characteristic of the conscious principle which stands opposed to the multiplicity of its coexistent modes, and which effects a synthesis of the many in one complex state. The distinction between the unity of the soul thus understood, and personal identity, is sufficiently palpable. Personal identity is the continuous existence of the ego, and consequently emerges only with successive conscious states; but personal unity is realized in every given moment, and forms the basis of personal identity. Each person knows himself as a perfect unity, sharply distinguished from all else, not only from material things and his own body, but even from his own manifold thoughts, feelings, and volitions. Of material things, as existing in space, unity is predicable only in a factitious sense. What you call an individual may be subdivided into innumerable parts, each of which is, for the time being, an individual as really as the original whole. All that is required to constitute an individual thing, is that it be distinctly perceived; and the individual is greater or smaller, according as the mind contracts or enlarges its sphere of vision. The determining cause, therefore, of individuals, as objects of perception, is subjective, not objective. And as for the unity of organization, what is that but a name for a multitude of correlated phenomena? The unity of the body, so far from explaining the unity of consciousness, is dependent on it. But for the unity of the conscious principle, no other unity would be perceivable or thinkable; so far as we are concerned, all would be uncon-

nected; "confusion worse confounded" would be rioting everywhere; the universe, instead of being an orderly, compact system, would be nothing but a "rope of sand," an incoherent jumble. But if the unity of consciousness is so essentially different from the unity predicated of material things, it is obviously unwarrantable to deduce from the one kind of unity what may be legitimately deduced from the other. Even though material atoms were shown to be indestructible, it would not follow, of necessity, that the indivisibility predicable of the soul involves immortality. Nevertheless, the unity of the ego finds a place in the argument for immortality, inasmuch as it is inexplicable on materialistic grounds.

Again, as I may be variously affected at one and the same time, and yet have the unmistakeable consciousness of personal unity, so I may pass through a succession of experiences the most diverse, and yet retain the consciousness of personal identity. Indeed, as the consciousness of personal unity is necessary to the recognition of co-existent variety, so the consciousness of personal identity is necessary to the recognition of consecutive variety. If I were not substantially the same from one moment to another, how could I recognize one thing as prior and another as posterior? Such a thing as a series would be unknown, and unknowable; each phenomenon would be isolated from every other—a beginning without an end, an end without a beginning. Hence, it is obvious that personal identity, like personal unity, is an indispensable condition of human intelligence, which is not completed instantaneously, but grows, with the lapse of time, from less to more.

Now, how does physiology explain diverse mental states? By diverse physical states. And how does it explain the unity and identity of consciousness? By parity of reasoning, it must be by physical unity and identity. But wherein do those attributes reside? How can the body be perpetually one and the same, so as to provide for the simple and unchanging element in consciousness, and yet perpetually changing, so as to provide for the manifold and variable element, which is equally indispensable to consciousness?

There is yet another element in self-consciousness which, as going to prove the soul's independence of the body, is available as an argument for immortality. I refer to the voluntary element, which is as conspicuously opposed to the involuntary as the unity and identity of the ego are opposed to the multiplicity and diversity of its modes. If the soul were the mere product of organization, liberty would, of course, be absolutely

excluded. Accordingly, if it be shown that there is an element of freedom in the soul, the physiological hypothesis will have been refuted. No one has ever made better use of the consciousness of liberty, as an argument for immortality, than Plato in the *Phædo*, from Professor Jowett's translation of which I take the following extract. The interlocutors are Socrates and Simionius. Socrates begins:

"What ruling principle is there of human things other than the soul, and especially the wise soul? Do you know of any?"

"Indeed, I do not.

"And is the soul in agreement with the affections of the body? or is she at variance with them? For example, when the body is hot and thirsty, does not the soul incline us against drinking? and when the body is hungry, against eating? And this is only one instance out of ten thousand of the opposition of the soul to the things of the body.

"Very true.

"But we have already acknowledged that the soul, being a harmony, can never utter a note at variance with the tensions, and relaxations, and vibrations, and other affections of the strings out of which she is composed; she can only follow, she cannot lead them.

"Yes, we acknowledged that, certainly.

"And yet do we not now discover the soul to be doing the exact opposite—leading the elements of which she is believed to be composed; almost always opposing and coercing them, in all sorts of ways, throughout life; sometimes more violently, with the pains of medicine and gymnastic; here again more gently; threatening and also reprimanding the desires, passions, fears, as if talking to a being which is not herself, as Homer in the *Odyssey* (*sic*) represents Odysseus doing in the words—

'He beat his breast, and thus reproached his heart;
Endure, my heart; far worse hast thou endured!'

Do you think that Homer could have written this under the idea that the soul is a harmony, capable of being led by the affections of the body, and not rather of a nature which leads and masters them, and herself a far diviner thing than any harmony?"

The voluntary element of consciousness is involved in the growth of human knowledge, to which it is as indispensable as either personal unity or personal identity. On the materialistic hypothesis, what is called error must be, equally with what is called truth, the creation of physical states; and in that case, why should the one be called error and the other truth? What is the criterion, and where are we to find it? The validity of the distinction can be maintained only on the ground that we possess a power of verifying our opinions, distinct from the passive susceptibility of impressions—a power which cannot be explained on the assumption that the mind is nothing but a *tabula rasa*, or, in other words, the necessary transformation of physical into conscious states. The mind, then, however indebted, in some respects, to the body, possesses

powers inherent in itself. We can arrest or deflect the stream of consciousness, by attention—an exercise of will underlying comparison, generalization, induction, and deduction; all the processes, in short, by which the system of human knowledge is built up. Take away from the mind this power of selecting its own objects, of discriminating and marshalling phenomena, and you remove the possibility of intelligence; nothing will remain but a flux of obscure and indistinct impressions.

Again, the power of self-determination is involved in morality as well as in intelligence. If the soul were but the product of organized matter, the distinction between the physical and the moral would disappear; conscience would be an absurdity, really having no higher authority, however imperious its tones, than the most abominable actions which it condemns—both springing alike out of physical states. There would be no room for a distinction between what we ought to do, and what we actually do, inasmuch as alternative choices would be entirely excluded. But against this identification of the moral and the physical—which introduces hopeless confusion into every department of human life, whether internal or external—conscience and the consciousness of liberty are perpetually protesting. Contemplating the law of righteousness, whatever our theories, and however inclined by appetite to depart from the course which it prescribes, we cannot but acknowledge its authority. The conflict of the flesh and the spirit—a conflict of which every one has some experience, many a most painful experience—exhibits our personality in the boldest relief. All through life we are summoned to assert, in the face of temptation, our personal existence, and our connection with another world than the material. The soul takes its own course, uncoerced even by fire and sword, conscious of laws and powers peculiar to itself. And when it has bravely set at defiance foreign influences that menace its innocence and honour—conquering fear by faith, and passion by principle—so far from confounding itself with the body, which it holds in subjection, and sways at its will, it soars aloft in the consciousness of personality and moral dignity, and confidently expects a destiny proportionate to its exalted nature and character. Even when, on the approach of death, the man is compelled to depart, however anxious to remain, to drop the plans which he would fain have carried into execution, and to quit the society into which he has struck the roots of his affection, he knows that his proper self is unsubdued. Even at the last hour, whether it calmly accepts the inevitable, or rebels against it, the soul asserts its independence, and resents nothing more passionately than that it should be identified with the “mortal coil” which

it is about to "shuffle off." To quote the oft-quoted words of Pascal: "Man is but a reed—the very frailest in nature; but he is a reed that thinks. It needs not that the whole universe should arm to crush him. He dies from an exhalation, from a drop of water. But should the universe conspire to crush him, man would still be nobler than that by which he falls; for he knows that he dies; and of the victory which the universe has over him the universe knows nothing." Yes; to see that death is at hand, and to be able to reflect on the situation, that is itself proof of the soul's independence and immortality.

If, as I have endeavoured to show, the soul is in possession of inherent powers that are independent of the physical, and even of the vital forces, "why should it be thought incredible" that the soul should survive the body? If the soul possesses what the life of the body cannot give, it must also possess what the death of the body cannot take away. Let it be admitted that death destroys the organs of sense, does it destroy the powers which recognize the sense-given phenomena, and which construct, out of that *indigesta moles*, the stately and symmetrical temple of human knowledge? Let it be admitted that by the death of the body we may cease to receive the sensible impressions to which we have been accustomed; who knows whether there may not be some other mode of communicating with matter? And even though matter should be placed entirely beyond cognition by the dissolution of these present organs of ours, is there nothing but matter that can afford an object for cognition? Certainly not. If there were nothing but matter cognizable, nothing at all would be known or knowable, since matter is known only by mind, and as opposed to mind. Therefore, if matter is known or knowable, something else is known or knowable. But, says some objector, if matter cannot be known except in relation to mind, is it not also the case that mind can be known, or can know itself, only in contradistinction to matter? No, we reply; the ego can know itself only in contradistinction to *some* non-ego, but that non-ego is not necessarily material. There is no reason, therefore, to fear that the mind, on the dissolution of the body, will be bereft either of knowing power, or of objects on which that power may be exercised.

A. M'N.—B.

(To be continued.)

KANT used to say that the two objects which filled him with awe were, the starry heavens, when he looked up to them, and the depths of conscience, when he looked down into them. Both proclaimed the God with whom we have to do.

EDEN: ITS GARDEN AND RIVERS.

It is quite apparent at first sight that "the garden" and "Eden" are terms of unequal import. The latter, being the more comprehensive, includes the former. The garden was not conterminous with Eden, but was planted *eastward in it*. The spot on earth whereon the original pair were first placed was thus localized and limited in extent. It stood alone, however, in respect to condition; it was a garden, differing from the Eden which surrounded it, and still more, from the outlying regions of the earth beyond. In this matter we see God acting in a manner befitting the moral nature of man, and leaving scope and sphere for the conditionality of obedience or disobedience. Had man remained with God, "willing and obedient," we need not doubt that by the Divine blessing, and in accordance with the demand made by the increase of the race, the garden would have become extended by ever widening circles, even to the remotest parts of the earth. But the alternative of disobedience was interposed, and the garden was obliterated.

In the 9th verse, we are informed that the Lord God made to grow out of the ground "every tree that is pleasant to the sight, and good for food." All trees are the embodiment and expression of natural ideas, and, therefore, all trees are beautiful—some, however, being more beautiful than others. To this latter class belonged the trees of this garden. But they were also fruit-bearing trees—"good for food." In varying degrees, all the trees of the earth combine beauty with usefulness. It may be to intimate the higher nature of the pleasure derivable, that pleasantness to the sight is mentioned prior to usefulness for food. Man depends on the fruits of the earth for the maintenance of his physical being, and these he does appreciate; but, as mere material food, they do not yield, to the elevated soul, a joy at all commensurate with that which results from the discovery of the attributes of God in his manifold wonderful works.

In the garden there was also the "tree of life" (ver. 9). Its designation intimates that it stood in some specific sense related to human life. The nature of its fruit may have been such as to promote a continued vitality in the human body. This may be legitimately deduced from chap. iii, 22, where the reason for the expulsion of man, as a sinner, from the garden is thus stated—"Lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." Although, hitherto, animals which had been made after their respective kinds, died, and were normally

subject to death on the earth, man, made in the likeness—*after the kind*—of God, was created according to the original Divine plan, an exception to this rule. But he having sinned, and God seeing that the victory over sin would be more speedy and complete by causing the body to pass through the furnace of the grave, in wisdom and benevolence brought man under the law of death. By this God also showed disapprobation of sin consistently with his infinite holiness. In giving a visional picture of the Paradise above, the Seer of Patmos describes the spiritual analogue of this tree. It yields twelve fruit-harvests, one each month—*i. e.*, its supply never fails. The inhabitants of the heavenly Paradise never hunger. In Rev. xxii, 14, the principle of admission to eat of the fruit of this tree is beautifully stated—“Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.” Adam disobeyed and was shut out from the literal tree of life, because obedience to the command of God was the condition of the right granted to eat of the precious fruit. In like manner, every one entitled to enter the eternal Paradise of heaven, and to eat of the tree of life, whose fruits fail not, obtains his title only on the condition of yielding the obedience of faith—obedience to the great command, to believe in the Gospel of the ever-blessed God. The degree of enjoyment in the heavenly Paradise, too, will be proportionate to the alacrity with which we now run in the way of God’s commandments.

Man being excluded from the tree of life in the earthly paradise by reason of transgression, its use was no longer required, and therefore it vanished from among the trees of the earth. But we yet see the same thing in principle—trees possessed of virtues conducive to the prolongation of human life. Take, for example, the Cinchona tree, whose bark yields so many medicinal preparations, extensively used throughout all the world, according to the belief, that they tone the system, and counteract its morbid conditions, thereby tending to give increase of life. The force in this comparison becomes more apparent when we suppose that, though man had not sinned, and had not been made subject to the dissolution of death, his body, even when supported by the fruit of the tree of life, would have likely gone on to a condition of change, passing from a more material to a more spiritual condition, as a preparation for translation to higher glory—immortality in the original condition of body being thus prevented.

There was yet another fruit-bearing tree in the garden, and one to which belongs a very special importance—“the tree of knowledge of good and evil.” This tree was doubtless material

in its qualities, like all other trees; and it is impossible that these qualities could have been both good and evil. Intrinsically and physically the fruit of this tree was "good for food." But the command of God relative to it made it the occasion of the development of *moral* good or evil. A moral being cannot develop in moral character, if there be no possibility of disobedience. To obey where there is no opportunity or occasion to disobey, is to live without a condition of moral growth or merit; hence the prohibition respecting the tree of knowledge of good and evil. This prohibition obeyed, would have been attended with good, as when disobeyed, it was attended with evil. The result in either case, too, would enter into the experience of the party obeying or disobeying; therefore the tree is designated, "the tree of *knowledge* of good and evil." In the prohibition respecting this tree, there is nothing that is in the slightest degree at variance with the principle of the divine moral government of the world as now conducted. Every command of God to his moral subjects is virtually a tree of knowledge of good and evil. If a command be obeyed, it results in an experience that is good; but if disobeyed, in an experience that is evil. That which is stated by the prophet Isaiah expresses a general principle, "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (chap. i, 19, 20.) Not only do we learn this from the written Word; but even those eternal principles which enter into the constitution of the nature of things, and which have respect to right and wrong, with their accompanying sanctions, testify that obedience to moral right is followed by good results, while disobedience is attended with bad results; and, as all the commandments of God are perfect in righteousness, all men might from this great truth learn in practical wisdom how to live for the attainment of good and the glory of God.

The question, In what part of the earth was the garden of Eden located, is one which is attended with very considerable interest. To this question many replies—some strange, and some very extravagant—have been given. So very various have these been, that it has been placed in nearly all parts of the world. Some have fixed its position on the earth, some under the earth; some at the north pole, some at the south; some in the air, and some in the moon; some in the third heaven, and some in a fourth heaven. But a careful attention paid to the geographical account given by Moses, shows that all this indefiniteness and extravagance is without excuse. The rivers of Eden, as named and described by the inspired

writer, lead us almost to an absolute certainty as to the locality of the garden. The author of *The Creative Week* thinks that the "four heads" or rivers are to be accounted for thus—The river that watered the garden rose on the east of it, in the region of Eden, entered on the east side, winded westward through the garden, and, after issuing out at the west side, continued for a short distance still a single stream, then parted into two branches. Ultimately each of these branches also parted into two, and thus the river which passed through the garden entered the Persian Gulf in four divisions, or as the four rivers described by Moses. One objection we would urge against this explanation is, that it makes Moses expend all his particularly geographical and circumstantial description on rivers, which were, after all, very considerably removed from the garden—the spot of special interest—of which he is giving an account. His description is made more like a decoy, than a guide to the subject he is describing. A second objection is, that no disposition of rivers is known on the earth, that would agree with that laid down in *The Creative Week*. To those who think that the crust of the earth was much broken up when the fountains of the deep were opened, to bring forth the waters of the deluge, this latter objection might appear devoid of force. But it requires to be kept in mind that Moses lived after the flood, and that he gives an account of the condition of the land and rivers as existing in his day, and assumes that it was such as would lead to the knowledge of the locality where "the Lord God planted a garden." We cannot therefore conclude that the flood obliterated those marks which guide to that part of the earth whereon God placed the first man.

Dr. Lewis, of America, gives in *Lange's Commentary* an explanation, which differs considerably from the foregoing. And he makes his explanation turn largely on the elasticity of meaning which he thinks the Hebrew word for *river* (*nahar*), as here used by Moses, possesses. Regarding its extended meaning he writes, "In the Eden territory itself, it might have had the form of a lake—an idea, in fact, which the whole aspect of the account greatly favours. It was certainly not a spring or fountainhead to four commencing streams, but rather a reservoir in which all were joined, whether as flowing in or flowing out." He also thinks that the term may be applied to a frith, an arm of the sea, an oceanic current, or the diverging shore of a great water. He supposes that two streams—rivers in the ordinary sense of the word, entered the Eden region on the north side, converged at the centre, and formed, perhaps, a kind of lake or reservoir. Then from this central convergence

there emerged, on the lower and south side, "two diverging seas, or shores of seas." "Those two," says Dr. Lewis, "which entered Eden from the north, were rivers within the modern limits of the term, but very great rivers. . . . The other two probably presented a different appearance. Beyond the bounds of the Eden territory, they may have become friths, or arms of the sea, or two diverging shores of a great water, soon losing sight of each other."

We do not approve of this explanation as a whole, for (1.) It seems to lose itself in indefiniteness. To point out a garden by great branches of the sea seems rather inadequate. (2.) To use a medical mode of speech, there is a mixture of incompatibles. To represent a convergence of fresh water emerging into two "diverging seas or shores of seas, that, parting just below their junction, sweep round the land of India on the one side, and Arabia on the other," seems neither natural nor consistent. (3.) Such an extended application of the Hebrew word for "river" (*nahar*), if at all justifiable in literal narrative, is very far from common. (4.) It seems quite unwarrantable, in a paragraph so simple and continuous, so free from ambiguity, and so void of contrast, as that which gives the account of the rivers of Eden, to apply such a divergence of meaning to the same word—"river" (*nahar*).

From the sacred narrative it is quite plain that a river, a single stream, went out of Eden, and in this condition entered the garden. But from the standpoint of the garden it parted "into four heads." The Hebrew word for "head" is not by any means always equivalent to our English word. Into the Hebrew word the meaning of *chief* enters largely. Hence, instead of "four heads," we might read "*four chief divisions*." On this point the words of Dr. Lewis may be indorsed: "This is rendered *heads* in our version, and so the Vulgate, *in quatuor capita*. But they both mislead in their literalness, the Hebrew *rōsh* never having, like our word, the sense of fountainhead or spring. The Shemitic tongues called the remote upper part of a stream a *foot*, or a *finger*, rather than a *head*." Neither does the word require us necessarily to go down the stream only, in search of the four divisions referred to. Let us take our stand mentally in the garden, and in the first place look up the stream. The result is, that we, for a considerable distance, see one river only; but as we look beyond the limits of Eden, on the north side, we discover two rivers—the two *chief divisions*, which, by their convergence, or union, form the one river that runs through the garden. These two main divisions are the rivers Euphrates and Hiddekel, or Tigris, coming down from the mountains of Armenia. Looking down,

in the direction of the current of the river, we find that, as it passes out of the garden, it parts into two, forming the lower two *main divisions*—the Pison and the Gihon.

It is now necessary that we attend to the particulars of the description given by Moses, that we may see whether this mode of explanation relative to the rivers may be sustained.

The land wherein Moses wrote was Arabia Petrea; we must therefore keep in mind that this was the standpoint of the narrator. It is also necessary to keep in view that a Hebrew geographer took his standpoint of survey with the face turned towards the east. Eastward was therefore forward; to the right hand, the south; to the left, the north. Hence also, the Mediterranean Sea on the west was the "hindmost sea." This sheds light, not only on this narrative, but also on Psalm cxxi, and various other parts of Scripture.

The first river named by Moses is the "Pison." It lay nearly due east from the place where he wrote, and, naturally enough, he would mentally travel eastward—forward, first; hence he says, "The name of the *first* is Pison." It is geographically described as that river "which compasseth the whole land of Havilah"; that is, it washes, by a winding stream, the whole eastern side of that land. A short logical comparison, we trust, will make this evident. Let us first remember that the "wilderness of Shur" lay eastward of Egypt. When the Israelites crossed the Red Sea, they went out into this region (Exod. xv, 22). It lay thus *before*, or *to the east* of Egypt, and formed the western limit of a region of country which was inhabited by the tribes of people named in the following quotations:—"And they (the Ishmaelites) dwelt from Havilah unto Shur, that is before (*i.e.*, eastward of) Egypt" (Gen. xxv, 18). "And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt" (1 Sam. xv, 7). Beginning with Egypt, and proceeding eastward, we cross the Red Sea, reach the Wilderness of Shur, pass through that region of Arabia now just referred to, then reach the land of Havilah, which borders with it on the east. Havilah, therefore, must be on the west of that river which washes its eastern shore as it flows into the Persian Gulf; and what is more likely than that this river should be the Pison—one of the diverging streams flowing from that convergence of water formed by the junction of the Tigris and the Euphrates?

The name "Pison" means *wide-spreading, overflowing, fluvius inundans* (Simon). This is an exceedingly appropriate name for a river flowing into the Persian Gulf, for there the tide rises very high, and would cause a continual periodical overflowing of the banks of the Pison. "The violence of the

Persian Gulf causes a reflux of water thirty leagues above the mouth of the Euphrates" (*Calmet*).

As another-point helping to the identification of the locality where the garden of Eden was planted, Moses tells us that in the land of Havilah, which was in part surrounded by the Pison, "there is gold," and he adds, "the gold of that land is good." Keeping in mind that Havilah forms part of Arabia, it becomes easy to adduce testimony from profane history, as well as from sacred writers, in favour of the gold of that country. "Diodorus writes that in Arabia was found natural gold, of so lively a colour that it was very much like the brightness of the fire, and so fixed that it wanted neither fire nor refining to purify it" (Lib. ii, cap. 14, *et* Lib. iii, cap. 3). A glance at Ezekiel xxvii, 22, 23, will show that with Eden and other places merchants had traded in gold.

The next article making up the riches of that land, and mentioned by Moses, is in our version translated "*bdellium*." The two most common opinions among learned interpreters regarding this word, are—(1.) that it denotes an *aromatic gum*; (2.) that it denotes *pearls*. A little attention to a short process of evidence will lead, we believe, to a decision in favour of the latter opinion. In Num. xi, 7, Moses uses the same word we have here, in giving a description of manna. He says, "And the manna was as coriander seed, and the colour thereof as the colour of *bdellium*." The question now rising for solution is, What was the colour of *bdellium*? It was the colour of the manna. If, therefore, we find out the colour of the manna, we find out also the colour of *bdellium*. In Exod. xvi, 31, we read, "And the house of Israel called the name thereof manna: and it was like coriander seed, *white*." We thus find that *bdellium* was a little round substance, like coriander seed, and of a white colour. This will apply to no kind of aromatic gum or spices, but is a very perfect description of pearls. The conclusion, therefore, is plain: *bdellium* means *pearls*. Then, if we are explaining correctly, we may expect to find some evidence that pearls abounded in the land of Havilah. Neither is this wanting. Nearchus, the captain who conducted the fleet of Alexander the Great, in his Indian expedition, sailed to the Persian Gulf; and he speaks of an island in that gulf which abounded in pearls. Isidorus, of Charax, who lived a little later, says the same thing. Pliny says that those pearls which "are fished towards Arabia, in the Persian Gulf, deserve most to be praised." *Ælian*, *Origen*, and many others, down even to modern travellers, bear similar testimony.

The "onyx stone" is the next element of riches mentioned

by Moses, as belonging to the land of Havilah. "Onyx" is a Greek word, which denotes the human nail, and is applied to a certain kind of silex or flint stone, because of its near resemblance in colour to the nail. The onyx stone was the second in the fourth row of the breastplate, which God commanded Moses to make for the Hebrew high priest. There is some difference of opinion as to whether "onyx stone" is the proper translation of the Hebrew term used by Moses; but it is so translated by Josephus, and in every place where it occurs in the Hebrew Scriptures. To give it any other translation, would be to exclude the onyx entirely from the Word of God, although it has been ranked among the precious stones of the east from time immemorial. Nearchus, Diodorus, and Pliny tell us, that Arabia, and specially those parts around the Persian Gulf, abounded with precious stones, and that these were valued more than the jewels of any other country. And Pliny, who wrote a book on *The Natural History of Stones*, and another on *Precious Stones*, says, concerning the onyx—"Our forefathers imagined that onyx was only to be found in the mountains of Arabia, and nowhere else" (book xxxvi, chap. 12). In giving a description of this stone, he writes, "The real onyx, according to him (Satyrus), has numerous veins of variegated colours, interspersed with others of a milk-white hue; the shades of which, as they pass into one another, produce a tint which surpasses all description, and blends itself into one harmonious whole of a most beautiful appearance" (book xxxvii, chap. 25). We are thus furnished with strong evidence from eminent men, who were wholly unconcerned with the idea of maintaining Scripture, that we are in the proper locality in our search for the place where the Lord himself planted a garden, and that the description given by Moses was according to fact.

We have now followed Moses, travelling eastward, mentally, from Arabia Petrea, till we have reached the banks of the Pison, the river which forms the eastern boundary of the land of Havilah. Crossing this river, and travelling still eastward, we reach the second river, the "Gihon," which, according to Moses, is the river "that compasseth the whole land of Ethiopia"; that is, it in part surrounds, or bounds this land on the west side. "Gihon" means *deep flowing or bursting forth*. This name is also appropriate to a river flowing into the Persian Gulf, "because tides are so violent and so high at that end of the Persian Gulf, that trenches were not a sufficient defence against their irruptions into the neighbouring grounds, that are very soft and low" (Dr. Wells, in *Geography of the Old Testament*). It is not at all improbable that "Gihon,"

which may be read, *Kihon* or *Kehan*, and with the Greek article prefixed, *hokean* or *hokeanos*, may thus be the original of the Greek word *ocean*, which, with Homer, meant *a great stream*. On the probability of this being correct, we are furnished with strong evidence that the "Gihon" must have bulked largely in the minds of the ancients, and must have been a river well known to the primitive races of the earth by the name applied to it by Moses.

Having been specially particular to fix by many marks, the position of the first river, the Pison, Moses says less about the second, the Gihon; because the first being clearly indicated, the discovery of the second is made easy. He says, however, that the Gihon compasseth the whole land of "Ethiopia." It is not the Ethiopia of Africa, however, that is referred to. "Cush" is the name used by Moses; and it is applied to a region of country, bounded on the south by the Persian Gulf, and on the west by the Gihon, one of the streams by which the confluence of the Tigris and Euphrates reached the sea. It is a province of Persia, and was known to the Greeks and Romans by the name "Susiana." At the present day it is called Chusistan. This contains the original "Cush" of Moses, and has in addition a Persian termination. In 2 Kings xvii, 24, the same country is designated "Cuthah," and Cuthah or Cuth, is simply the original Cush or Cus, with the *s* changed into *t*, according to the custom of the Chaldeans. From this country, the King of Assyria brought a colony to Samaria, to fill up the vacancy made by the removal of the ten tribes; and this colony of Samaritans bore also the name "Cutheans." There are yet many other names which tell historically of the Cush mentioned by Moses; but we have adduced sufficient evidence to show that there was a land bearing the name Cush in that part of the world just indicated.

We again follow Moses in his descriptive tour, and, crossing the Gihon, we turn northward, and continue in this direction, till we reach a point above the confluence of the Tigris and the Euphrates; and then turning westward, we arrive at the Hiddekel, *the darting or rapid river*. This is, in the account of Moses, the "third river," and he says, concerning it, that it goeth eastward in the direction of Assyria. This is the line it follows in a great part of its course. For "Hiddekel," the seventy interpreters give the name "Tigris," and this latter is the name by which the Greeks and Romans designated the same stream, as also do Europeans generally. In the east, it bears the Chaldean name Diglath. But in this variety of designation, there is no difficulty as to its identification.

Travelling still westward, we pass through Mesopotamia, the

region between the two rivers, and come to the banks of the Euphrates. It is the fourth river met with in our mental tour : hence Moses says, "And the fourth river is Euphrates." The name means, *the sweet and fertilizing river*. The water of the Euphrates is sweet and pleasant to the taste. Of this river, Moses says less than he does of any of the other three ; probably because it was so well known, and also so clearly indicated by the description of the other three. It was, indeed, well known to the ancients, and called by them "the river," and "the great river." It is to it reference is made in the phrase, "from the river to the ends of the earth."

We now see that the geographical outline given by Moses, to indicate the locality of the garden of Eden, can be clearly traced without difficulty, and verified by existing conditions, except in one case ; and even that one case does not present an insuperable difficulty. Above the region of Eden, two rivers, the Tigris and the Euphrates, flow from the north, and converge to form only a single stream ; and as there was but one river passing through the garden, the garden itself must have been planted on the banks of that river, formed by the confluence of the two rivers, and apparently not far from the site of the city, Bussorah. Dr. Wells thinks that the Eden district, which included the garden, lay between Bussorah and Bagdad.

The difficulty just now alluded to has respect to the Pison, one of the two streams which flowed southward below the garden, and which carried the confluent waters of the Euphrates and Tigris into the Persian Gulf. The channel of this river seems to be changed or obliterated. This, however, is no matter of surprise ; because great changes would readily be effected by deposit alone, near the mouth of such a river as the Euphrates, and that changes have been wrought, is a matter of actual history. In ancient geography, the Euphrates and Tigris are represented as entering the Persian Gulf by separate channels. In later maps, the water of the confluent streams appears to have entered the gulf by four channels. "At present, the Euphrates discharges itself into the sea, in union with the Tigris ; but formerly it had a separate channel" (Calmet). In *The Imperial Atlas of Modern Geography*, the water of the Euphrates, including that of the Tigris, enters the Persian Gulf by one channel only.

That changes have been, and are being wrought near the mouth of the Euphrates, is thus beyond doubt ; and that the bed of the Pison, by means of these has been affected or obliterated, is equally manifest. But "this branch, though long since dried up, is mentioned by some profane writers" (*The Creative Week*). We have also information to the effect,

that the channel of the Pison was discoverable in the days of Pliny. If this be correct, then all the marks of identification given by Moses are literally verified. And we are left in no great doubt regarding the whereabouts of the first garden that was planted on the earth. And, though all things languish under the blight of the Moslem, the region wherein the garden was planted is naturally fertile. It was long noted among ancient historians (*e. g.*, Herodotus) as being marvellous for its fertility.

It is a matter of no little interest to trace out that spot near the centre of the old world, where the Lord God planted the garden, wherein he placed the first man and the first woman, who lived there for a season, without taint of sin, and in full communication with himself. Outside this garden there were gold, pearls, and precious stones; but within it something far better—fellowship with God, that which alone can satisfy the human heart. The gold, the pearls, and precious stones outside the garden of Eden remind us of the pearly gates and golden streets of the Paradise above. But what would even these be were the Desire of all nations absent? Precious things still remain on the earth; but they cannot give peace with God to the soul.

Let us note here, (1.) That sin causes a great blight. It blotted out the garden that was planted by the Lord in Eden. It creates a blight all over the earth, and perhaps nowhere more than is presently caused by the Mohammedan, who is effacing the fertility of that country wherein the garden was placed. Mark the contrast! Had man not sinned, all the world would have speedily become a garden. But, compared with the garden of the Lord's own planting, it became a wilderness. Through the Gospel of the ever-blessed Jesus, however, it shall become a garden yet. "The wilderness and the solitary place shall be glad, . . . and the desert shall rejoice and blossom as the rose."

(2.) That the mercy of God richly abounds. "Eden" means *pleasure*; and as that region lay around, outside the garden, so there was still pleasure to be enjoyed by man, even though expelled from it. There is the pleasure of pardon, and of the blessed hope of a glorious immortality. There are, indeed, many pure pleasures in life, and Christian joys; for God's tender mercies are over all his works, and specially over man, for whom he gave his Son to live and to die on earth.

(3.) That no failure comes from any defect on God's part. He planted a garden, but not without a river to water it. What he plants, whether physical or spiritual, he will water.

Hence it is, that where the spiritual seed finds soil it grows up in righteousness, like trees by the river side.

(4.) That it is God's plan to make men happy. He planted the garden in the midst of Eden—of pleasure. He furnished it with sweet waters, with rich fruits, and adorned it with beauty. These were for the earthly Paradise; but eye hath not seen, nor ear heard, neither hath man conceived the glories of the heavenly Paradise.

(5.) That the rivers of Eden were earthly in their origin, but that the river in the heavenly Paradise comes from the throne of God. It is the river which truly makes glad the spiritual city of God.

(6.) That we cannot now have the original garden. It was blotted out by sin. But we may all be inhabitants of one that is eternal—which sin will never blot out. To this heavenly Paradise all may now possess, in Jesus Christ, a title, and live in the blessed assurance of spending eternity in the enjoyment of its never-failing felicities.

A. S.—A.

HOW EVIL CAME, HOW TO ESCAPE FROM IT, AND WHO MAY.*

PAUL, an apostle of Jesus Christ, says, "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. i, 16, 17). Two facts are here affirmed—(1.) *The eternity of God*, who is set forth to the comprehension of men in the man Christ Jesus, "who is the image of the invisible God, the first-born of every creature." (2.) *That he is the Creator of all things.*

God alone is self-existent—uncreated. As everything derives existence from him, there must have been a time when all created things were called into being; and therefore a period when they did not exist. These steps bring us back to a period in the history of God, when he alone existed, "who is before all things, and by whom all things consist." God alone being self-existent, it follows that all things now existing must have been created by him, as the Scriptures affirm. When God thus existed alone, space must have extended to infinity, as now, but entirely unoccupied until the power of him who

* By the Rev. Dr. Brown, Editor of *Cumberland Presbyterian*, Nashville, U. S.

was before all things, filled it with the splendours of the creation. Even then God was everywhere present, infinite in the intelligence and power which were necessary to fill immensity with those wondrous and magnificent objects which now adorn it, and fill the universe with the glory of the great Architect.

Things animate and inanimate have been brought into existence; and, I suppose (although the speculation does not affect the present argument), material things were first made. We know this to be true of our world; for the earth, water, and light appeared on what is called the first day. On subsequent days, animals and men were created. But there were other worlds than ours; and other intelligences were created before men, as, for example, the holy angels.

Government and laws are necessary to the harmonious existence of an intelligent community. As intelligent beings appeared in any part of the universe, they were not left in a state of anarchy and confusion; but, at once, were placed under laws suited to their constitution and condition. All beings placed under laws, are adapted to them; that is, in their nature they are made congruous with the laws under which they are designed to exist. All intellectual creatures receive a moral constitution in perfect harmony with the moral laws by which they are to be governed. The laws exist prior to the creatures under them. The machinist does not first construct the locomotive, and then originate or discover the laws by which it is to operate. He first discovers the laws, relations, and properties already belonging to, and governing matter, and moulds his material, and constructs his machinery according to these existing laws and principles. To these pre-existing laws every part must be adjusted, if the work or invention is to prove successful. Steam engines would have done their work in Adam's day, as well as now, had the laws been understood, and had men possessed the skill to build them. The laws discovered by Fulton and Watt existed six thousand years before, and they only adapted their work to principles as old as the world.

In the same manner are all God's creatures in harmony with those laws which exist in the divine mind, before the formation of the beings who are to be made subject to them. He made the birds to live and fly in the air; the fishes to live and swim in the sea, according to the requirements of pneumatic and hydrostatic laws, which existed before there were either birds or fishes. Men and angels were made free, intellectual, and moral beings, because they were to be under the rule of moral and intellectual laws, which laws were in the divine mind before there were either angels or men. Hence it appears that all creatures are made subject to laws, whose existence ante-

dated their own. It is also most evident that their best interests and highest attainments can only be gained by remaining subject to the laws to which they correspond, and by rendering perfect obedience to their requirements. The aim of this reasoning is to show, that laws exist before the creatures and are above them. Laws are but the mind or will of the Creator, in regard to the government of what he has made. So long as there is a Creator, it would be better for all creatures to perish, than for the laws under which they were made to cease to be. Were a law to perish out of the divine mind, it could never be reproduced, as there is no creative power apart from the first producing cause. There would be perpetual discord throughout the realm where the law had prevailed, and destruction would fall upon all subjects. Hence it would be better for the race of birds to perish, than for the law to fail by which they are made and are governed. All locomotives and machines had better be destroyed, than the laws in accordance with which they were constructed.

All laws, in character, will resemble the power from which they emanate, just as the fountain gives character to the stream. This is demonstrated by the laws and law-making powers of all nations: for example, Russia, China, and the United States. God being good and just and wise, all laws originating in him, and the creatures he forms under them, must be alike in character. Perfect obedience to laws, by all creatures placed under them, is necessary to their highest degree of happiness and the greatest attainable good. The violation of these same laws brings to the creature the greatest suffering that can be endured. Accepting the character of him who created all things as pure and good, it follows, true as an axiom, that nothing evil or unholy could come from his hands, and that no creature could be disposed to evil by him, or desire to depart from his law. But evil exists, and violations of his statutes are numerous and flagrant. As all that God produces must be good, and, as it comes from his hands, entirely free from evil, the great question arises, How, and with whom, did evil originate? How can the introduction of sin and moral corruption, into a universe formed by a holy Creator, be accounted for? If whatsoever comes to pass is of God, having been ordained of him, and is in harmony with his will, we may reach an understanding of the case, but must damage the character of the Creator in so doing. If this be the true theory, the wise and holy Creator must be responsible for the evil as well as for the good.

There must be, most certainly, a different and better solu-

tion of the difficulty as to God's government and work. I reason thus:—

God being the only self-existent being, all creatures must, in every sense, be inferior to him. Were this not so, then his creatures, or some of them, being equal to him—as they would be if not inferior—would also be self-existent gods. But such a statement involves an absurdity, and therefore cannot be true. God created races of intelligent beings, but of necessity all of them inferior to himself, and also necessarily free from all evil. As God is the only infallible being—the only one who cannot err and sin—it is evident that his creatures, being inferior to him, cannot be infallible also; and not being so—not being equal to God, they all must be fallible, and therefore liable to error and transgression. So far as we know, the angels are the highest order of created intelligences. They are next to God in the possession of those qualities which make him God. Even they must have been liable to err, as some of them “kept not their first estate”; and by one of their number the progenitors of our race were deceived and involved in the evils consequent upon the violation of the law under which they were created. That God made the angels holy and free from evil, is as evident as that he himself is holy. They must have become evil disposed by some other means than by the decree or fiat of the Creator, who is infinite in all perfections. But the difficulties increase as we advance in this inquiry; for, how could a creature, formed absolutely free from all desire and disposition to sin, pure in character as it came from the Creator's hands, how could such a being transgress the divine law, and become an active promoter of evil? This has been a difficult and troublesome question.

It seemed good to the allwise Creator, and consistent with his character and government, to form races of moral, intelligent beings, inferior to himself, but capable of intelligent action. They were to be his agents in executing his plans for the government of the universe. It was necessary that such beings should have the power of intelligent action, and intelligent action must be free. Free action makes the power of choice a necessity. That which acts only as acted upon by a superior, irresistible power, is neither intelligent nor free in that action, and is therefore not accountable. It follows, however, that any being not God, not infinite, but finite, must be liable to err in the free exercise of its limited power. Such a being must be capable of choosing and doing the wrong, of making the *mistake* which is sin. All beings not equal with God must be imperfect in knowledge, that is to say, not omniscient. This gives a key to a solution of the difficult

problem under consideration. This fact alone, this deficiency of knowledge—this knowing less than the Infinite One—under the circumstances, renders it almost certain that some one or more would make the mistake that would introduce discord into the perfect harmony of the universe. Why God did not avoid this contingency, by not creating beings with such powers, and capable of such action, we are not informed, and we need not inquire. But that he could not form intelligent beings without making them free, and free without the power of choice is self-evident, being demonstrated by the essential attributes of intelligent agents. Being limited both in knowledge and in powers, creatures are neither omniscient, omnipotent, nor infallible; and it is evident, that being so constituted, they must be capable of deviating from the right path, and liable to fall into error. Our first parents did so diverge from the true course, as to become involved in all the evils consequent upon transgression.

The divine government being just, must be one of law. The supreme law of the universe is simply the divine mind or will respecting it. Law is of such a nature that for whatever reason it is violated, the penalty is sure to follow in a just and impartial government like that which God has established over all of his creatures, and in which he is the chief executive. The idea is too prevalent that when transgressions occur through ignorance or lack of knowledge, the evil consequences may be escaped; but this is a most fatal error as many familiar illustrations will show. The laws of health, by which life is preserved and prolonged, require food of a certain character to be taken into the system. When one sits down at the table to receive the required food, if through ignorance, or accident, or any cause whatever, he takes poison, the ruin is as sure to follow, as though the poison were knowingly and intentionally taken. The evil is as sure to follow a violation made through ignorance as of intention. God alone being omniscient, and all creatures being imperfect in knowledge, the introduction of evil by means of beings, who had been entirely holy; and free from evil intent, may be understood and accounted for, and yet God be free from the charge of either decreeing sin, or in any manner influencing or inclining any of his creatures to its commission. The conditions, prospects, and happiness of any creature may be greatly affected by a mistake. To make this impossible, the nature of the creature, and the whole system of God's moral government would need to be reversed. Sin is defined to be a *mistake*.* It is a transgression of the law. A

[* Mistakes are more or less venial. A *mistake* is never called *sin*, unless the ignorance which led to the transgression was wilful and culpable.—Ed. E. R.]

transgression effected through a mistake would be as truly such as if induced by any other cause. A departure from the divine law is sin, and the wages of sin is death; and it matters not by what influence the departure is effected. Whoso sinneth transgresseth also the law; and "the soul that sinneth"—makes the mistake—"it shall die." It is possible for the fallible to err. What is possible may occur. This will be accepted as true of both angels and men. Not being infinite in either knowledge or power, but being endowed with the capability of free action and choice, the probability is that they sinned, not fully understanding what they did. We may thus see how imperfect knowledge may have come in conflict with the law by which all were to be held in perpetual unison with God and each other. This one admissible step or mistake might be sufficient to involve created beings in the fearful evils of a departure from God, as one step over a precipice in the dark might prove as fatal as a leap in the light, and intentionally made.

These points coincide with the facts of the fall and ruin of our race. The Scripture narrative leaves no question about the shortcoming in the knowledge of our first parents. True, it was plainly told them that, eating of the fruit of the specified tree, they would surely die; but the reasonable inference is, that their ideas about death were very imperfect. It lies on the face of the book that they received very imperfect information as to how the threatened death would affect them. It cannot be claimed that their knowledge was complete, for the Scriptures do not establish the fact, and reason is against it. The death threatened and the results of disobedience were too vast and far-reaching to be adequately comprehended by the limited powers of the creature, only in the infancy of his being. It becomes plain then, by this view, how evil may have been introduced into the moral government of the universe, without God having been its author, or having in any degree disposed any of his creatures to it, as must have been the case, if from all eternity he decreed whatsoever comes to pass, and provided for the fulfilment of his own decree. Lack of information, or limited knowledge in the creature, may not have been the real cause, nor the only one capable of producing the disaster; but the above argument goes to show how sin's origin may reasonably be accounted for without imputing it to God.*

[* The ingenious author has, of course, sufficiently guarded his reasoning in this last sentence; yet we must call attention to the fact that, however limited may have been the apprehension of the meaning of the word "death" on the part of our first parents in the garden of Eden, they must, have known enough of it to be at first deterred from the transgression of

Having once passed into this state of death and misery through whatever cause, there was no power of deliverance or restoration in the transgressor nor in the law which he had violated. Restoration could only come through and by a power above and independent of the transgressor. The sinner must remain in his lapsed state, and suffer all the miseries belonging to it, unless restored, through some provision made, or *favour* conferred by the Author of the law. It is impossible for the law itself to restore the one who transgresses it; for in doing so, it would stultify itself, and destroy all authority and government. The Author of the law can provide and accept a satisfaction for the violators, and pardon the offenders. In human governments this fact is fully recognized. The law-making power can, and does, say what it will accept as a satisfaction from the transgressor; but this fine does not make him any the less an offender, nor his offence any the less a violation of law and a crime. When the satisfaction is accepted by the author of the law, the transgressor is released, and is treated as though he had always been obedient. Christ is the end of the law—the only ransom; and there is no other deliverance from the penalty of the violated commandment. So far as revelation goes, no such provision was made for the angels who kept not their first estate. The simple story of their fate is: “Reserved in chains, under darkness, unto the judgment of the great day.” But for man we know that a satisfaction has been provided, and that it is offered to all without money and without price. This ransom, so freely offered, has been accepted, as most satisfactory, in the most public manner, by the Author of the law that man has violated. Whosoever accepts this is pardoned and goes free! The law does not pardon, but the power that makes the law does, when the ransom is accepted.

The author of the law must be reconciled to the transgressor before he will or can bestow the pardon, which shows that the ransom he brings must be something of great value. Our ransom is nothing less than the only-begotten Son of him whose law we have violated. Whosoever accepts Christ comes to possess the most valuable and most precious boon the universe contains, and one which is sure to secure pardon to every one who has it. “He that hath the Son hath life.” His name

God’s commandment, otherwise we could not justify the ways of God towards them. So that the reason of their fall just lies in this, that they gave heed to the seductions of the tempter rather than to the prohibition of God, hedged round as it was with threatenings and warnings. But we doubt not that the reverend Doctor fully agrees with us in this observation. —Ed. E. R.]

is above every name, and is one at which every knee shall bow. This dear name alone, written upon the white stone, will admit the bearer to the hospitalities of the mansions made without hands. The unrestricted freedom of the creature runs through all this scheme; and the declaration, "*Whosoever will*," shows that the ransom is freely offered to all transgressors, and that the sinner must of his own will accept it, or as freely remain under the bondage and curse of the violated law.

Two distinct systems of doctrine take their rise here. One teaches that this ransom and satisfaction was provided for a certain definite number of the common transgressors, and for no others—this number being particularly and unchangeably designed, and so definite and certain that it cannot be either increased or diminished. The other teaches that the ransom was provided for all, and in the very same sense; so that all offenders stand on an equality before God and his law. It adds also, that *whosoever will* may accept it, receive pardon, and be saved in Jesus Christ.

By the first system there is no ransom, pardon, or redemption for any but the definite, chosen number; and whether they be infants of a day, or of the years of Methuselah, the principle is the same. They can only await the end, and suffer the doom to which they were unchangeably foreordained before the world was.

By the second system the glorious gospel is fully recognized and declared—that Jesus gave himself a ransom for all, and tasted death for every man. Therefore the ministers of this free gospel may go into all the world, and, without restriction or mental reservation, say to every creature, "Come, for all things are now ready"; and "*Whosoever will*, let him take the water of life freely." This is all the more cheering, because it is the unqualified declaration of him "who created all things, who is before all things, and by whom all things consist."

UNION WITH THE CONGREGATIONALISTS.

WE do not generally, in this magazine, direct attention to what may be called the news of the day; since the programme laid out for us, when our publication scheme was launched, was that, not of denominational intelligence, but of theological literature. The subject, however, which is indicated by the heading of this article is so important, and so vitally connected with our interests, as a separate body of Christian people, that we feel constrained to lay before our readers some thoughts upon the topic.

It is already well known throughout the country, that Dr. William Pulsford, of Glasgow, in April last, delivered a deliberate and elaborate address at the annual meeting of the Scottish Congregational Union, on certain reforms and ameliorative measures, which he thought essential to the Union's well-being. Leaving the climax to the last, like a skilful orator, he urged the ministers and laymen before him, finally, to appoint a committee, whose duty it should be to prepare a scheme, or draft of a scheme, "for securing closer union with the Evangelical Union of Scotland, and that on the principle of comprehension, and not of compromise." Dr. Pulsford's proposal was received with repeated bursts of applause, from at least a section of his hearers; and, as no counter-resolution was moved, we are warranted to conclude that it was not viewed with anything of the nature of dislike by any members of that conference.

We suppose that the committee which has been appointed, will take steps to draw out the scheme referred to, before the next meeting of the Congregational Union, in April, 1877. Meanwhile it is proper that brethren in the religious bodies interested should speak out their minds, both that the committee may be helped in their rather delicate task, and that public opinion may be prepared for that judgment on the matter which must ultimately be pronounced.

For ourselves we must confess that, during the theological controversies of thirty years ago, of which we have recently given a detailed account in the pages of this Magazine, we always took the ground that our brethren should not have gone the length of ejecting the students from the Academy who were charged with holding "new views," nor of withdrawing from the fellowship of the churches whose pastors were similarly suspected. Consequently, to be logically consistent, and not to speak meanwhile of higher ground, if we were unwilling to be cast off, we should not be unwilling to be taken back, when overtures to that effect are made.

It is indeed true, that when a rude and violent separation has been made, and the party so separated has had time to be crystallized into a new sect, not only with its bishops and deacons, but with professors and students, magazines and historical books of its own, it is not so easy to reunite it with the old connection, as when it was in the liquid state of early and infantile excitement. But the proposal has been made in the interests of Christian union; and kind and considerate account has been taken, if we understand it aright, of all our existing institutions. These are to remain unaltered. The union is to be one of federation, on the basis of common Congregationalism, and not of denominational fusion, or literal incorporation.

It could not well be otherwise, at least at present. The Evangelical Union churches have been founded on the basis of resistible grace and conditional election. We are willing to admit that crude things may have been said by us, and crude things written at the time of our separation; but we have now maturely and deliberately settled down on that basis, and we do not think it likely that we ever will be moved from it. Moreover, we are most anxious that others should

believe as we believe on these points; and many in our fellowship know no other way of stating the Gospel as a ground of peace, whether to their own souls or to the souls of others, than this—a Saviour dying for all, and therefore for me—a Spirit provided for all, and therefore for me.

We are aware that many of the younger ministers, and thousands of the laymen in the Congregational Union hold these very views; but it is not likely that the older ministers nor the wealthier laymen would agree with us, or be willing that their students of divinity should hear such lectures on systematic theology as ours hear. Therefore it would be better, meanwhile, that the two academies should be kept apart. For although it may seem, at first sight, that very little keeps us separate, that little point sends the one body over to the Arminian or Free Will school of theology, and keeps the other on the Calvinian side of the house.

In these circumstances, it may be said, Why agitate for union at all, or be willing that it should be entered into? Our answer is, that the Christian church all over the world is sighing for union. The hosts of those who are opposed to Christian truth as a whole are marshalled against us in deadly array; and all good men who hold Christ the Head, are anxious to press more closely to one another, that so they may defend more efficiently a common cause against a common foe. Presbyterians are everywhere seeking to unite, on the ground of their common Presbyterianism; and why should not Congregationalists unite on the ground of their common Congregationalism?

Besides, although we differ on the points already referred to, those on which we agree are far more numerous. Perhaps we of the Evangelical Union have sometimes been prone to magnify too much our doctrinal peculiarities. Men have been eminently pious, and yet have not believed as we believe. Men have been eminently useful, and yet have not believed as we believe. Besides, there are depths in the foreknowledge of God on which we are not all agreed, and which we require to confess that we may not be able fully to fathom. On the nature of the atonement of Christ, moreover, divers views have been expressed amongst us; and it may be pertinently argued, that if we may be associated with those who are not exactly at one with us as to some aspects of the work of Christ, may we not be associated with those with whom we are not altogether agreed as to the operations of the Holy Ghost?

Are there any advantages to be reaped by us from this federal union with the Scottish Congregationalists which has been proposed? Dr. Pulsford, and they who support him, are not slow to confess that they will reap benefit from union with us. In the first place, the Congregational body would thus be made, as a whole, much stronger than it has hitherto been. In Scotland we are overshadowed by Presbyterianism; but when upwards of two hundred Congregational churches will be found in the ecclesiastical directory, the power of Independency will be felt, and will begin to be confessed. This

benefit, of course, we of the Evangelical Union will share with the Congregational brethren. Then Dr. Pulsford and his friends are kind enough to admit that their churches will be the better of closer fellowship with ours. They have already got several soldiers from our camp, who have fought so well that they would like to attract others to their ranks. They would like to hear our ministers more frequently; and this opportunity they would have if the middle wall of partition at present existing were broken down, and something like a mutual eligibility scheme established. Moreover, advantages not a few, we are free to confess, would accrue to us. In the first place, our status in the country would be improved. When known to be associated with such men as Drs. Alexander and Pulsford, and the Baxters of Dundee, we would be regarded with greater respect in the land. We need not deny that we have often felt sore on account of the stigma which alleged heterodoxy affixed to us. But with this largely removed, we would breathe more freely, and enjoy more fully the fellowship of all the Christian people of Great Britain. Then, secondly, our usefulness would be increased. We would, in all probability, gain access, both in pulpit, on platform, and through the press, to thousands from whom we have hitherto been shut out by prejudice. And, thirdly, our own spirits would be benefited by all this enlargement of sphere and association. It is possible that the isolated position which we have been called upon to occupy in this country hitherto may have acted unfavourably on our own spiritual condition. We may have been narrowed in our sympathies and stunted in our Christian charity. We may have been too apt to think that there could not be real Christianity unless our very theological standpoint was occupied, and our theological "shibboleth" repeated. But in the broad field of Christian co-operation with good men of other creeds and other churches, while not losing our love to our own testimony, our brotherly love might become a healthier plant, as it basked in the sunshine of our Christian brethren's smile.

Of course, we would expect that if such a union should be effected as has been proposed, the name "Evangelical Union" would be preserved as well as the name "Congregational Union," and that the associated connection should bear some such appellation as the "Congregational Evangelical," or the "Evangelical Congregational Union." It would also be expected—indeed, gentlemanly as well as Christian feeling would commend the course—that after such an amalgamation, when occupying one another's pulpits, or speaking on a common platform, the ministers of the two bodies should avoid the controversial treatment of what might be called their respective specialties, and dwell on the cardinal doctrines of the Christian faith.

In making these remarks, the editor of this magazine is to be regarded as speaking his own mind, without having had the opportunity of anything like formal deliberation on the subject with his brethren of the Evangelical Union. It has been represented to him that something would be expected from his pen on the subject; and

consequently, he is to be regarded as almost thinking aloud, and throwing out suggestions tentatively, that a more general expression of opinion may be ultimately called forth. Yet he knows that he is speaking the sentiments of a considerable party in his own denomination.

It may be matter of surprise to some that we speak of union with the Congregationalists, and not with the Presbyterians, when it was in the Presbyterian church courts that the movement originated which resulted in the formation of the Evangelical Union. But the Presbyterians have not talked of approaching us as the Congregationalists have done. Besides, their *Confession of Faith* would not permit them to be united or confederated with men of our theological belief; whereas the Congregationalists, having no stereotyped creed, are not similarly restricted. Then again, Dr. Morison and his brethren became virtually Congregationalists, or Independents, when they were separated from the Presbyterian church for their views as to the extent of the atonement. The new communion which they were called upon to form was too small to admit of courts of appeal; and besides, their preference for this form of church government was determined by the fact that their own congregations from the first had been with them, and would not have pronounced them heterodox had the doctrinal decision been left at their bar.

We conclude, then, upon the whole, that it would be much to the advantage of the Evangelical Union to be affiliated with the Congregational Union in the manner proposed. Difficulties may arise in the adjustment of details; but these will doubtless give way before genuine Christian goodwill and love. Perhaps some of our readers may be offended at the position which we have taken; for it is almost impossible to get all the adherents of a denomination to see eye to eye on a point like this, especially at first. But we are persuaded that, when we come to die, and lay down the weapons of our earthly warfare, and especially when we review our work on earth from the calm and holy heights of Zion, and meet with brethren in Christ from all ages, all climes, and all churches, we will not regret any honest effort we had put forth in the interests of Christian catholicity and love.

NOTICES OF BOOKS.

Studies in the Philosophy of Religion and History. By A. M. FAIRBAIRN. Strahan & Co. 1876.

WE cannot allow ourselves to go to press without giving some notice, however brief and imperfect, of this very able and remarkable volume.

It is a book for thinkers only, but for thinkers it is a book. The author is a true thinker—a thinker in the highest and noblest sense

of the term—a thinker who has prosecuted thought under the inspiration of as pure a desire to seek the truth, the whole truth, and nothing but the truth, as ever burned in the breast of Locke, of Leibnitz, or of Plato.

The thought, which he has in this spirit prosecuted, has led him into many of the arcana of psychology and philosophy. But he has fearlessly, yet modestly, pursued his way—sometimes cutting it through the tangled brushwood of ages.

He has availed himself largely of the historical method of investigation—an eminently scientific method, yielding rich positive results that were formerly undreamed of. Many are the fields of history which he has thus traversed, finding his way even into *pre-historic* times, by means of the fossils of antique thought that have been brought to light, and explained by comparative philology. Everywhere throughout these fields, Mr. Fairbairn has looked with his own eyes on those phases of thought and life that are fitted to explain the mysteries of human progress in general, or the genesis and development of the ideas of God and of immortality, in particular. The ripened scholarship, which Mr. Fairbairn evinces in these researches, is as remarkable for its extent, as for its accuracy and depth.

It is not to be wondered at that in working his way through these chosen fields of investigation, Mr. Fairbairn should now and again come face to face with some of the peculiar pretensions and speculations of certain conspicuous “scientists” of modern times. It is a rare encounter that ensues. We cannot but greatly admire the singular clearness with which our author draws the line that separates science proper, confining itself scrupulously to its own grand domain, from science falsely so called, because giving itself license to walk about in ill-made metaphysical boots, and to put on airs as if it were doing yeoman’s service in legitimate induction, though only indulging in conjecture and baseless speculation.

The subjects discussed by Mr. Fairbairn are (1.) *The idea of God, its genesis and development*; (2.) *Theism and scientific speculation*; (3.) *The belief in immortality* as developed in India on the one hand, and in Greece on the other; (4.) *The place of the Indo-European and Semitic races in history*. Under this last head he compares the two races as regards civilization, religion, literature, and philosophy. All of the topics are handled in the spirit of a master. And the composition throughout is exquisite at once for lucidity, for grace, and for brilliancy.

Mr. Fairbairn, by these remarkable contributions to modern philosophy, has achieved for himself a conspicuous place among the thinkers of the present age. May he be long spared to enjoy the honour that crowns success, and to be still further helpful in guiding the thoughts of inquirers into the highways of truth.

J. M.—G.

The Superhuman Origin of the Bible inferred from itself. By HENRY ROGERS. Second Edition. London: Hodder & Stoughton, Paternoster Row. Pp. 465.

THIS important volume has lain upon our table for notice longer than we care to tell; and we regret that more pressing calls have hitherto given other works the preference. The successive chapters of which it is composed formed one of the recently revived Congregational Lectures which are being delivered from year to year in the metropolis.

Dr. Joseph Parker tells an amusing anecdote of the late Dr. Campbell, of *Tabernacle, Witness, and Banner* fame. The minister of the City Temple was in these days acting as humble assistant preacher to the renowned editor; and one forenoon the latter came into the vestry of the Tabernacle (which seems to have been used as a study), and flung himself on the sofa, exclaiming to his young lieutenant, "What an ass I have made of myself! I never made such an ass of myself all my life!" When the hardly fledged licentiate lifted his head from the table and expressed sympathy with his chief, wondering much whether the folly of which the latter seemed willing to unburden himself in the vestry's confessional, lay in the direction of the head or the heart, the family, the church, or the public, the humiliated doctor thus continued: "A book came in for review the other day in the *Banner*, entitled, *The Eclipse of Faith*, by one Henry Rogers. I had not time to do more than glance at it. The title completely misled me, and the dramatic style in which the work is got up; for he puts long speeches into the mouths of sceptics. What did I do but write off a hurried notice, beginning, 'Another stab from the enemy! Another of the fiery darts of the devil'; whereas I find this morning, that the book is an eminently Christian one, and indeed a triumphant argument on the right side. But my unfortunate notice appears in to-day's paper. Oh, I never made such a fool of myself all my life!"

If Dr. Campbell had been sitting on his London tripes still, the title of this fresh book from the pen of Henry Rogers would not have misled him, for it is pre-eminently transparent; and as one of its numerous reviewers has already remarked, "the pen of the author has lost none of its old cunning." Those who are familiar with the volumes which first brought Mr. Rogers into notice, would expect that in this, his latest work on the Bible, the old arguments would be presented, but only in a new dress, judging it to be impossible for him to say anything on the subject better than what he had said before. It is plain, however, that the author has been, during these twenty-five years, revolving his favourite theme much in his acute and meditative mind; for there is a freshness in the book that makes it very different indeed from a mere reproduction of the former arguments. As we have been not a little edified by the perusal of these lectures, we propose to lay before our readers a summary of the principal reasons why, according to the writer, the Bible proves itself to be a

superhuman book, without any comment of our own, and without noticing the divisions of the chapters.

The main point on which Mr. Rogers insists throughout is this, That the book, consisting as it does of the Old Testament and the New, is not such a one as Jews would themselves have written, if their minds had not been possessed by superhuman influence, and their pens indeed guided by a superhuman hand. This, he argues, for reasons such as the following: That its writers were opposed to idolatry when idolatry was universal. That everything in it is wonderfully subordinated to God and the glory of God, and that in no other book of its date and kind does such subordination exist. That ethics and theology are joined in it; whereas in other religions and religious books they are kept apart. That it wonderfully demands heart obedience, and is not satisfied with outward service—all that the religions of Greece and Rome asked. That its character of Christ—distinguished as he was both by strange humility and strange pretensions—is not such as an uninspired writer could have conceived. The tenacity with which the Jews clung to their sacred writings as God-given, even although these testified against them from beginning to end. It was altogether unlikely that proud and bigoted Jews would have of themselves composed such books which admit Gentiles to equal honours with themselves, and describe a suffering Messiah, in opposition to all the hopes of their nation. The idea of a universal and world-embracing religion was one of which the Jews, when left to themselves, would never have dreamed. That it forbids persecution, whereas the Jews themselves had a persecuting spirit. The altogether superhuman wisdom displayed by the sacred writers in recommending submission to heathen governors, in counselling slaves to be obedient to their masters, while yet such principles are dropped silently into the mind of man as would ultimately break the fetters of every slave,—as well as the astonishing skill with which such a question of casuistry as the eating of meat offered to idols is met and discussed. Then the wonderful reticence of the book as to the unseen world is marvellous. Left to himself man is always trying to lift the veil and disclose undignified particulars concerning the unseen. The deplorable picture of human nature, moreover, is not one which human nature would have given of itself. The surprising agreement between the history of the world and Scriptural history is worthy of consideration. There is no other instance of any other book, composed by so many independent writers, living in different lands and at different times, and yet all with one aim and one doctrine—so that their collected writings may be called a unit. The narratory, dramatic, and historic form in which the greatest part of Scripture comes to us, is not that which impostors would have ventured on, or enthusiasts thought of; and yet it is the style which is most highly calculated to arrest attention, convince the mind, and gain over the heart. The want of finish that is visible in all these narratives, such as the life of Joseph and the life of Paul, is not such as would have satisfied ambitious earthly authors, the indifference of these

narrators as to their own honour being remarkable. No other sacred book bears translation into any language under the sun like the Bible. This facility arises from its sublimity and pathos. No other book has so widely influenced the various races of mankind—the descendants of Shem, Ham, and Japhet. No other book has been so fruitful a parent, or so fertile a cause or occasion of the composition of other books. No other book has had so wide an influence on general literature, on sculpture, music, poetry, and painting. No other book has produced such heroes as the early martyrs, the Reformers, and the Puritans.

Our author closes with a chapter which puts us much in mind of Butler's *Analogy*, only he takes the positive side, whereas Butler took the negative. Butler answered the sceptics of his day, by showing them that whatever difficulties they might find in revealed religion, there were as many in nature; and if they, nevertheless, believed in a God of nature, why should they not believe in a God of the Bible? Rogers, on the other hand, draws a positive analogy between the facts of nature and the facts of Scripture, supporting the one set by the other. His points here are the following:—Nature is slow and gradual in her developments, and so is the Bible. Both have their historical epochs distinctly marked. Both require deep study for the eduction of their respective sciences; for both are unsystematic in arrangement. Both are distinguished by what may be called unpoetic realism—what is harsh and unpleasant being brought to the front, although prudish critics may be disposed to take offence. And, lastly, in both that which is of value and of essential importance is free and cheap, and for every creature.

We are certain that our readers will thank us for this brief digest of this invaluable volume. We are sorry to observe from the author's preface that the results of a serious accident delayed his work long, and compelled him to shrink from the exertion of leaving his Welsh retreat, so that the lectures were not really delivered at the Congregational Library in London; but were, on account of the author's infirmity, held as delivered. We trust that the distinguished author, in the evening of his life, will be comforted by the thought that his labours have already proved a great blessing to the world; and that after he has entered on that superior state, where an eclipse of faith is impossible, they will continue to cheer and confirm, and guide to the highway again, many weary pilgrims who had become bewildered among the bypaths of spiritual doubt and perplexity.

Memorials of the Life and Work of the Rev. William Johnston, M.A., D.D., Limekilns. With a Critique by WILLIAM GIFFORD, Leith; late of Limekilns. Edinburgh: William Oliphant & Company. 1876. Pp. 406.

THE subject of this memoir was a man of great ability, but of singular self-denial and self-restraint. Although called repeatedly to the City of Glasgow, both to the Shamrock Street and Eglinton Street congre-

gations, he preferred to remain for fifty-one years minister of his village church on the banks of the Forth. He was also a man of considerable erudition, having received a large number of votes for the chair in the U. P. Church, which Dr. Eadie was called upon to fill.

Yet, although preferring the comparatively narrow sphere which Limekilns afforded for his stated ministrations, Dr. Johnston had the pleasure of preaching to a large and attached rural congregation of seven hundred people. Not only did the Charlestown sea-captains occupy prominent seats in his Chapel, but the Earl of Elgin always rented two pews; and some members of that truly noble family were generally to be found waiting upon his sound Scriptural expositions, with respect and reverence. Indeed, the friendship of that family towards him was quite touching. Dr. Johnston was accustomed to say of Lady Augusta Bruce, the late Earl's sister, that "she was the most accomplished woman he ever knew"; while her husband, the Dean of Westminster, attended the Jubilee services of the Limekilns minister, speaking both at the dinner and the soiree in the evening.

Such a village pastorate frequently, indeed, contributes to permanent fame, even more than a city charge. In a city a man is sometimes soon exhausted; but looking out on the busy world "from the loophole of his retreat" in the village, he has leisure to study and lay a basis for a lasting reputation. Going forth from his seclusion, from time to time, to open new churches and preach anniversary sermons, great crowds follow him and hang with avidity on his eloquent lips.

Yet Dr. Johnston seems to have had no desire for posthumous reputation. He published nothing during his lifetime, except a funeral sermon or two in the *U. P. Magazine*; and shortly before his death he gave orders that the whole of his MSS. should be destroyed. Therefore, all that his biographer could collect, by way of remains, consists of addresses on such subjects, as Education, Popery, and Temperance, delivered at public meetings in Dunfermline, Edinburgh, and Glasgow, with speeches at the Synod of his church on the Atonement Controversy, the question of Union with the Free Church, and Disestablishment.

Dr. Johnston has been fortunate in his biographer. Mr. Gifford of Leith seems to be a gentleman whose youth was watched over by Dr. Johnston with a father's care, and whose gratitude and admiration have overflowed in the compilation of this volume. Although a layman, he writes with classical ease and elegance. He has viewed his friend's life in divers lights, such as "pastoral labours," "public career," &c., giving a chapter on each. The comparatively uneventful life of the village pastor he has made instructive as well as interesting. We were arrested by the following reminiscence of the great Dr. Chalmers:

"There is a little incident connecting him with Dr. Chalmers, which we have much pleasure in recording. In one of his visits to Broomhall, where

Dr. Chalmers was a frequent and welcome guest, the great pulpit orator had got himself drenched with rain and spray. Having little luggage with him, and feeling that he was hardly in a condition to put in an appearance at a nobleman's mansion, Dr. Chalmers called at the manse of his friend Dr. Johnston, whom he had sometimes met on former visits to Broomhall, and proposed to spend the night there,—a proposal into which, as might have been expected, Dr. Johnston entered with all his heart. A change of garments was improvised, and some good jokes were perpetrated at the grotesque appearance that Dr. Chalmers presented when arrayed in the habiliments of the Seceding minister. Before going to bed, Dr. Chalmers got a big book and writing materials, that in the morning he might, as was his wont, do in bed a little literary work. Next morning Dr. Chalmers read to his host what he had just written, which was a portion of the *Bridgewater Treatise*, in the composition of which he was at that time engaged. Going into Dr. Johnston's library after breakfast, Dr. Chalmers got hold of a volume of Griesbach's Greek Testament, which apparently he had not met with before, and he was greatly interested therein. He took the volume up with him to Broomhall, and got from Dr. Johnston along with it a little manuscript directory or index regarding the principal codices. When the volume was returned, Dr. Chalmers remarked, 'I read three or four chapters with much enjoyment, and I've made up my mind on two things,— first, there is no important doctrine whose authority rests on anything connected with the *varix lectiones*; and, secondly, that these Germans are, after all, only hewers of wood and drawers of water.'

The sermons and speeches, which take up rather more than half of the volume, reveal Dr. Johnston to have been a liberal-minded as well as powerful man. In all such subjects as University tests, education, and temperance, we find that he took the popular and progressive side. It is a refreshing thing to find a man of his erudition and power a consistent and earnest total abstainer, as well as a supporter of Sir Wilfrid Lawson's Permissive Bill. What most intimately affects us of the Evangelical Union, among these remains, is the speech delivered by Dr. Johnston in 1845, on the Atonement Controversy, when Dr. Marshall of Kirkintilloch brought in a libel for heresy against Dr. Brown of Edinburgh—the direct result of Dr. Morison's excision in 1841. We learn the reverend Doctor's theological standpoint from the following fresh and pertinent illustration:—

"I think I may illustrate the subject by an incident in Bible history. When the Jews were in captivity in Babylon, the king issued a decree that all Jews should be at liberty to return to their native country and rebuild Jerusalem. I think this is analogous to the preaching of the Gospel. Wherever they preached the Gospel, they were warranted in saying, 'Lay down your arms, and you will be welcomed when you return to God.' But all the Jews did not return. Only those whose hearts God had stirred up availed themselves of the decree, returned to their country, and rebuilt their city. This was precisely what took place under the preaching of the Gospel. Those whose hearts God stirred up embraced it. When the decree was issued, it was said on the part of the king, There is no objection to your returning. This was what was called the removal of legal bars. If there had been no such decree, what would have been the consequence? Although they had been willing and anxious to return, they could not have done so,

being captives. The conclusion I deduce is, they are warranted in saying to every individual to whom they preached the gospel, 'There is nothing to prevent your return to God.' To take an illustration from Ebenezer Erskine: he says all men are invited to come to the throne of grace; and he says expressly that all legal impediments to their return to the throne of grace have been taken away, and every one who returns will find a gracious welcome and every thing he wants. And I would like to see—as Mr. Erskine himself said—the man who would say this is not Gospel doctrine. Then, who are those who avail themselves of this permission? Those who by God's Holy Spirit are stirred up to embrace the truth.

We could use every word here employed—only we might put a different construction on the last clause. Did God not seek to stir up the hearts of those who did not return to Jerusalem? And did they not refuse to be stirred up? And is the Spirit of God not striving with all men to bring them to Jesus? And do not many refuse to come? And is it not this that makes men to differ, that some yield to God and others do not? Such is the ground we take; but we could with great delight have co-operated with a noble man like Dr. Johnston, even although we had differed with him on this single point.

We were almost surprised to find, in the elaborate panegyric which Dr. Johnston pronounced on Ralph Erskine, at the inauguration of his statue at Dunfermline, in 1849, that the writings of Ralph and Ebenezer Erskine continue, to this day, to be so extensively sought after, both in Britain and on the Continent. Dr. Johnston says:—

"Who do you think is the most popular religious writer?" said a London bookseller to the late Dr. Colquhoun of Leith. 'I cannot tell.' 'It is Ralph Erskine,' said the bookseller. 'We sell more of his writings than of any other divine, Scotch or English.' Besides this, many portions of them have been translated into the Welsh language, and all of them have been translated into Dutch, and are published in twelve thick volumes, which have undergone many impressions. 'Ebenezer and Ralph Erskine' (to quote the words of Dr. Steven of Edinburgh, who laboured as a minister for some years in Holland) 'are as great favourites among the Dutch as they still are among the Scottish peasantry. On a market day, at Rotterdam, I have often been amused and pleased at overhearing the farmers, around a stall of books, eagerly inquiring for the works of Erskyna.'"

We cordially thank the author for this interesting and instructive volume. There is a striking and life-like photograph of Dr. Johnston at the beginning of the book.

Freedom of the Will Vindicated; or, President Edwards' Necessarian Theory Refuted. By the late REV. J. G. STEWART (Calton U.P. Church, Glasgow), author of "The Anti-Sabbatarian Defenceless." Glasgow: David Bryce and Son, Buchanan Street. 1876. Pp. 75.

THE face of the author of this volume was familiar to us, for he was ordained in this city about the same time as ourselves, and our respective places of worship were not far apart. We used to hear of him that he had not been very successful as a pastor, inasmuch as he had never been able, through no fault of his own, to fill the seats

which had been left empty at the time of his not very harmonious settlement. But although he went about our city a man of many cares and of some disappointments, he seems to have possessed a clear, vigorous, and subtle mind. The small work before us is remarkable from the fact that it was composed as an essay at the Theological Hall, when the author, of course, was a very young man. Yet it contains ripe and cogent reflections. Indeed, it is just such a production as we would expect from a man of mature mind. Mr. Stewart modestly says that he would not have ventured to attack the great Jonathan Edwards so doughtily himself, but when he was able to fight under the shield of the celebrated John Locke, he was none afraid. So at it he goes with right good will, being not slow to accuse the renowned President, not only of inaccuracy, but of something very like deliberate mis-statement and equivocation. He proves that the will does not really follow the strongest and most agreeable motive—(1.) When men act simply from a perception of duty; (2.) When they perform a truly generous action; and, (3.) When they obey the dictates of judgment in opposition to feelings and habits. The only remark which we felt disposed to find fault with in Mr. Stewart's essay was that which occurs near the commencement, to the effect that the Calvinist should hold free-will as well as the Arminian; for if man were a mere creature of necessity there would have been no sin, and no need for a scheme of grace and a decree of election at all. Now, if you make man a creature of necessity in the department of grace, is not as much violence done to his responsible constitution as when you make him a creature of necessity in the department of morals? And does God make man a creature of necessity in the department of grace? Does he not cry, "Turn ye, turn ye, why will ye die?" "Make your calling and election sure"? The fact is, that every Libertarian in philosophy, to be consistent, should be an Arminian in theology.

A History of the Evangelical Union from its Origin to the Present Time. By FERGUS FERGUSON, D.D. Glasgow: Thomas D. Morison. 1876. Pp. 386.

To the readers of this Magazine, who had the pleasure of perusing Dr. Ferguson's *History* as it appeared in successive numbers, it is hardly necessary to commend this handsome volume. We are sure that many of them will be glad to secure the work, not only for more convenient reference and perusal, but also to enjoy the benefit of the additions and emendations introduced by the author throughout. To the new and rising generation connected with the Evangelical Union, such a work had become a necessity, not only to make them acquainted with the origin of the movement which gave Scotland a free Gospel, but to enable them to appreciate and sympathize with the fathers of the church in the obloquy, not to say ostracism, which overtook them in their early struggles. To the older members of the Evangelical Union, this *History* will be specially attractive; as they read they will "fight their battles o'er again"; and by none of them will the

injunction be required—"Talk of them when thou sittest in thine house, and when thou walkest by the way." The intrinsic value of the *History* has been largely increased from the author's having had access to the fullest written sources of information, besides culling from the unwritten treasures of those living actors who *made* the history of the Union. Dr. Ferguson's work will also be an invaluable storehouse to students of church history, regarding the origin of the Evangelical Union, and the admittedly great influence which it has exercised on religious thought in this country, chiefly in the way of modifying the stern Calvinistic theology of thirty years ago. We may add that the *History* is written in Dr. Ferguson's most felicitous manner—sustaining and charming the reader from beginning to end. We commend the volume to all the members and adherents of the Evangelical Union. No library will be complete without it.

A. M'D.—G.

The Theological Medium. A Cumberland Presbyterian Quarterly. Nashville, January, 1876. Pp. 128

THIS year's *Medium* is conducted by Mr. De Witt as vigorously as the last. Dr. Lindsley still continues his successive articles on the History of the Cumberland Presbyterian Church. He seems to be more anxious to supply voluminous materials out of which a consecutive history may be constructed, than to construct one himself. A long and closely reasoned paper, entitled *The Doctrine of Causes*, by Rev. Henry Melville, of Union Town, Pennsylvania, makes it manifest that Mr. Melville not merely continues to be a diligent student of theology and philosophy, but that his mind is acquiring fresh powers, and his pen increased ease and elegance. Another old friend, Rev. J. M. Campbell, who seems to have removed from Streator to Danvers, Illinois, writes learnedly on *Religion and Science*. An article on the question, *Why did God permit sin?* by Rev. H. D. Onyett, A.M., Covington, Ohio, would draw forth unqualified approbation, and what Dr. Chalmers used to call "pedestrian applause," from the assembled ministers and students of the Evangelical Union. Mr. Onyett quotes with commendation a paragraph from the work of Rev. A. Steward, of Aberdeen, on the Confession of Faith.

Joy in Jesus; Brief Memorial of Bella Darling. By SAMUEL MACNAUGHTON, M.A. Edinburgh: Elliot. Pp. 156.

THIS young lady was one of the trophies of the work of grace in Edinburgh at the time of Mr. Moody's visit in 1873. She developed a wonderful power of leading in sacred song, and even accompanied the harmonium with thrilling effect at an open air meeting in the streets of Aberdeen, in the summer of 1874. Miss Darling embraced Dr. Boardman's view of sanctification in 1875, and seemed to be much comforted and upheld in spirit by it. She was cut off by fever in October of that year. By her sweet life-like *carte* on the frontispiece, as well as by these touching remains, "being dead, she yet speaketh."

An Explanation of the Difficulties connected with the Genealogy of our Lord. By REV. G. W. BUTLER, M.A. London: MacIntosh, Paternoster Row. 1875. Pp. 32.

AN ingenious pamphlet. Mr. Butler holds that Matthew's list is shorter than Luke's, because it is "a purged list"—the names that had been polluted by sin being kept out. Then as to the diversity of the names, our author states the result of his whole essay in a single sentence; "Matthew's genealogy appears to be a list of surnames, entered amongst the chronicles of state, probably after the death of the individual; that in Luke's Gospel, a list of names imposed in infancy, and entered there in the temple register. In both cases, the genealogies represent the *direct lineal ancestry of our Saviour through Joseph*, his earthly father according to the law."

Farewell Sermon preached by the REV. ROBERT WALLACE, in the Evangelical Union Church, Coupar Angus, on Sabbath, 12th March, 1876, on the occasion of his departure for Glasgow. Perth: W. Macfarlane & Co.

WE neglected in last issue to notice this discourse. In it Mr. Wallace reviews his twenty years' ministry in Coupar-Angus, detailing his exertions in the fields of temperance, health, and especially of the everlasting Gospel. The discourse is, in every respect, a model one, and must be treasured, especially by the preacher's former friends, as a memorial of a man, who, like his Saviour, went about continually doing good. Photography has in this case also given to the readers a life-like representation of the preacher.

Spontaneous Evolution and the Germ Theory of the Propagation of Low Forms of Life, with Experiments on the Limits of Vital Resistance to Heat. By NEIL CARMICHAEL, M.D., C.M., F.F.P.S.G. Read before the Philosophical Society of Glasgow, March, 10, 1876.

In this paper, Dr. Carmichael, by a series of very interesting and successful experiments, refutes Dr. Bastian's assertion that scientific men can, under certain conditions, secure the development of life from infusions in which there is no life.

Ought we to Obey the New Court? By ORBY SHIPLEY, M.A. Pickering, Piccadilly, W. 1872. Pp. 48. A wail from the High Church, or Romanizing party in the Church of England against Mr. Disraeli's Public Worship Regulations Act.—*Peniel: an Advocate of Scriptural Holiness.* Langley, Warwick Lane, London. An earnest and well-meaning monthly, devoted to the exposition of Dr. Boardman's view of holiness.—We are indebted also to "R. K., 7 King Street, Snow Hill, London," for sending us specimen copies of striking and beautiful gospel leaflets, admirably adapted for distribution in railway carriages or steamboats. These are written in French, Italian, and Spanish, as well as in the English language.

THE
EVANGELICAL REPOSITORY.
SIXTH SERIES.

No. X.—DECEMBER, 1876.

IMMORTALITY IN THE LIGHT OF NATURE.

(Concluded from page 47.)

WITH most people, the doctrine of immortality will be held as practically established, when it has been shown that the soul is capable of surviving the body; inasmuch as it is chiefly from the corpse, the shroud, the coffin, and the grave, that their fears proceed. But to place the strict immortality of the soul beyond the possibility of doubt, it is not enough to show that the soul can, or even that it will, outlive the body. For though death, which is proper to the body, leaves the inherent powers of the soul untouched, may there not be some other kind of catastrophe to which souls are as liable as bodies to decay and disintegration? May there not be a posthumous existence that, nevertheless, falls short of a never-ending life?

The finitude of the soul precludes the possibility of demonstrating, from its own nature alone, the impossibility of its ever ceasing to exist. Even though it were satisfactorily shown, that the soul is not the creature of the body, it would be unwarrantable to conclude that it is absolutely independent—that there is nothing whatever external to itself conditioning its existence—otherwise we should have reason to believe in its eternal existence *a parte ante*, as well as *a parte post*. Until we know the cause of the soul's existence, we cannot argue with confidence regarding its destiny. But how shall we know the nature of the cause, except by the nature of the effect? The cause on which the soul depends must be capable of accounting for a being gifted with intelligence and freedom. And what cause but a personal God is capable of producing such an effect? Such, certainly, is the God whose offspring

we are, and with faith in such a God, our prospect of immortality brightens considerably.

Let us now look at the *Moral Argument*, to which great importance has been attached by some thinkers, conspicuously by Kant, who trusted in it to the exclusion of every other. The *Moral Argument* has more sides than one; but by that argument is generally meant a necessity for a future state, in which the actions of the present life shall meet with a more adequate retribution than is dealt out to them here. It dwells on the anomalies, so frequently encountered, of righteousness oppressed and wickedness triumphant; and asserts that these can only be temporary disturbances, to be rectified in a future world, where the righteous shall have their "good things," and the wicked their "evil things." On the *Moral Argument*, thus understood, I beg to offer the following criticisms:—

If we have no idea of retribution but what is furnished by experience, it is clearly incompetent to infer from the present system of retribution, declared to be imperfect, the necessity of a future more exact administration of justice. If experience be our only guide in the matter, what warrant have we for characterizing the present administration as imperfect, or for expecting that the retribution of the future, if such a retribution there be, will be administered with greater exactitude? Keeping to experience alone, at the most we could only expect that "that which hath been, is that which shall be."

Can the alleged necessity be more successfully maintained on *a priori* grounds? Granted that we instinctively connect the idea of evil desert with evil doing; yet, as *a priori* judgments are essentially formal, they do not enable us to determine what retribution is suitable to what act, nor to adjudicate on the question, whether a future life is necessary in order that justice may be done to the present. For, if retribution is necessary, I see a system of retribution already in operation. There never yet was a virtuous act performed, that did not carry a blessing to the agent; nor a sinful act that failed to injure its author. One therefore may hold a doctrine of retribution, without holding the doctrine of immortality. In the Old Testament there is no doctrine more emphatically asserted than the doctrine of retribution, and yet there is none more obscurely stated, or less applied to practical purposes, than the doctrine of immortality. The ancient Israelites believed strongly in the present divine government of the world, and do not seem to have felt the necessity of a future life for mere retribution's sake. No doubt they were sometimes confounded by facts of experience that seemed to mock their faith. The Psalmist, when he sees the "wicked flourish as a green bay-tree," cries

again and again, "How long, O Lord, how long?" But, on further reflection, he was satisfied that the advantage of the wicked over the righteous was only apparent; and that he had no reason to "fret himself because of evil doers," or to be "envious against the workers of iniquity."

In the present state, it is true, wealth and other things held in worldly estimation, are not distributed exactly according to the moral character of individuals. There are natural, as well as moral conditions of prosperity; and natural advantages of mind, body, and circumstances, sometimes give the worldly superiority to a man of inferior character. But is it necessary to a system of retribution, that the natural should be entirely eliminated as a factor of human happiness? and that all should be made to depend on the moral? If retribution demanded that men should experience no good, and suffer no evil but what corresponded to some good or evil which they had done, then, indeed, retribution has at present no place among us; for the wicked are sometimes distinguished by their advantages, and the righteous by their disadvantages. Such a Draconian system of retribution, moreover, besides absolutely excluding the operation of divine grace, would starve itself to death by preventing the possibility of those moral products which any system of retribution necessarily presupposes. The continuance of natural good is the basis of responsibility; man cannot act unless something is first given him.

Sometimes, no doubt, the consequences of an evil act extend themselves even discernibly over the space of many years; yea, an act committed at the beginning of a lifetime is sometimes still affecting the experience of its author at the close of his days; and let the individual live ever so long, he would still acknowledge himself, in view of that offence, a sinner, and not to speak of other consequences, would at least experience all the humiliation which such a confession involves; and, if his life were prolonged beyond the grave, then even what we witness here would constrain us to believe that the "actions done in the body" would continue to be followed by appropriate retributive consequences. If death were the end of conscious existence, it is manifest that the last actions of a man would not have the same extent of consequences as those committed earlier in life; and, if it were necessary that they should be rewarded on the same scale, it would be necessary that his existence should be continued beyond the grave. But, to justify this argument, it must be shown that our life here is prolonged from hour to hour, in order that we may reap the consequences of our past actions; and the converse doctrine that, because our life is prolonged, the consequences are prolonged, must be shown to be untenable.

As to the alleged anomalies of the present state of existence, it should not be forgotten that a "man's life consists not in the abundance of his possessions"—that the greatest happiness is not always associated with the greatest worldly prosperity—that, if we suffer much that we do not deserve, we also enjoy much to which we are not entitled. And, in such cases as that of the righteous persecuted, perhaps, even unto death, wherein lies the root of the anomaly? Is it not in the sin that persecutes? And can any system of retribution prevent sin? In the future life, which the Moral Argument alleges to be necessary for the redress of grievances, is it certain that the lamented anomalies of the present will disappear? On the contrary, is it not certain that, if sin is still committed—and that it will be who can doubt?—the so-called anomalies of the present will only be perpetuated, and perhaps on a larger scale, in the future?

But whatever doubt may remain on our mind, as to the necessity of a future life for mere retribution's sake, there cannot, I think, be any doubt that a future life, if we had reason to believe in it, would exercise a salutary influence on the present. The grandeur of the scale of being would tend to elevate the tone of life. Under the assurance that death would not rob us of the hard-won fruits of our earthly toil, all our nobler powers would work with redoubled energy. Undoubtedly we ought to do what is right, whether there is a future life or not. But may we not affirm, that the intellectual and moral nature of man requires the belief, and, if the belief, the fact of immortality, in order to its fullest development? Without forgetting or disparaging the immediate rewards of virtue, we may boldly say, that nature holds out but scanty encouragement to men to do the right, to do their best, if after toiling hard for perfection, rigorously denying themselves, they are flung ignominiously into the dust of the grave, to find the end of all their endeavouring there:—

"And he, shall he,

"Man, her last work, who seem'd so fair,
Such splendid purpose in his eyes,
Who roll'd the psalm to wintry skies,
Who built him fanes of fruitless prayer;

"Who loved, who suffer'd countless ills,
Who battled for the True, the Just,
Be blown about the desert dust,
Or seal'd within the iron hills?"

It is worthy of observation, that the desire of immortality is strongest in the best minds, and in the best moods of the best

minds. The man in whose heart burns no holy fire of aspiration may evince comparative indifference to the question of a future existence, inasmuch as, being dead at heart, he knows not what life is, and cannot conceive what it may become. Only those to whom the Spirit has revealed the "things which God hath prepared for them that love him" are capable of appreciating the boon of immortality. "If the religion of humanity," says Mr. J. S. Mill, in one of his posthumous essays, "were as sedulously cultivated as the supernatural religions are (and there is no difficulty in conceiving that it might be much more so), all who had received the customary amount of moral cultivation would, up to the hour of death, live ideally in the life of those who are to follow them; and though, doubtless, they would often willingly survive, as individuals, for a much longer period than the present duration of life, it appears to me probable that, after a length of time, different in different persons, they would have had enough of existence, and would gladly lie down and take their eternal rest." In this way the "religion of humanity" would culminate in the destruction of humanity! for, not until the nature of man has been utterly paralyzed, will it admit the indifference, or even, to call it by a better name, the quietism, of the *teleioi* of the new religion. Any pretended culture that would have the effect anticipated would signalize its own insufficiency and perniciousness. If it has the effect of extinguishing the desire, naturally so strong, of self-continuation, what shall we think of the experiences through which it must first have conducted its votaries? Most certainly it has never taken them to the Mount of Transfiguration, and given them to witness such sights and sounds as prompted the ancient exclamation, "It is good for us to be here; let us make three tabernacles!" Those who have once drunk of the stream that flows from the throne of God, never think they have had enough of life; they cry—

" 'Tis life of which our nerves are scant,
 'Tis life more full and free we want;
 No heart in which was healthful breath
 Has ever truly longed for death."

Accordingly, it is not as a mere instinct of self-preservation that the desire of immortality appears, nor is that the form in which it is most powerful. There would be little to charm the soul in the prospect of an eternal monotony; such an existence we should deprecate rather than desire. Immortality is chiefly to be desired because of the opportunities which it will afford for endless progression—for ceaseless discovery and conquest. The desire, therefore, is not of the same order as the instinct

which makes the lower creatures cling to life. If they shrink from death, it is from a desire to escape the pangs which precede it; but man shrinks from death chiefly because of the loss that may follow it. The desire of immortality, therefore, springs not from man's littleness, but from his greatness. This has to be borne in mind in considering whether there is a probability of a suitable provision for it. There are desires and desires; some that are whimsical and frivolous, and have no right to be satisfied; and others that are more authoritative, of which we can almost say, they *ought* to be satisfied. It is unjust to overlook this distinction, and argue that because some desires are not satisfied, therefore the desire of immortality will not be satisfied. "Many a man," says Mr. Mill, "would like to be a Croesus or an Augustus Cæsar, but has his wishes gratified only to the moderate extent of a pound a week, or the secretaryship of his trade's union. There is therefore," he adds, "no assurance whatever of a life after death on the ground of natural religion." This conclusion rests on the assumption that the noblest and most disinterested desires have no more authority than those which have their root in the most ridiculous vanity, or the most reckless ambition—an assumption which cannot be admitted until morality has been first cast overboard.

But it is vain to infer from any desire of ours, however noble, the likelihood of its realization, unless the Power on which we depend be amenable to moral considerations. On any other supposition,

"This fond desire,
This longing after immortality,"

can never be reasonably converted into a "pleasing hope."

"Thou wilt not leave us in the dust;
Thou madest man, he knows not why;
He thinks he was not made to die;
And Thou hast made him; Thou art just."

I close with a word on what may be called the *Conservation of Energy Argument*. Let us suppose that mind is destroyed in death—that the treasures of knowledge, gained by "scorning delights, and living laborious days," the aptitudes formed by patient self-culture, the moral power won in a life-long conflict with evil, are all lost for ever. What would thus be lost is certainly more precious than anything else we can conceive. Though the whole material world were destroyed, the loss would be nothing in comparison with the loss of the mind with its powers and acquisitions; and it would be less than nothing in comparison with the loss which would be involved in the

destruction of the minds of all men, in all parts, in all generations. Moreover, such a loss would be quite unparalleled by anything witnessed in the material universe. There nothing is lost; the quantity of matter and energy is the same to-day as on the day of creation. New combinations of matter, new transformations of energy are perpetually in process; but nothing is absolutely destroyed. Even the dead human body is not entirely lost; it refunds its original elements into nature's hands, for the elaboration of fresh forms of life and beauty. But the law of the Conservation of Energy is not satisfied simply by the scrupulously economical manner in which the human corpse is disposed of by nature. What becomes of the intelligence, the sympathy, the character of the man? Through the actions and utterances of his lifetime he may exercise a posthumous influence over unmeasured tracts of time and space. Thus the energy spent in the body is preserved, even after the body is dissolved. But what becomes of the man himself—from whom that energy emanated? He cannot bequeath to his heirs, or to posterity at large, his intellectual power or his moral character; in one word, his self-consciousness. And the supposition that these forms of energy are utterly lost is forbidden by the analogy of nature. If that which is of less value—matter—is so carefully conserved, can we believe that what is of greater value—mind, is recklessly squandered? The physicists who declare that mind is but a transformation of physical energy, will have to complete their theory by showing how the potential energy of the habits, dispositions, and aptitudes of a man deceased is to be reconverted into such forces as electricity and magnetism. If the mental and moral energies of the man are not lost, in what form are they perpetuated? Such is their nature that they cannot exist at all except as the property of the individual to whom they originally belonged; in other words, unless he continue to exist, and to retain his personal identity.

“That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall,
Remerging in the general whole.

“Is faith as vague as all unsweet?
Eternal form shall still divide
The eternal soul from all beside,
And I shall know him when we meet.”

Apart, then, altogether from the testimony of Revelation, I conclude that there is, to say the least, good reason to believe in the doctrine of immortality.

A. M'N.—B.

SCIENCE AND RELIGION.

A Conversation on certain points of Religious Belief, as these are affected by some aspects of Modern Science.

Interlocutors.—REV. MR. PAULUS, JAMES, AND JOHN.

JOHN.—You kindly invited us, Mr. Paulus, to come along some evening and have a little conversation with you on some points of religious belief, as these are affected by certain aspects of modern science. You are aware we have been of late very much interested in some of these inquiries, and have some little difficulties about them. We were therefore more than willing to take advantage of your kind invitation, and have called this evening. We trust we are not intruding upon more important studies.

PAULUS.—Oh! not in the least. Come in—very delighted to see you. Be seated, young gentlemen, and feel at home. I can assure you frankly, that nothing will give me greater pleasure than to have a little talk with you on these subjects, and to remove, if I can, any difficulties from your minds, especially difficulties that tend to weaken your faith in the divine origin of the sacred oracles.

JAMES.—Mr. Paulus, it is certainly very kind of you to be troubled with us in this way. But we know that you have made these matters a subject of special study, and your reading is quite abreast of the times,—so that you will be able at once to understand our whereabouts and the sources of our difficulty, as well as to point out the true road to truth. I am sorry to add, that several young men of our acquaintance have drifted from their old religious moorings, and have suffered shipwreck of their faith—we trust only temporarily—through the confident pretentiousness of science, and its depreciation of the older faiths.

PAULUS.—Yes; that is to be deplored. Modern science is pretentious and depreciative of old religious beliefs,—on what ground we will by and bye have an opportunity of examining. When we come to that point I hope I shall be able to convince you that true science affords not the shred of an excuse for rejecting that faith which has been the solace and life of humanity down through the ages, and whose fundamental elements are rooted deep and indelible in human nature itself. The subject, you are aware, is wide, and perhaps it would be wise to confine our inquiries to some definite aspects of the question—some testing crucial points, so that we might really come face to face with the results and findings of modern scientific research, and see if the alleged antagonism between science and religion is real or only apparent.

JAMES.—We shall be happy to be guided in this matter by your own good sense. You have traversed the field of inquiry yourself, and know something of its area, so to speak, its roads, bye-paths, and difficulties, and you can introduce us into the subject any way you think best.

PAULUS.—Very good. Then, as it is always a good thing, in any inquiry, to start from a good foundation, we perhaps could not do better than have a little preliminary talk about what is called Natural Religion. I begin at this point because it is fundamental. If there is not such a thing as Natural Religion, then there is no basis or ground on which Revealed Religion can rest. The Scriptures, you will have noticed, in addressing man, always assume the existence of a Supreme Intelligence whose will ought to be our guide, and to whom we are responsible for our actions. It is that peculiar something in man, as man, that is addressed when God speaks to him, which we want to isolate for a little in thought, in order to see its constituent elements, its genesis, and its bearing upon the question of Revealed Religion.

JOHN.—Would you kindly define what you mean when you speak about Natural Religion? I confess the terms don't suggest to my mind anything very definite.

PAULUS.—By Natural Religion I mean that sense of apprehension by man, as *man*—without the aid of a verbal revelation—of an Unseen Almighty Power, who manifests Himself in creation, who is entitled to his homage and worship, and to whom he feels himself responsible. This recognition of a supreme being may be beclouded, perverted, or distorted, as was generally the case among heathen nations: nevertheless, underneath all the grossness and superstition which gathered round the primary conception, there still existed the idea of a great First Cause, the source and origin of things seen. By natural religion, I mean what the apostle Paul referred to when he speaks of man without revelation as knowing by the things that are seen, even His eternal power and Godhead, so that they are without excuse. See Romans i, 20. It was to this natural religion that the apostle Paul appealed, when he addressed the philosophising Greeks at Athens, as something which they recognized, and upon which he based his reasoning.

JAMES.—I understand *now* what you mean by the phrase natural religion. But allow me to ask: Are we entitled to assume that this recognition of a Supreme Intelligence, or of an unseen Almighty Power, is a universal feeling? Also, suppose we grant it to be universal, on what ground do we conclude that this universal feeling has an objective reality to correspond to

it? I know that in asking these questions I am touching the very foundations of belief; but these things, the premises and conclusion, seem to me to be separate and distinct, and I should be glad to hear your mind on them.

PAULUS.—Your questions, James, are quite pertinent. You must bear in mind that, if there is such a thing as *natural* religion, its *universality* is implied. Nature is a unity. From its universality we infer that it is natural. The *fact* of such a thing as natural religion (we call it natural because it belongs to humanity as such), of the universality of religious ideas, is now conceded by almost every one, even by those who deny some of the essential elements of such religion, and even by those who may question the existence of objective realities to correspond to it. Hear what Herbert Spencer says, and he will not be accused of partiality towards any form of Theism: "The universality of religious ideas, and their independent evolution among different primitive races, unite in showing that their source must be deep rooted in human nature, and not superficial." Indeed, the evidence of the universality of these religious ideas is so overwhelming and conclusive that we would not be justified in doubting it for a moment.

JOHN.—About the origin or genesis of this religious belief,—is it supposed to be an original endowment, implanted by the Creator in the constitution given to man, or is it supposed to be a result of circumstances and environments acting on man's organization—in other words, the result of a process of evolution?

PAULUS.—We must keep in mind, young friends, where we are, and not get confused by a variety of questions—all interesting in themselves. We must be methodical and orderly in our inquiries. Let us, for the sake of perspicuity, recapitulate a little. The *FACT* of such a thing as natural religion, or of the universality of religious ideas, we may almost dismiss as a point upon which the great bulk of mankind are agreed. We have now a question proposed as to the *ORIGIN* of these ideas; and our young brother, James, has asked one as to whether these religious ideas, admittedly universal, imply objective corresponding realities. Now, in regard to the genesis, as it is called, of the religious ideas, our friend, John, has expressed the only two suppositions that the case admits of; or to quote again Herbert Spencer on this point—"Two suppositions," he says, "only are open to us. (1.) That the feelings which correspond to religious ideas—along with all other human faculties—resulted from an act of special creation. (2.) That it, in common with the rest, arose by a process of evolution." If we adopt the first, the whole point is settled so

far as this matter is concerned. Man is endowed with a religious faculty by his Creator, and to that Creator it designedly responds. This is the Christian view of the subject, and the view held by the great bulk of mankind.

JOHN.—But suppose we adopt the other alternative—viz., that the religious ideas and feelings are the result of a process of evolution. What then?

PAULUS.—If so, another question presents itself—viz., Is it only the religious faculty that is supposed to be evolved, or is it this faculty in common with all the other faculties? If the answer is made that it is all the faculties, then, we reply, if so, it must not only be a normal faculty, but if the leading dictum of this school be true, that nature always adapts itself to its environments, it must also be a useful faculty, serving important ends in the economy of life.

But I would advance a step further, and answer our friend James' query, thus—Seeing that the possession of the other faculties always implies corresponding objective realities—for instance, the possession of the sense of smell implies the existence of bodies or objects calculated to excite the organ of smell—the sense of sight implies objects to be seen, and so on with all the other senses—is it not absurd to suppose that the spiritual faculty is an exception? That we have a spiritual eye, but nothing to be seen except images created by itself!

JAMES.—Before we leave this point, would you kindly inform me what are the fundamental elements of natural religion?

PAULUS.—Professor Max Muller, that philosophical expounder of the science of language, and laborious investigator in the field of Comparative Philology, records this as the result of his researches into the root ideas of all religions and mythologies, that he found, as the radical, basic elements of them all, these five conceptions—An intuition of God; a sense of human weakness and dependence; a belief in the divine government of the world; a distinction between good and evil; and a hope of a future life. Few men have had such opportunities as Professor Max Muller for investigating the primitive ideas that lie at the root of language. In prosecuting his inquiries he was led to study, not the mere sound or clothing, so to speak, of words, but the very soul and spirit—the essence of language, and he found these elements imbedded deep in the primitive conceptions of all religions, however beclouded and corrupt.

JAMES.—I do not see what language has to do in settling such a point as the origin of the religious ideas.

PAULUS.—Oh, very much more than at first sight appears. Words, bear in mind, are manifested thought. Language is nothing else but the expression of the mind,—the mind mani-

festing itself through the medium of signs. Ideas must be prior to words. If, for example, we find the word reason, or its equivalents in any language, we are entitled to assume that the existence of the sign implies the existence of the thing signified, and so on with all the other faculties. If language, therefore, be simply the expression of the mind within, it must, on this account, be the best source from which to ascertain the various faculties and processes of the mind itself. So, if we find deep down at the root of all languages, a word representing and signifying a Supreme Being, we are entitled to assume that an idea of a Supreme Power must be present in the minds of the races of mankind.

JOHN.—And do we actually find this idea at the bottom of all language?

PAULUS.—Precisely so. Bear in mind that, according to the modern scientific nomenclature and classification of language, we have dialects, dead languages, branches, classes, and families or root languages. The three great families are the Aryan, the Semitic, and the Turanian. These are broken up into classes, branches, &c. Now, in the language of the Aryan race, for instance, the German, Indian, Greek, Latin, &c., the self-same name—the highest name in the language—was given to the Supreme God, and that was the beautiful appellation of “Heaven-Father.”

JAMES.—I should like to know a little more about these families of languages which you mention. The subject is new to me, and I feel much interested in it.

PAULUS.—I fear that would lead us a little out of our present line of thought. The subject, you must understand, is a very wide one, and would require a long time for our elucidation; but in order that you may better understand the reference to the different languages, and the force of the argument based on it, I may say, in a word, that the three great family languages, as I mentioned before, are the Semitic, Aryan, and Turanian. That just as in nature, the thousands upon thousands of objects that are seen in the vegetable, animal, and mineral kingdoms, varying in colour, taste, form, texture, &c., have all been reduced by chemistry to some 64 elementary or simple bodies, so, in like manner, the great number and variety of languages, dialects, &c., spoken in the world have been, by the study and researches of comparative philology, reduced to three great families or root languages.

JAMES.—Are we to understand that all the languages now spoken, as well as the dead languages, are descendants, so to speak, of one or other of the three great families which you have named?

PAULUS.—Yes, that is the most recent finding of those laborious investigators, Professor Max Muller and others, in this interesting field of enquiry.

JOHN.—Is there no evidence that these three root languages or families may themselves have had a common origin—that is to say, that they may have sprung from one primal language?

PAULUS.—The unity of the human family, and their common origin from one pair, certainly seems to point to such a conclusion. Indeed, the Scripture testimony is emphatic on this point, for at a period of about seventeen hundred years after the creation of the world the record says, "The whole earth was of one language and one speech." We are dealing however, at present, with the scientific aspect of language, and it is pleasant to be able to say that even science, if it does not indeed indicate a common origin, at least encourages us to hope that further researches in this field of inquiry will ultimately lead to results corroborative of the teachings of the book, that the race of man had a common origin and a common language. Professor Max Muller, speaking about the Aryan and the Semitic families, and the alleged common origin of their roots, says, "After all attempts to draw the roots of the Aryan and Semitic languages more closely together, we cannot say more than that in their roots both have preserved faint traces which point towards a common centre, but which it is impossible to follow much farther in their converging direction by historical evidence, or even by inductive reasoning." You see, Professor Max Muller speaks as a scientist and not as a theologian.

JAMES.—Would you kindly inform us, Mr. Paulus, what languages are included under the Semitic family?

PAULUS.—The Semitic family is generally divided into three branches, the Aramaic, the Hebrew, and the Arabic—the latter being supposed to exhibit the most primitive type of the Semitic system of grammar. The Aramaic branches out into the Chaldean and Syrian dialects. It is still spoken by some tribes near Damascus, and by the Nestorians in Kurdistan. The Hebrew was the language of Palestine from the time of Moses to the time of Nehemiah. It is now a dead language. The Arabic is still spoken in the Arabian Peninsula. It is supposed that, in addition to the three descendants of the Semitic family already named, that the Egyptian, the Berber—the original language of Africa—and the Babylonian, have also in some way descended from the same family stock.

The Aryan family—or, as it is sometimes called, the Indo-Germanic—embraces a wide area, from India to Europe, and includes the present dialects of India, the Bengalee, Hindostanee,

Maharatee, &c., the classical Sanscrit, now a dead language, the Modern Persian, and Armenian; the Teutonic, including the English language, the Celtic with its branches, the ancient Greek and Latin tongues, &c., &c. The Turanian is the last family, and comprises generally all the languages spoken in Asia or Europe not included in the Semitic and Aryan families. The Turkish, Mongolian, Hungarian, Finnic, &c., belong to this family.

This is the baldest outline possible of a large subject; but, as I said at the commencement, it would lead us too far out of our line of inquiry to go more minutely into it. But what I would like you to keep in mind is this, that at the root of these three great families of languages there is the idea of a great Supreme Being—sometimes called “Heaven-Father;” sometimes called the “Old One;” the “From Everlasting to Everlasting God;” and sometimes designated by names—as in the Semitic language—indicating fear, reverence, and awe. He is also sometimes called, as among the American Indian tribes—which are Turanian in their origin—“The Great Spirit,” thus justifying the conclusion of Max Muller, that an intuition or conception of God was one of the basic elements of all religions.

JAMES.—This subject is an exceedingly interesting one, and throws much light on some of those points we are discussing.

JOHN.—Did the heathen nations believe in a superintending Providence, watching over, regulating, and directing human affairs?

PAULUS.—Yes; that was one of their distinctive beliefs. Indeed, a God not providential is no deity at all. The heathen nations, though their conceptions of a divine providence were often beclouded and fantastical in the extreme, were yet firm believers in “a divinity which shaped their ends”—in a God immanent in all his works, who

“Warms in the sun, refreshes in the breeze,
Glowes in the stars, and blossoms in the trees.”

When our blessed Saviour enunciated the consoling truth that not a sparrow can fall to the ground without our Heavenly Father's permission, he only brought out this doctrine in a more emphatic and loving manner. It may also be interesting to know that that sublime fundamental moral maxim, “to do unto others as we would that they should do unto us,” was taught by heathen sages, centuries before it was uttered by Him on the Galilean mountain.

JAMES.—Then natural religion is the basis, so to speak, of revealed religion.

PAULUS.—Yes; revealed religion would have been impos-

sible without such a basis. Without this primal revelation to man, in what we call natural religion, the supernatural could have had no fulcrum on which to work, just as you could never teach a child that such a thing was right or wrong unless the child had a prior conception of the idea of moral distinctions. Indeed, without this basis, revelation would have been altogether unintelligible. Christianity, while it assumes these primary religious ideas, also directs and informs them. Conscience has no teaching function ; it is not the maker, but only the interpreter and executor of law.

JAMES.—Am I right, then, in supposing that Christianity has simply brought out in bolder relief, and with more vivid distinctness, truths which were apprehended, dimly and faintly of course, by the heathen mind without a revelation ?

PAULUS.—You are right only so far. Christianity has indeed brought out in bolder relief doctrines which were but vaguely apprehended by the heathen mind, but it has besides widened the sphere of vision in spiritual matters. It has also answered the all important and ever recurring question, How shall a man be just with God ? and has satisfied man's deep and irrepressible yearnings and longings after the Good and the Infinite.

JOHN.—Speaking of man's instinctive aspirations after something deeper and diviner than the objects of time and sense, I remember hearing Bishop Cotteral once say, in regard to these primary religious ideas which lie at the basis of natural religion, that they were not mere sentiments or emotions. They did not spring from physical wants, nor from the requirements of the intellect, but from the moral necessities of our nature—from the cravings, yearnings of man's highest, noblest, and truest self—his spirit, that which makes him human.

PAULUS.—Very beautifully expressed. Max Muller puts it very much in the same way. He says that this belief in a Supreme Being is "An immediate perception, not the result of reasoning or generalization, but an intuition as irresistible as the impressions of our senses." Augustine expresses the same truth when he says—"God has made us for Himself, and our souls are restless till they rest in Him."

JAMES.—It appears to me that the evidence for what is called natural religion, or a consciousness in man of the existence of a supreme power to whom he is responsible, and also to whom he owes allegiance and homage is very conclusive. I do not see how it could be well set aside.

PAULUS.—We have not been able to present you with a tithe of the evidence that could be adduced on this subject ; but as you feel satisfied with what has already been laid before

you, perhaps we may now advance a step further, and look at what may be called the sphere of Science, and the sphere of religion. I regard this as a most important point, because, if they have each their respective spheres, the conclusions of the one will never come into collision with the beliefs of the other. Though their source is the same, they yet flow in different channels, and what may prove the facts of the one can never disprove the beliefs of the other.

JOHN.—I like much the idea of the distinction between the sphere of science and that of religion, as it is, in my humble opinion, from science obtruding herself on the domains of faith, and faith, on the other hand, seeking to exorcise science from her legitimate province, that these unseemly conflicts between science and religion arise.

PAULUS.—Precisely so. Science has her mission and her sphere, no less than religion. They are both lights emanating from the Father of lights, and between which there ought to be the closest harmony, as well as the deepest sympathy. On the side of religion, it is quite evident that these ideas and instincts which spring from man's deepest consciousness can never be set aside by any knowledge gained "about the relations of succession and similitude which things have to each other, or by the discovery of the laws of phenomena," or by the order and constitution of nature. As well might the sense of hearing set itself up against the authority of the sense of sight. The testimony of one sense, can never, in the nature of the case, weigh the weight of a feather, against the evidence of another. They have each their own sphere, and cannot be made to clash the one with the other. So with religion and science. It is absurd to suppose that the ethical necessities of man's moral nature can be changed, or those yearnings and aspirations after the "Living God," who is Himself the realization of the True, the Good, and the Beautiful—can ever be appeased, by any conclusions as to the laws, forces, and powers of nature; or anything relating to time, space, force, and motion. These things don't touch man's deeper wants at all; they have no relations to them. So long as man is man, he will gravitate, in his deeper nature, towards the Living God, the fountain of light and the fountain of life.

JAMES.—I now begin to see very clearly the importance of the distinction you draw as to the respective provinces of science and religion. Ultimately, it is a distinction between faith and reason—faith expressing our primary intuitions, and science embodying the conclusions of the intellect. To array these in antagonism does appear, from what you have said, to be very absurd. As well might the findings.

of astronomical science be pitted against the conclusions of geology, or the teachings of chemistry against the ascertained results of physiology.

JOHN.—I am specially pleased, Mr. Paulus, with the way you have presented this matter. It appears very clear. It seems to me that it would be just as absurd to say that the progress of science has shown that the poetry of Homer and Dante, the sculpture of the age of Pericles, the paintings of the Italian school were all a delusion, and no longer to be admired, as to say that science can set aside or settle a question belonging entirely to the sphere of consciousness—a province entirely different.

PAULUS.—Yes; that is well put. The perception of the beautiful, the sphere of taste, is not touched, and cannot be touched by any scientific discovery whatsoever. The two things lie in different planes. You cannot decide questions of taste by an appeal to the laws of physics, nor gauge problems that lie deep in the sphere of consciousness by the laws of phenomena. As well might the chemist claim authority to settle the laws of grammar, or decide the design and purport of a book by subjecting it to chemical analysis.

JOHN.—It seems a bold thing, indeed, for scientists to seek to invalidate the claims of religious belief when their methods of testing it, and even understanding it, are so immeasurably inadequate. Scientific knowledge, after all, must be a very limited thing if, according to the principle of Comte, it is "confined to the discovery of the laws of phenomena."

PAULUS.—Yes; the knowledge which science develops and embodies is only relative knowledge.

JAMES.—Relative knowledge! What do you mean by that expression? Is not all knowledge relative?

PAULUS.—Understand me. A natural object, or phenomenon, or force can only be known *scientifically* in so far as it can be compared with other objects, phenomena, or forces. If it cannot be compared, it is *unknown*. What an object of thought is in itself science has no means of informing us; and the human intellect, however cultivated and developed, has no answer to give to such a question.

JOHN.—I suspect that the alleged antagonism between science and religion has more to do with their *indirect* relations—with the details of revealed religion, rather than with natural religion—more with the exposition of doctrine and the interpretation of Scripture, than with any of the more fundamental conceptions which lie at the basis of all religions. Is this not so?

PAULUS.—Yes; it is more in the indirect relations, such as

you indicate, that the supposed antagonism lies. I trust our conversation on the matters that have come up has been found profitable; and I will have great pleasure in seeing you back another evening. Good night!

J. W.—E.

THE GREATEST OF ALL THE SCIENCES; OR, THOUGHTS SUGGESTED BY THE RECENT MEETING OF THE BRITISH ASSOCIATION AT GLASGOW.

It has been said in holy writ that "as iron sharpeneth iron, so doth the countenance of a man his friend;" but, assuredly, as iron sharpeneth iron, so doth the *intellect* of a man his friend; and I doubt not that when learned men meet together, as they met in our city on a recent occasion, to consider both the latest findings and the latest perplexities of their respective departments, as much progress would be made in a few hours as would otherwise have been made in months and years.

But all these sections were silent when a certain period arrived. No sound was to be heard at our University where, for successive days, there had been so much bustle and stir. And why? Because it was the Christian Sabbath, or, in other words, because the claims of a higher section—namely, those of Christian Theology, were being universally respected. Perhaps some of our readers do not understand how the British Association holds its meetings, and how its members are able to get through so much work in a week. Well, let us inform them that those who have a certain taste or specialty meet in one class-room, where papers, which have been laboriously prepared during the preceding year, are read and discussed. Thus, the men who are fond of physical science have met in a class-room marked A, chemists have met in C, medical men in D, &c. Seven departments of investigation in all, from A to G, were busily employed; but, as we have already said, they were all silent on the Lord's Day, out of respect to the Christian section, which we may call section H—the highest section, the section of holiness, of happiness, of hope, and of heaven.

We venture to call Christian Theology the highest of all the sciences for two reasons: (1.) Its subject-matter is grander than that of any of the others. The Creator is greater than the creation. God is of more importance than His works. Anthropology is the science of man; but God made man. Physiology is the science of man's nature; but God gave him his nature. Geology is the science of the earth; but God made the earth. Oh yes,

Theology is the queen of all the sciences. Then—(2.) all the others give refinement and culture for this life ; but theology has inscribed above its portals : “ This is life eternal.” Death stalks disagreeably into the meetings of the British Association. The first time it met in Glasgow, in 1840, Hugh Miller came into notice, of whom one of the most distinguished savants present said that “ he would give his left hand to possess that man’s wonderful power of description ;” but Miller and his eulogist have long since passed away. At the second meeting here, in 1855, Brewster and Faraday attended, Christian philosophers both ; but they have now reached a higher state of existence. We overheard one of the members saying to another, at the recent Glasgow meeting : “ Where is your wife ? I expected to see her smiling face as well as yours.” “ Oh ! have you not heard ?” said the other, as a shadow came over his face. “ She caught fever on her way home from the meetings at Belfast, two years ago, and died in a few weeks.” Thank God, we repeat, that on section H is written—“ And this is life eternal.”

We confess that there is this difference between theological science and the other sciences which were represented at our University, that their subjects can be examined by the eye, or the microscope ; whereas God cannot be seen, or measured, or weighed in a balance. And it is this very consideration, as we have just remarked, that makes theology the queen of all the sciences, that she has to do with the great and the infinite God. We do not agree with those philosophers who would draw a sharp contrast between nature and revelation ; for we hold that God is revealed in nature as well as in the Bible ; but, of course, our Father’s voice in the latter mode of manifestation is more articulate than in the former. We do not hesitate, however, to call consciousness a microscope by which we can see into the depths of the human mind. This microscope philosophers like Kant, Hamilton, and Reid (and of the latter the city of Glasgow has cause to be proud), turned back introspectively into the depths of their own hearts, and found engraven there the words, “ Free Will, Responsibility, and God.” And just as the published correspondence of an engineer like Stephenson and a discoverer like Brewster, has thrown light upon their labours and the products on which their genius had already been stamped, the Bible, which God has given us, fully corresponds with his works, and illumines them with an increased significance.

It was naturally to be expected that our Father, besides revealing himself to us in Nature, and in our own minds, would reveal himself yet more clearly, as he has done in the

incarnation and in the Holy Scriptures. Suppose that a father has been separated from his children for many years. He had been cast away on a desert island, rarely visited by ships of the ocean. When at length he reaches his home, he finds that his wife is dead, and that his children do not know him. But the eldest girl says that mother, before she died, told them that they would know their father, if he ever returned, by marks upon his hands. How eager he is to show them these marks, and how glad to hear the responsive cry, "Our father, our father!" Thus does Jesus stand in the midst of us, the wondering sons of men and sons of God, showing us His hands and His feet, and exclaiming—"He that hath seen me hath seen the Father."

We are thus led to observe that it is not cold theism we are speaking about, but warm fervid Christianity. It is not God in stones and stars, but God in his only begotten Son. It is as the Saviour Himself represented the subject, "the true God, and Jesus Christ, whom he hath sent," or as we have it in Paul's writings, "God in Christ reconciling the world unto himself, not imputing their trespasses unto them." It is eternal life to know such a God. The people who live in a certain village might have known that the noble proprietor who has purchased the great estate was a mighty man and a rich man; but they never rightly knew him till the night when the village took fire, and he came down from the hall, in the cold winter weather, with his only son, and encouraged the lad to risk his life to save the villagers. And when it was all over and their lives were saved, but the boy lay bruised and bleeding and burned, and they heard the father say, "I feel for you, my lad; but let us both rejoice because the people are rescued," ah! then they came to know him, and love him too. Now it is when we understand that it pleased the Lord to bruise his Son, and put him to grief, that we might be saved, that we acquire the grandest knowledge the mind of man can receive. Indeed, the Lord Himself said that such knowledge was life eternal.

But the sceptical philosopher often replies, "How can you really know God in that way? We come to know anything that is proved to us by ocular or mathematical demonstration; but how can we come to know this invisible and impalpable God?" Let us ask our imaginary objector if he never carried on a correspondence with an individual whom he had never seen. Such intercourse by letter frequently takes place in the world; and the correspondents come to know not merely one another's hand writing and style, but one another's heart. Do you not know Ruskin's style, or Carlyle's, or Tennyson's,

even although the composition before you may be anonymous? And can you not detect the grand superhuman divine style that is in the Bible? The believer can. He says "It is my Father's voice; I know it when I hear it."

There is also the knowledge of experience and familiar intercourse. We may be said to know a man whenever we are introduced to him; but as years run on how much better do we know him than we did at first! Now, in many a true Christian's heart there has been for years such sweet communion with God that he cannot doubt that he knows him, and knows him well. When Mr. Spurgeon went to visit the Hon. and Rev. Baptist Noel on his dying bed, he asked him if he had any message for his congregation in the Metropolitan Tabernacle that Sabbath morning. "Tell them," said the venerable minister, "'We speak that we do *know*, and testify that we have seen, and they receive not our witness.'" Of a truth the deductions of heart-experience are well worthy of being called knowledge, in the highest sense of the word.

We have thus shown in what light God is revealed to us in the science of Christian theology, and also why it is that the faith of the Christian is worthy of the name of knowledge. It only remains now to indicate what that eternal life is which comes through the knowledge of God, and may even be said to consist in it. *First*, it is the life of pardon. Our city bells rang on the Tuesday because the Lords of Justice were coming into the city to try the prisoners, although they did not ring when the Lords of Science came in next day. There was a strange contrast all week—the height of terror at the east end, among degraded criminals; and the height of enjoyment at the west end, among refined and cultured philosophers. But when, after all the anxiety, the verdict "not proven" was returned, the accused man who heard that decision given rejoiced with joy unspeakable. It was life to know it; but it was only temporal life. This, however, which we obtain through the knowledge of the truth is life eternal—life for evermore. *Secondly*, it is the life of holiness. Its heavenly origin and future prolongation make it worthy of the name "eternal;" but in itself it is essentially a life of union and communion with God, a life of holiness. When we come to know a good and sanctified man, whom we admire much, we grow like him. His life seems to pass into us. In this sense truly it is eternal life to know God; for the character of Jehovah, by faith and fellowship, becomes ours. High life! This of which we are speaking is higher far than that which is spent by the aristocracy of intellect in their halls of science, or

the aristocracy of rank, in their castles of splendour. Truly our fellowship is with the Father, and with His Son Jesus Christ.

Finally, it is eternal life to know God in Christ; because thus is the assurance of immortality obtained. Apart from revelation we have only the wish and the guess about immortality; but from Jesus we receive the assured promise as well as the earnest of it in the heart. He said, "In my Father's house are many mansions; if it were not so I would have told you: I go to prepare a place for you." Oh! how many have fallen asleep in Christ with the assured expectation of waking up in glory. Science could do nothing for them; worldly pleasure, and possessions, and sinful indulgence still less; but Jesus satisfied fully their longing souls. We saw before they left us that their faces were radiant with eternal life. In fact, they were in heaven before they entered it. "For ever with the Lord; Amen, so let it be." See how much more this science of the Gospel can do for man than all the other sciences! They leave him just to die out like plants, and beasts, and birds; and all the comfort they can give him is this, that vast geologic periods will run on when he is gone, as ran on before; and that he will be as unconscious of the one as of the other. But see what Christianity promises him—eternal life!

We do not mean to say that there is any real antagonism between science and Christianity. Such instances as those of Brewster and Faraday, who are gone, and the Duke of Argyll, and the devout Dr. Gladstone, who got up the prayer-meetings in our city, for the members of the British Association, make it plain that the true Christian may be also a man of the highest scientific attainments. It is pleasant to see the two united; but it is sad when they are separated, and when Christianity receives hostile home thrusts from philosophy falsely so called.

Let us all rejoice because it is possible to have eternal life in the knowledge of Christ. It was out of the power of many of our readers to visit the sections of the British Association, and even although they had gone, not a few of them would have been unable to appreciate all the discussions. But let us rejoice if "our names are written in heaven;" for the foolishness of God is wiser than the wisdom of men. What the Christian knows is the noblest of all the sciences. Even for ourselves it was distracting and discouraging to go from section to section, and to feel how little we knew; but we have pleasure in now inscribing upon this page—"Tis eternal life to know Him; Oh how He loves!" We close by quoting the affecting contrast which Cowper drew, a hundred years ago,

between the philosophic Voltaire, and "the humble cottager who knew her Bible true."

Oh, happy peasant ! oh, unhappy Bard !
 His the mere tinsel, hers the rich reward ;
 He praised, perhaps for ages yet to come,
 She, never heard of half a mile from home ;
 He, lost in errors his vain heart prefers,
 She, safe in the simplicity of hers."

THE PURE IN HEART.

"THE pure in heart *shall* see God," has a future reference to the good time that is to come, the kingdom of Heaven, or the kingdom of God. They shall see God, they shall be brought to the King's presence, for their pure heart shall be their title, and they shall be thought worthy. But, it also very obviously suggests, that the pure in heart alone *can* see God ; they only have the seeing faculty ; their pure heart is their ability to see God ; the rest have a veil upon their hearts that unfits them for that beautiful and blessed vision.

And who are the pure in heart ? and what is the purity that is proper to the heart ? A pure eye would be an eye that sees well ; a pure ear would be an ear that hears well. A pure heart will most simply be a heart that loves well. A heart that is truest to its own nature ; that does its own loving part the best, a kind and loving, a right or rectified, a good and honest heart,—

"The Lord preserves all more and less,
 Who bear to Him a *loving* heart."

The words of the Saviour, which form the basis of this paper, imply that a man's happiness lies neither wholly without him nor wholly within him, but both within and without him, and in a right adjustment between what is within and what is without. A man's blessedness lies in God ; in God, not in himself ; but, whether he shall see God—the God who is without him—depends on the purity of the heart that is within him. When the purity of the heart is provided as the inward condition, and the vision of God is provided as the external condition, that is a man's blessedness. The principle of the proposition simply is, that our spiritual happiness lies in what we see ; but what we shall see depends on what we are.

This world is the same world to us all ; yet for all that it is not the same world to two of us alike—for we each look at it

in a slightly different way, and with different eyes and different experience of the heart. It does not all depend on what is placed before our eyes in the scene of this world; it fully as much depends on what kind of heart we have; what kind of men we are, as to how much we are able to see and take out of what is placed before us. For there is as much in the world, and especially in the world of human things, as any of us has the power of seeing, and far more; and it depends not altogether on what is there to be seen, but on our power of seeing what really is there.

The dog behind the house, the cattle in the field, look on the same things as we do, and have their own idea of them; they see what they have the power of seeing. But consider how many things are around *them*, which they cannot see or take in, or feel any interest in at all, or comprehend. The world of business; the world of human sorrow and joy; the world of religion—they can see nothing of all that; and it is all as effectually hidden from their eyes as if it were not there. The soldier, on his fellow-soldier's funeral day, follows his comrade to the grave with a heavy sorrow on his heart; but the steed he reins can feel nothing of the human sorrow, and can take nothing of its pathetic meaning in. It feels its master's weight; but it does not feel the sorrow that weighs on his heart. It can feel, and understand, and see only as far as its kind of heart and experience goes. A widow's child, in the first dread days of his mother's widowhood and nothingness that follow her bereavement, sees the tear on her face, and the workings of misery and anguish about the silent mouth; but the *child* cannot see very far into all that; it supposes the mother must be crying for something like what it cries for itself—a postponed holiday, or a broken or a lost toy. The boy cannot understand, or as we say, cannot enter into the woman's bitter and speechless grief, or into the difference between her sorrow and his own. His comprehension and his sympathy can only go as far as his own feeling and experience. "When I was a child, I spake as a child, I understood as a child, I thought as a child. But when I became a man, I put away childish things."

It is the same everywhere; we see according to the quantity of our experience. And as the Saviour says, according to the quality of our experience too, "The pure in heart shall see God." "Unto the pure all things are pure," but the converse of that is equally true, "Unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled." It is not that the impure heart does not see at all; small evil if it were only stone blind; but it sees everything; and sees it wrongly, untruly, distorted, and awry.

It is strange and terrible, but yet it is soberly true, that an evil mind, which is just an evil man, after a fashion, turns everything into its own image that it looks upon; that such a man is bound to suppose that what goes on around him is the same or something like what goes on within himself. And the dreadful thing in this world is, that whatever view you take of it, it seems to confirm that view. If you take a low, and vulgar, and brutal view of the world, you will find on all hands abundance to confirm and encourage you in that view. It will look as if the world took that view of itself; as if you had formed the right opinion; as if it were absurd to suppose there is any other. It is coarse to the coarse, and degraded to the degraded; a world of coarse work, hard and sore; a road from home to the workshop, and from the workshop back home again, and no more. Or if it is anything besides, it is a world for feeding, and drinking, and idling, and frantic passion, with intervals of misery and heavy sleep. "This is the retribution of the Almighty and Just One, that impurity must see everything in earth and heaven through its own dark dream and defiled shadow. The world is a huge reflector that reflects back what looks into it. A mighty sound-board that sends back the very sounds that are addressed to it."

Sir Joshua Reynolds said of portrait painting, to explain its frequent want of refinement, that a man could only put into a face what he had in himself. And it is recorded of Wane-wright, the convict artist, that being employed, as a charity, upon the portrait of a nice, simple, kind-hearted girl, he yet somehow contrived to put the expression of his own wickedness into it. So true is it that the impure heart must see everything in its own impure image.

And not everything in earth only, but everything in heaven also. Else how does it come that the barbarian's god is a barbarian like himself, only magnified? The Moloch heart in the worshipper sees only a Moloch heart in its god. In the 50th Psalm God detects this very process going on in the hearts of *his* worshippers. He reproves them for thinking that he was hungry, loving sacrifice; that he was vain, loving flattery; that he was corruptible, loving bribes; "these things," saith God, "*thou* hast done, and thou thoughtest that I was altogether such an one as thyself."

See the need of a pure heart, since an impure heart soils and sullies everything it looks on, defiles the very heavens, and puts dishonour upon God, as far as blindness and perverted seeing can.

So we see the title of our paper can be made to illustrate a great principle, that it depends on what we *are*—what we shall

see. For we have found that this world that has been a wonder, and mystery, and unspeakable glory to them who had eyes to see it; the world that David made his psalms out of, that Christ made his parables out of, and out of which John in the Revelation made a pattern of heaven itself; that this is the world we all inhabit, and some of us, perhaps, see so little in. Where can the difference be? It is not in the things themselves; it must be in us, and in our way of looking at them.

And God, whom to see in open vision is heaven, and whom to know is eternal life,—we have noticed what dark and offensive representations the human heart has made even of Him. How can these different views of one and the same Divine Being have arisen? The difference cannot be in God, but in the purity or impurity of the heart that sees or mis-sees him.

The principle is, that what we shall see in the world, and in one another, and in God himself, depends on what we are. "Nothing can be exacter than this law," says one, "that there shall finally be just as much outward loveliness and good *for* us as there is inward loveliness and good *in* us." The pure in heart shall see God; for they are able and they are meet. The defiled shall in no way come near his presence; for they are neither able to see, nor meet to enter in.

Now, if what we shall see is to make up our blessedness; and if what we shall see depends on what we are, can there be any question so important as this, "What then *are* we?" "What *am* I?" If the pure in heart, and they only, shall see God, is there anything so essentially worthy our pursuing and attaining as purity of heart? And how shall it be acquired? There is a pre-requisite to beginning to be pure at all—that is, a definite ending off from all that is the opposite of fair, and clean, and pure. There must be no known defiling of that which you desire to purify. "Cease to do evil"—that is the first exercise in the spiritual drill; then "Learn to do well." After that, the best beginning is to begin, and not debate about it. The slenderest path of duty will branch into a larger; the bye-way will run to the highway, and any earnest beginning, if we are but faithful to it, will end better than we think.

But the Saviour's words must not be strained. Full as they are, it is only half of the truth that is expressed in them. Therefore, let no one fall into the mistake of supposing that because it is said, "The pure in heart shall see God," that he is to *make* himself pure without God's help, and then look to God when that is done. It is true we must be pure before we can see God—that is the doctrine of sanctification; but it is just as true that we must see God before we can be pure,—and that is the doctrine of pardon.

"The pure in heart shall see God." "Without holiness no man shall see the Lord." There entereth into that divine state "nothing that defileth." These Scriptures are written not of conversion and the beginning of Christian life, but of the judgment and the end of it.

You must first get to purity in order to get to God. Yes, that is the doctrine of holiness; but you must first get to God in order to get to purity—that is the doctrine of forgiveness. As the sun is seen by the light he himself gives, so God is seen by that pureness of heart which the downshining of his own character imparts. God demands purity; but, like the blessed God he is, and unlike the hard taskmaster, he is willing first in the Gospel to bestow what he demands. And if he first gives us his pardon, that makes the heart pure of sin, and his peace that makes the heart pure from fear; is it too much that he should look for that purity of a holy heart from us at the last that his pardon and his peace will of themselves naturally produce, if we do but give them free entrance and welcome abode? Let but the air of God's free and forgiving love play freely and fairly upon the heart, and the flame of holiness will arise and burn spontaneously.

We turn now to consider how God will be seen and where he will be seen by the pure heart. If it be true that a pure heart is a loving heart, and if a loving heart be made in the image of God's own, then, to see God, a good man needs not to look very far away. "He that dwelleth in love, dwelleth in God, and God in him." If the heart is pure like a mirror's face, pure like a sweet and tranquil well of water, God shall look there and leave his image; and the pure in heart shall hold the image as well as see it.

Indeed, there is but one real way to nobler apprehensions of God; but one way of realising—or of truly seeing God and knowing what he is, and that is to be nobler in our own souls. God is best revealed to us, when he is revealed in us; that is, when we take what God shows us as himself, and make it our own, and reproduce it in ourselves. For example, you may be made happy by God, and yet not understand God or be like God, who made you happy. But if you covet not to be made happy, but prefer to make others happy, that is what God does. And feeling that, you feel precisely what God feels. And in that you see God realizingly, experimentally, you come to know God by yourself, yea, the true God; for you feel what he feels. God is not so much a Receiver as a Giver; but if you are content simply to receive and receive, and nothing but receive, by all your receiving you cannot perfectly understand God's mind.

—which is the mind of a Gracious Giver. But if, like God, you begin to *give*,—then you feel precisely as God feels, and you know God by what you yourself feel. Yes, and enjoy God, and, past all doubting, *see God*. The heart—that is not content to be made blessed and happy; that is not content to receive; that is not content to be beloved; but seeks to make happy and bless; seeks to give, seeks to love unselfishly,—that heart shall know God experimentally, shall feel God, and see God; to such a heart to live, it is God over again.

And thus truly knowing and seeing God, we can enjoy his fellowship; for we have sympathy with him; and the little finite beginnings of kindred qualities, the seeds of the same thing begin to be in ourselves as exist in him. God becomes real to us when his very likeness is unfolded in our heart and perfected in us: “He that dwelleth in love dwelleth in God, and God in him.” And thus, as it were, we begin to understand what God is, not by faith but by sight; not by testimony but by experience: we more than believe in the divine presence after that: we behold it.

If e’er, when faith had fallen asleep,
I heard a voice: “Believe no more;”
And heard an ever-breaking shore,
That tumbled in the Godless deep,
A warmth within the breast would melt
The freezing reason’s colder part,
And like a man in wrath, the heart
Stood up and answered: “I have felt.”

And, besides, the pure in heart shall see the *hand* of God working everywhere in the fair beauty of the world. The world will grow full of a glad and living presence. It will grow to be the Father’s world.

And what a difference that makes! For consider what your house is when the fire dies on the hearth, and the dear living presence that beautified and warmed your house, and filled it with meaning, fades out of it. What are all the things in your dead house then? and on your dead wall then? You could see them pillaged, and broken, and burned with fire, if but the well beloved presence could be beside you in whose life all these things lived, and after whose departure there is not any life remaining behind in them.

Well, that is what a little human dwelling becomes without a human and a friendly presence; but this vast world, if it were without a divine and friendly presence; if it were without a God, would it be much better? “Suppose,” says one, “you came upon some [pleasant valley where a goodly palace

stood ; where there were trees of beautiful leaf and cool shadow, and fountains and music, and tables laden with viands for your entertainment. And you desire to see your entertainer and learn whose bountiful provision it is, and you learn the strange fact instead that no man ever was there, and no living being ever had any share in the contrivance and provision of what you see around you ; that the lifeless things had of themselves combined to minister to your gratification. Would you tarry there long ? Would it be all the same ? Would you not shudder and flee from the unnatural spot ?

But not only so ; God shall be seen in open vision yet in a kingdom of God that is not yet come, for though it be true that the pure in heart see God, it is more emphatically true that they *shall* see God hereafter. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be ; but we know that, when he shall appear, we shall be like him ; for we shall see him as he is." "For now we see through a glass, darkly ; but then face to face, now I know in part ; but then shall I know even as I am known."

This is but the journey, and we enjoy but foregleams on the way of the brightness of that immediate presence it is our hope to see. Here each night we pitch the tent, each morning strike the tent and journey forward. But some sunrise will see the tent struck to be pitched at night no more—no more pilgrimage—no more *tent* for ever ; for we shall be at *home*—"for ever with the Lord." Here we see his *hand*, but there we shall see his *face*.

Not that we are altogether justified in thinking of it as a very poetical or romantic thing to die. As Dr. Thomas Guthrie said, when it came to his own turn, "I have often stood beside deathbeds, and I have often described them, but I never knew till now what hard work dying is."

Truly it is dark and stumbling in the outgoing, and dark in the outlook ; but it will be fairer and sweeter, doubt it not, when it is over and we look back. Among the Derby hills there is a spacious underground cavern. Entering it your guide bids you be careful not to look behind you. And he goes on before you ; and, as he proceeds, he fixes a taper light here and there, on alternate sides of the cavern. Reaching by and bye the desired point of view, he bids you turn round now and look behind you. And lo ! on looking back you see the gloomy level, through which you had just now been stumbling, lighted gloriously up, and blazing with the jewelled splendour of an Eastern palace. So sweet and bright must it be when the valley of death is well passed through. When they have attained the ridge beyond, and look back upon the

valley, its pain and its darkness will melt away in the growing light. For pain is not remembered, but joy lives on; and so they enter the land that is very far off, and see the King in his beauty; and, as John Bunyan says, "I dreamed I saw its light, and when I saw it I wished myself among them."

R. H.—K.

HOW THERE CAME TO BE AN E. U. CHURCH IN EYEMOUTH.*

By REV. WILLIAM WYLLIE, M.A. (with the exception of the sentence referring to himself.)

THE wise preacher said, long ago, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good;" and the way in which our Gospel movement sometimes spreads still affords illustration of this truth. It does not always flourish in what are seemingly the most likely places. And occasionally it has gained a footing in others, where, to say the least, its chances of success were not great. Who, for example, could have said thirty, or even twenty, years ago, that there would be to-day, in the little fishing town of Eyemouth, a healthy, self-supporting E. U. Church? Yet the fact remains that, while many more populous towns have been passed over, and are still unoccupied by our Gospel ministry, the good seed has here found congenial soil.

Circumstances, too, of special interest, seem to have marked its introduction.

From the lips of some of the oldest members of the church we learn that, even as far back as 1843, the winds of controversy had blown the seeds of truth this way. Even at this early date a few friends here had heard of what were then called the "new views." To them, however, these "views" seemed to be as old as God's truth, and to sound in their ears like a father's voice. Hence they met with a glad and hearty welcome. For in the doctrines of "free grace" and "unlimited atonement," those who were recently converted found satisfaction and nourishment for their newly quickened souls.

Shortly after these few sympathizers with the advocates of

* A few months ago, when we were bringing our *History of the Evangelical Union* to a close, we wrote to the secretaries of one or two churches for information as to their origin. We regretted that the space available in our volume did not admit of our inserting two pretty lengthened replies which we received; and we have pleasure in publishing these statements in this number of the *Repository*; for it may interest readers at a distance to learn the early struggles which some of our brethren had to pass through.
—Ed. E. R.

an honest Gospel for every man had, in some incidental way, come to "the knowledge of the truth," they were greatly cheered by the summer visits of two E. U. friends—Mr. and Mrs. Thomson, of Haymount, near Kelso. While enjoying the sea-breeze and the grandeur of the scenery, Mr. and Mrs. Thomson formed the acquaintance of those who already loved the doctrines of the Evangelical Union. And it was under their leadership and guidance that the brethren first began to have regular meetings for exhortation and prayer.

These little kitchen meetings were continued for many years. Mr. Kirk's books and other publications of our Union were freely circulated. Occasionally an E. U. preacher would be asked to come and address a meeting. By these and other means the good seed was sown; the flame of love to our liberal theology was kept alive in a few hearts.

But by the time that the revival of 1859-60 swept over our land the little band had been so reduced by deaths and removals that even their kitchen meetings had been discontinued. Yet they had doubtless done a good work in spreading Gospel light among the people. By their acquaintance with the literature and preachers of our Union, they were also prepared to give direction to the new tide of spiritual life which the revival brought to the town, and to find supply for the want which it created.

For several of the recently converted individuals soon began to be dissatisfied with the spiritual food furnished to them by a Calvinistic theology. They were more inclined to cast in their lot with the Primitive Methodists. But, at that time, their chapel was often supplied by local preachers. These good brethren doubtless did the best they could. But, in some cases, the fishermen did not feel themselves edified by their ministrations.

While things were in this state, one of the young converts, after reading *Light out of Darkness*, said, "Could we not get that sort o' men to preach to us?"

"Yes;" answered the brother to whom the remark was made, "if you are willing to pay for them."

"Well," said the enthusiastic friend, who had asked the question, "I'm a poor man; but I'll be five shillings." Another said that he would be the same. And soon the required sum was promised. Mr. Salmon was accordingly asked to come and supply a vacant day in the Methodists' chapel.

Here it might be only just to this dear brother's memory to say that, while in Dunse, he had paid frequent visits to Eyemouth, and often addressed the kitchen meetings of former

But the second and real starting-point of our movement here was when he came, by special invitation, to preach in the Methodists' chapel. He had, it is said, scarcely got "under way" with his forenoon sermon, when the brother, who had been reading Kirk's *Light out of Darkness*, unable to restrain himself, turned round to his companions and said, "Now lads, drink it in; for *that's* it."

After such a demonstration it need hardly be said that a great impression was made by the day's preaching. And the result was that somewhere about a dozen brethren met and made up their minds that they would have more of it. The "Masons' Lodge" was taken, and another invitation sent to Mr. Salmon to come and preach. But, when the time for the forenoon service on that eventful day came round, the hearts of the bravest began to fail. For some of those who had pledged themselves now drew back. They did not "put in an appearance," and no others came in their stead. Mr. Salmon had only eight or nine of an audience, on that Sabbath morning. The numbers rose to thirteen in the afternoon. And the darkness of the evening helped to swell them to twenty-five.

The brethren were greatly discouraged. For, in their own warmth of enthusiasm, they thought that the place would be filled. But Mr. Salmon knew better the strength of the prejudice against which we had to contend. He told them, therefore, not to be disheartened; but, since they had opened the hall, to try to keep it open—at least for some time longer. At his suggestion, then, regular supply was sought. Students and ministers continued to come for two years. By this time the little band had grown in strength and numbers. The lodge-room was now well filled every Sabbath evening. The clear, intelligent views of the Gospel held and expounded with such earnestness by our preachers had, so far, broken down prejudice, and won the hearts of the frank, open fishermen. Others, too, besides fishermen, found themselves blessed by the truth of a world-wide Gospel; for Mr. Robert Martin, afterwards E. U. minister of Westhills, was one of the converts of those early days.

Encouraged by their success, the brethren now began to look about them for a place on which to build. A site was secured, and they went to work with a will. They even found vent to their enthusiasm in the gathering of stones for the building. They went along the shore with their boats, and brought cargo after cargo of building material.

Thus, as they look at the "Zion" which they have built—as it now stands free of debt—they may well "take pleasure in

her stones, and favour the dust thereof ;” for they and their fathers literally toiled and perspired at the building of her walls.

The little chapel had not been long opened for public worship when the church enjoyed a time of refreshing through a special visit from the Rev. James Strachan. He held meetings every night for a fortnight or three weeks. Several conversions and a revived state of feeling were the result. Other esteemed ministers and students carried forward the good work. The clear, world-embracing views of the Gospel which they held, and made known with such power, gave them an advantage over any other evangelists who had laboured in the district.

The subsequent history of the church is soon told. After being about two years in their new chapel, the Rev. Robert Finlay was called and happily settled as their first pastor. During the four years of his ministry here he did much to strengthen and establish the cause. He still lives in the hearts of many who were blessed by his labours.

But on his removal to Perth the brethren had once more to look to the Academy for supply. One of the young preachers sent was Mr. M. Dick, now settled near Adelaide, Australia. He was appointed to supply the pulpit during the first summer of the vacancy. And in the course of these three months a good work was done. Many meetings were held ; deep impressions were produced ; and not a few professed to be converted. Our young brother's health unfortunately broke down before the close of the next summer, so that he was constrained to decline the cordial and unanimous call which the church gave him to become their pastor.

Nearly other two years elapsed—making altogether a vacancy of about four years—before they had again one among them regularly breaking the bread of life. Their present pastor, the Rev. W. Wyllie, M.A., then received from them a very hearty welcome. Since his settlement three years of unbroken peace and quiet prosperity have already passed away. And now let the earnest prayer of all true friends of the Union, for this outlying and border church, be :—

“Peace be within that sacred place,
And joy a constant guest ;
With holy gifts and heavenly grace
Be her attendants blessed.”

And may each one of her children echo back the strain and say :—

“My soul shall pray for Zion still,
While life or breath remains ;
There my best friends, my kindred dwell,
There God my Saviour reigns.”

HOW THERE CAME TO BE AN E. U. CHURCH IN SHAPINSHAY, ORKNEY.

BY REV. W. CROMBIE, MELROSE.

I BEG to lay before you a few of the facts in connection with the introduction of the Evangelical Union movement to the Orkneys, and which led ultimately to the establishment of a church in Shapinshay.

These groups of islands are separated, as you know, by sounds, or arms of the sea. On what may be called the main land stands Kirkwall, the capital of the islands—a town to the Orcadians of great importance. Shapinshay is separated from Kirkwall by four miles of a sound. The inhabitants of these islands have been known as a quiet, sober, and on the whole an industrious people. They possess a high respect and veneration for the Word of God and the ministers of the Gospel. In the Orkneys a minister is universally respected. This respect and veneration are manifested in various ways and by kindly acts, as, for instance, if a minister should have occasion to lodge in a hotel (although the houses of entertainment do not deserve the name, for they are generally farm houses), the host of such a hotel would not charge anything for the minister's accommodation. The people being sober, respectful, and given to venerate the Bible and their ministers, as I have said, seem to be very susceptible of spiritual impression and the reception of religious truth. The teaching in the churches of Orkney I found, at the time of my visit, nearly thirty years ago, to be more Calvinistic than in any other part of Scotland. When our distinctive views were introduced there were many earnest men groping their way to eternity in Calvinistic darkness, seeking sincerely after a clearer light upon the way that leads to God and heaven. There are a large number of U. P. Churches in Orkney; and Dr. Morison's expulsion from that church by the Synod, in 1841, had produced a wonderful interest in theology, and awakened hope in many anxious minds that light might arise to their souls out of the hyper Calvinistic darkness. The period of introduction of our views was from 1849 to 1851, and it was effected in the following somewhat remarkable way: J. Balfour, Esq., the excellent and enterprising proprietor of Shapinshay, had begun to build a castle as his own residence. This beautiful building required skilled workmen from the south. Amongst those sent was one young man belonging to Professor Kirk's church in Edinburgh. This workman was very quiet and modest, but in the full enjoyment of that peace and assurance which

can only be experienced from clear views of God's Gospel. He had a strong desire to do good ; and although he could not speak publicly, he nevertheless could utter a word in season privately, and he did so. He had taken a number of our tracts and some of our larger publications, such as Mr. Kirk's *Way of Life made Plain*, Dr. Morison's *Saving Faith*, &c. These were quietly circulated among the people round about, many of whom were earnestly seeking light, life, and peace. How soon came what was sought when that Gospel, which is the power of God to salvation to them that believe, was understood ! One after another entered into that peace which passeth all understanding. Men who had been elders in churches came like little children into the kingdom. The books were so prized that some sat up till midnight ; and others rose at midnight to read and drink in the words of life, the supply of books being limited. Those thus blessed and saved were desirous to have the truth which had been the means of their salvation proclaimed with the living voice. Negotiations were entered into with a Christian brother, Mr. William Clark, at that time a teacher in Aberdeen. This young man had been for one session at our Academy, but had been unable to prosecute his studies owing to the state of his health. Mr. W. Clark was a devoted young man, full of zeal, and a very fluent speaker. He went for a short visit to Shapinshay, and preached the full free Gospel to all. A widespread interest was awakened in the island, and not a few souls were saved.

After this visit by Mr. Clark a request was sent to our Academy for a preacher. That request being submitted to me by Dr. Morison, I agreed to go to Shapinshay. On landing, I was most heartily welcomed, almost as if I had been an angel of mercy, by the warm-hearted, earnest people. A house in the small village was fitted up for our week-night meetings. But we found it necessary to hold our Sabbath day meeting in the granary of J. Balfour, Esq., on the farm beside the castle. On these Sabbath meetings Mr. Balfour and his amiable lady attended, and seemed to be deeply and kindly interested in the growing movement. The thought, for the first time, was now entertained of forming a church. There was at the time a new pier being made for the small crafts that came to the island, and there were some thirty-seven of Mr. Balfour's men working daily together. Most of them were awakened to spiritual concern ; and they spoke one to another of the way of life.

The friends of the movement were desirous that our Gospel doctrines should be preached in Kirkwall. With a view to have this done, six of the brethren, taking me along with them,

sailed over, and made application for the Academy of Kirkwall, which at the time was generally given on application for lectures and mission meetings. The grant was obtained in a written note from the chief magistrate—a banker. The night and hour of meeting being settled, and notices ordered to be put forth for the meeting, we sailed back to Shapinshay, intending to return as arranged in three days. But on our return we found a different state of things from what we anticipated. After the grant had been given us of the use of the academy, an uneasy feeling arose about us; and a meeting of councillors was convened by some of the ministers to revoke the grant given for the use of the academy; and the much respected banker was instructed to withdraw the grant to hold our meeting. Consequently, when we came to the academy, we found the door locked. The person in charge told us to go to the magistrate and get the reason. We went, and were very respectfully told that the academy could not be granted—that a meeting of councillors had been held, and that he had been instructed to withdraw the grant, which he reluctantly required to do; and so dissatisfied was he with what he considered to be an injustice to us that he gave up having anything more to do from that day with having any charge of the public meetings in the academy. We asked this gentleman why the council had seen fit to act in this manner? He replied, they said that we were “Morisonians.” I asked what Morisonians were? He said “It was made to appear to be something very bad in that meeting of deliberation;” but for himself he did not know. Disappointed, and somewhat disheartened, we went to get lodgings; for I had determined, along with the brethren, that I would preach somewhere in Kirkwall before I left it. Lodgings being secured for me, the brethren set sail over the dark and somewhat stormy arm of the sea home to Shapinshay. Next day they told what had been done; and when the saying came to the ears of Mr. Balfour, he wrote a letter to me, to go and get his man in Kirkwall, who had the charge of his shipping store, to prepare it for our meeting. This was done. In this store Dr. Paterson’s congregation had met and worshipped during the building of their new chapel. Intimation having been sent through the town, and the people’s anxiety having been awakened by what had taken place, when the hour of meeting came the store was crowded, and many had to go away who could get no admittance. Mr. Balfour, with a number of the islanders, had come from Shapinshay, and others from greater distances, to see and hear for themselves. Thus the exclusion by the ministers and some of the council proved in the end a *great* good. It

awakened interest in various ways. I preached from Ezek. xxxiii, 11. All listened most attentively. At the close, I intimated that I had some thousands of tracts (the gift of the late Mr. Reid of Dunfermline) which contained the same doctrines. The tracts were received with great readiness. A perfect rush was made to get them from the friends who were giving them away.

Next Sabbath, one of the leading ministers of Kirkwall gave intimation that he would preach in the evening upon "the new fangled theology;" which he did. I went and heard him. His text was Ephesians ii, 8, from which he took occasion to notice three things about this new fangled theology: (1.) that those men held that they could save themselves by believing; (2.) that they could believe when they chose; (3.) that they denied the need of the Spirit of God. Next day I sent out an intimation that I would preach in Mr. Balfour's store on the same subject, when the house was crowded. At the close, one of the Free Church elders came and thanked me for the exposition given. In other churches the ministers in some instances sought to intimidate the people. The members of one of those churches who had possessed and professed faith in Jesus, and dissented from the Calvinistic creed, were brought before the session to answer for their views on the atonement of Christ. On the "Fast Day" they were for a second time brought up when the regular service was over. On that "Fast Day" the officiating minister intimated that "certain members were to be dealt with in reference to their views." But, apparently with the view that all the congregation present might hear and fear, he then and there charged these brethren with *heresy*, and called on them, before the whole congregation, to answer. This was unexpected by the brethren; but it was wonderful how "they spoke as the Spirit gave them utterance." In meekness and fear they certainly "gave a reason of the hope that was in them." These brethren humbly asked the ministers to explain to them, if they could, some passages, in consistency with the Calvinistic creed, such as John iii, 16; 1 John ii, 2; 2 Peter ii, 1. On the last of these the officiating minister commented, dwelling largely on who the "false teachers" meant, and plainly mentioning the names of Mr. Morison and Mr. John Kirk, as somewhat allied to these "false teachers." The speaker having finished, one of the brethren said, "Sir, it was not as to the false teachers we had our difficulty; but it was in reference to the sense in which these false teachers could deny the Lord who bought them, if Jesus never died or suffered for them." The minister, feeling the question to be too closely put, lost temper and said, "Sit down, sir; neither you nor any other one

knows in what sense 'they were bought.'" This remarkable triumph of truth with our brethren that day, before the congregation, did much to convince many that the views these brethren now held were Bible views. Having seen the work so far established, and good done to not a few souls, I left for a season. In the beginning of May 1851, I, along with the Rev. Mr. Wallace, now of Glasgow, was led to go back to Orkney. In sailing from Aberdeen we had a stormy passage, and were much detained behind time. We should have reached on Saturday, but it was Sabbath at mid-day before we got to Shapinshay. As the steamer hove in sight, the congregations on the island were about to be dispersed. But so great was the faith of our brethren that we would be there and fit for duty that they intimated a meeting for us. Composed largely of the dispersing worshippers, the meeting was held in Mr. Balfour's granary, beside the castle, and a truly interesting meeting it was. Mr. Wallace and I laboured in Shapinshay, Kirkwall, and in the islands of Holms and Barry for some five or six weeks. Never will either of us forget the deeply earnest meetings, some of them in the woodyard in Kirkwall, others by the Sound of Holm on the green, where wooden platforms were erected, and the people listened with deep interest to the words of eternal life. It was now plain that the cause was to be carried forward; and, before leaving, I wrote for brother Salmon, who was then in Dundee. I knew Mr. Salmon, and thought him the very man for the post. He went and laboured for a time. The Rev. Professor Kirk also went, and assisted in forming the church, and its successful history under Mr. Salmon is well known. Mr. Balfour kindly gave two acres of ground for a church, manse, and glebe; and was himself a frequent hearer, having a seat in the new chapel.

The subsequent history of the church, up to last year, under the successive ministries of the Rev. Messrs. Hutcheson, now deceased, and Craig, now of Catrine, Ayrshire, is also well known throughout the denomination.

LOST POWER.

It is simply a question of time, we are told, not only with the fuel that is stored up, and the food we require, but even with the sun itself. All is to be exhausted. Science is speaking to us of the dissipation of force. Having carried us through the questions of the transformation and conservation of energy, it is dwelling with some emphasis just now on its dissipation. Even with the sun, it is hard times at present,

for he is living upon his capital, giving out much more than he is taking in! As Balfour Stewart puts it, he "is in the position of a man whose expenditure exceeds his income, and must share the fate of all who act in a similar manner. We must, therefore, contemplate a future period when he will be poorer in energy than he is at present, and a period still further in the future when he will altogether cease to shine." Even as Samson, shorn of his locks, was unable to go out as at other times and shake himself, the sun will be unable to shine through loss of power. And thus it comes that "as regards usefulness or fitness for living beings, the energy of the universe is in process of deterioration." "Heat," says the author of the *Unseen Universe*, "is *par excellence* the communist of our universe, and it will, no doubt, ultimately bring the system to an end." In the language of science, heat becomes dissipated or degraded. Power is lost. The study of lost power is thus a wide one; but it is with the story of lost power within another circle that we are chiefly concerned just now. The sun furnace may indeed one day go out; but that event is a long way ahead of us yet. Meantime there are other energies becoming exhausted, whose importance touches our interests at the very core.

The story of lost power, if indeed any one could write it, would be a very sad one. It would be a very long one, too; for illustrations of it press in upon the mind from every quarter. And yet, in fact, it has to some extent been written, or rather it is being written, every member of the race contributing his portion of the story every day. For the history of humanity is just the story of lost power. All round the circle of our nature strength has been impaired. In more ways than one men are shorn of their locks by subtle foes of whose presence they did not dream. Their power has been dissipated, has been in fact degraded. Such an one as Samson stands out before us, a man on whom God conferred great strength, and furnished in many ways for high deeds, but whose life is a story of lost power. All unconscious of the silent unexpected departure of his strength, he imagines that, as the lion might shake from his shaggy mane the noisome insect, he has nothing to do but, as on former occasions, go forth and shake himself in order to get rid of his tormentors. Alas for him! He wakes up to the consciousness that the old power has gone. Thus the distance between the "I will" of unconscious ignorance and the result of realized impotence is very great sometimes. All unthinking of the change that has taken place, he dreams of going forth as formerly to show his power, not reckoning on the fact that the conditions are

changed ; that he is changed ; that other things about him are changed ; and that insuperable barriers now stand in the way of his doing as he did before. It is thus that, in some aspects, degraded power becomes revenged. Truly the sight of a man from whom the Lord has departed is a deplorable thing. One is surprised, awed, shocked, at the change that may come upon a man of strength. The ruins of some palace, some temple, some city, where chaos meets you at every point, amid remnants of strength, of beauty, and of glory, do not so impress the mind. Even if the sun furnace itself were to be quenched, one could scarcely think of it as such a degradation of power as that which is seen when a man is ruined.

It is touching sometimes to see the old man pausing in his walk, and to hear him tell with panting breath that he is not what he once was. The day has been when he could keep pace with you on either hill or plain ; but these days are gone. The face is wrinkled now ; the step is slow ; the voice quivers ; the hand shakes ; but then the dear old heart is warm with a love and hope that speak of immortality. The lost power, in such a case, neither fills him with shame nor us with fear. The loss of power is not in such a case a loss of dignity. The vital power, the nerve power, the mind power, may not be what they used to be. There may be a dissipation of energy ; but we are not haunted with the thought of a degradation of character. One likes to see the aged moving about in their weakness. It touches so many chords in our nature, keeps alive so many memories of childhood when the infant and the old man were companions, and when their mutual ministries hallowed life. We almost tremble at the thought that the severe friction of these times is going to carry us all off before we get old, and that the tottering steps of age shall no longer lend a touching charm to the picture of life. In our cities life is being burned up ; energy is being dissipated at a rate that becomes alarming. And there are so many unhallowed methods of dissipating the power that is meant to bless men. Sitting long at their cups, men begin to find out that they cannot use their feet well, nor their hands, nor their tongue, nor even their eyes—seeing things double, as we say. Quietly has power been departing from them during their indulgence. The attempt to go out and shake themselves as before, were it not the attempt of men in ruin, would be laughable enough sometimes. For there is a comical side connected with this loss of power. And it were easy to be witty, satirical, and declamatory over this phase of life ; but to be serious, honest, and faithful is more becoming. A man in ruins is not a subject for laughter. This degradation of power will not make

a good man rejoice. It will sadden him. For this form of degraded power is the most painful sight in these isles. It is being mixed up with the darker scenes in our national history. It has become the puzzle of the statesman, the grief of the moralist, the blot of the church, and a burden upon the hearts of all good men. Whatever science may say about transforming and conserving power, there is little in this dissipation of it that can be of any utility to the universe.

But this dissipation of power is seen in the mental condition of multitudes of men. The time was when the mental framework was firmly knit; when every bone was as iron and every sinew as brass; and the grip of that mind was as if a giant's hand were upon you. The power of marshalling arguments and hurling them in fury upon the bristling spears of foemen was the admiration, the envy, the very despair of many who were watching. But silently, gradually, and without suspicion, influences have been at work that leave the consummate thinker a ruin, so that

"From the wreck
Of what he was, by his wild talk alone,
We first collect how great a spirit he had."

Now, when this dissipation of energy may be traced to a trifling with truth, with principle, and with duty; when blindness happens to the mind by the rejection of light, we see how vain is the attempt to recover the old power, how fruitless the purpose to go out and do what has been done before. The shields that are meant to defend men who are erring are plentiful enough in these days. Goethe says that "Truth belongs to man, error to the times." But what are the "times" apart from men? The error is in man. His thoughts wander from the truth, and with the loss of truth power is dissipated.

Every one is familiar with "the dread strife of poor humanity's afflicted will," but every one does not care to remember that very much of this strife has been induced by the very will that is now so weak. When purpose has been weakened by dallying with wrong; when the power of gathering up the whole manhood and pressing it into the discharge of present duty has been frittered away; when a man feels he ought, and yet says he can't, we have an illustration of dissipated moral energy that may well be a warning to men. Weakness of purpose, indecision in action, may, it is true, often arise from disease; and then it has the sympathy of all thoughtful men; but when it is the direct product of wrongdoing, as in many cases it certainly is, we see how the highest

phase of power may be dissipated, and what a surprise comes to a man who cannot go forth and shake the evil from him now as he could in other days. So falls the stately pile into a ruined heap. Like the shipwrecked sailor, beneath whose feet yawn the riven planks that have burst asunder, is the man from whose spirit has departed the moral purpose that held him up in many a rough sea, but who is going down to deeps which no man has bottomed. It is poor consolation that such a man does not die alone, but drags to the dust and the deeper hell those who have at first robbed him of his strength. Everywhere in our cities, even where we would not expect it, men may be found who are trifling with duty, with integrity, with high privilege, and are thus making moral purpose almost an impossibility. They are superinducing upon their nature an incapacity for taking hold of moral questions, or discerning good and evil. With lost integrity there is lost power. The assailants in life would be but a mere mouthful for the man who retained his consciousness of rectitude. Like the Apostle, he could fling the deadly viper from him and remain uninjured by it. But when the locks are shorn, when the spirit is fettered by indolence or passion,—for “the chain of iron and the cord of silk alike are bonds”—there is a dissipation of energy that leaves the man a moral ruin.

With this mental and moral loss comes also the loss of social power. Men who have become passive on the surface of the social stream are often startled at the distance they have been borne away from the old status and influence they enjoyed. The mere struggle for existence to which they have been reduced is an extreme which they never anticipated, and which they could not believe was before them. It has come so silently, so gradually, so unconsciously, and when their higher nature has been asleep on the lap of indolence, or passion, or unconcern, that when the tremendous change is forced upon their attention they cannot believe that it is so. The ambitious monarch, heading victorious armies in past years, dreams that he may again astonish by his brilliant deeds the wondering world. But he forgets the changes that have been going on within him and around him. The lost power has not been accurately estimated, has not in fact been acknowledged at all, and he only learns how weak he has become when, going forth, men push him aside as in their way. His right hand has lost its cunning. His dallying with lack of principle and discipline, makes him a prey to defeat, to disease, to remorse, and despair. To the statesman in past years movement was easy, organization successful, and the facility with which the hand was laid upon the coveted prize

excited admiration. But new occasions arise, new measures are required, new demands are made for superior genius and power of action; and, all unconscious of the change, he imagines he can go forth and do as he had done before. But the power is lost. The old force is not adapted to the new circumstances. Not even convulsive efforts can shake off the weakness and bring about the old strength. Social power is lost. It is the same lesson that is forced upon us by the history of nations. Strong in youth, in rectitude, in high aspiration and aim, a nation has been respected and feared; but pride and haughtiness set in; violated truth and vitiated life bring about a weakness which, in the moment of assault, entails blindness and death. Blotted out from the society of nations, it has a place only on the page that tells of depreciated privilege and dissipated power. Its name is just; another among the many symbols of wasted energy.

But the darkness of this thought deepens upon us when we have to think of power lost in Christian experience. And yet this is a very frequent occurrence. Light is sinned away. Love is sinned away. Hallowed mirth and song are chased away from a heart that has become like a dilapidated house whose occupant has abandoned it. There is no music now in what was once to it the sweetest ever mortal lips announced. Blackened into a cinder, the heart has become like a sun gone out. All is changed. Now and again, indeed, even as scientific men imagine that meteors or some such things may dash into the sun and rekindle it for a time, so thoughts rush in upon the soul, and by a few moments' reflection, or by some startling providence, or some stirring sermon, the better nature rises and would go forth as before. But the weakening process has been going on all too surely, though unacknowledged, till men whose faces were wont to shine with reflected light from heaven, darken into formality, hypocrisy, and despair. It is a sad sight this loss of power in Christian experience. It is a thing for angels to weep over, and yet human eyes can be dry about it. Whoever may witness the dissipation of energy when a sun is quenched, will witness nothing so solemn as must be the appearance of a soul from which the Christian light goes out. For where and when shall that old light be rekindled? Who shall bring back the old tenderness, the old trust, the old love, the old loyalty? Will the locks of spiritual power ever grow again?

R. M.—M.

"To every one that hath shall be given; but from him that hath not shall be taken away even that which he hath."

CHAPTER XXII.

FROM DETROIT TO NIAGARA.

It had been arranged among our friends that Dr. Morison should stay with Mr. Robertson, his old Kilmarnock friend, during our sojourn in Detroit, and that I should be the guest of Mr. Paton in that city. So the Doctor and I were separated again near midnight on the evening of our arrival, as already described. I found Mr. Paton's residence to be both spacious and elegant, and situated, moreover, pleasantly in the outskirts of the city. Yet, it was not till the Sabbath morning that I was fully able to appreciate my pleasant quarters, having arrived under the cloud of night.

I found my intercourse with Mr. Paton to be very agreeable indeed. He had been brought up in the town of Galston, in Ayrshire, quite in humble life—of which, however, instead of being ashamed he was rather legitimately proud, considering his remarkable progress afterwards. He was one of the many possessors of that *perfervidum ingenium Scotorum*, which seems to laugh at difficulties, and take pleasure in making gigantic strides. Having pushed his way up to Liverpool, and established himself there in connection with the cotton trade, he foresaw, at the close of the American war, that a good business could be done in the United States in the way of negotiating between the Manchester mill-owners and the disorganised southern plantations. As his excellent wife and family, however, could not endure the tropical heat of a residence near New Orleans, he had fixed his home at Detroit, taking long journeys himself, from time to time, to the distant shores of the Mississippi.

As I was not to be engaged in public till the afternoon, Mr. Paton took me to worship, in the forenoon, in the First Presbyterian Church in Detroit, one of the finest specimens of ecclesiastical architecture in the city. Some rain having fallen in the morning, the audience was not so numerous as my friend expected; and, moreover, the minister of the church, the Rev. Mr. Pearson, who has more than a local reputation, happened to be from home. I heard an excellent sermon, nevertheless, from one who bore an honoured name in Detroit, the Rev. Dr. Duffield, of Saginaw city; for his father and grandfather had both been ministers, if I recollect aright, of that very church. Dr. Duffield's text was Mark xi, 27, 28, "And it came to

pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, yea, rather, blessed are they that hear the word of God, and keep it." The discourse interested me, although it was read from manuscript pretty closely. It bore largely on the influence which pious mothers have on their children; and I remember one touching passage, in which the preacher described his own mother's deathbed, and how she had a comfort which infidelity could not impart. I had the pleasure of being introduced to Dr. Duffield at the close of the service. When I told him that I was travelling in the country with Dr. Morison of Scotland, he expressed a great desire to see the Doctor, adding, "I have his book on *Saving Faith* in my library, and highly approve of it; for I have always been a New School theologian."

Mr. Paton kindly took me down to the river side during the interval of worship, that I might get the view of the city and its magnificent strait, which had been shut out from my sight by the darkness of the previous evening. I do not hesitate to say that Detroit is one of the best laid out cities in the United States. It has the advantage, indeed, of being one of the oldest, since it was founded as a French missionary station in the year 1670. It extends along the banks of the river for about three miles, and stretches broadwise up from it for about two miles and a half. Its population in 1870 was close upon 80,000, so that now, like Milwaukee, it must border on 100,000. The streets are wide, and are generally shaded by an abundance of trees. In its principal square, I was not so much struck by the grand public buildings, admirable though these were, as by a towering monument in the centre, in honour of those who had fallen in the war—the peculiar erection that now meets one's eye everywhere all over the United States, and which displays the grateful affection of the survivors as well as the graceful art of the sculptors of America. I recollect that, as we walked down the square, my friend said to me, "Observe this gentleman we are about to meet. He is carrying his letters in his hand. He has been down at the Post Office to get them himself. They are his business letters. Yet he is an elder in a presbyterian church, and stands high in the religious world. No elder in a presbyterian church would go to the Post Office for his business letters in your city in Scotland. The fact serves to show the different state of feeling in the two countries as to Sabbath observance."

My first address in Detroit was delivered in the afternoon at a meeting for prayer and exhortation in connection with

the Women's Whisky War, which was then being actively waged in all over the Southern and Western States. I found about 400 individuals gathered together in a commodious hall, as to whom I was informed that they were the very backbone of the temperance movement in the city. My remarks were founded on Isa. lv, 2—"Wherefore do ye spend money for that which is not bread?" When I told them about the odours from the distillery which had affected my olfactory nerves, as I entered Detroit the night before, they smiled; but when I denounced the sad expenditure of the people's hard-won earnings on drink, which is not bread—which digests not and ministers not to the nourishment of the human frame, they warmly sympathized with my indignation. Nor did they less appreciate my closing remarks on the bread of life. I was followed by a Congregational minister from the town of Port Huron, a warm friend of the Abstinence cause. I could observe from the tone of his observations that the Women's movement had begun somewhat to wane. He encouraged ladies present, nevertheless, to pray and persevere; because God was undoubtedly on their side, and their cause would ultimately triumph.

I spent the interval between the afternoon and the evening service in the house of the Rev. Mr. Milligan, of the Scotch Presbyterian Church, for whom I was announced to preach that night. This denomination, as I understood, was in connection with the Canadian Synod. Mr. Milligan, although born in Scotland, had been taken to Canada with his parents when a mere child. He frankly told me much of his religious experience, as we were seated in his study, before tea. He had been involved in doubt and sceptical perplexity when a mere youth. But one Sabbath morning, the text darted into his mind with power, "If any man will do his will, he will know if the doctrine whether it be of God." "The best plan then for me will be to forget all these speculative difficulties, and try to do a little good." Such was his thoughtful soliloquy; and no sooner said than done. He rushed off to the Sunday School, and asked leave to teach a class. He received such a blessing in teaching that class, and especially in the hymn at the close, that he had never doubted since, that the word of God was bread for the soul, and the work of God man's highest privilege. I had considerable liberty in preaching in Mr. Milligan's church, to an audience of about 700 hearers, on the words, "Like as a father pitieth his children, so the Lord pitieth them that fear him," (Ps. ciii, 13.) A strange interruption took place during my sermon. First, a loud noise was heard like the firing of a time gun; and then several very

distinct peals, as if from a gong or shrill bell. The people seemed in an instant to have their attention completely abstracted from myself and my subject; but whenever the gong ceased to sound they "lent me their ears" immediately again. The only other noticeable effect of the interruption was that a very few of the congregation straightway went out from different parts of the building. When the service was over, Mr. Paton explained to me that the excitement was caused by an alarm of fire. The drum was sounded first that all the people might know that fire had broken out somewhere. Then, the resonant peals that succeeded were so arranged, that every one might know not only whether his district, but whether or not his very street had been visited by the conflagration. If I had only known at the time the meaning of the interruption, I would have been able to turn it to fine practical account; for I could have cried out, "See how they run when they know that their property is in danger; and yet, in many instances, they regard not the danger of the soul. Hark the shrill and clear trump of Sinai, that still reverberates o'er the world a warning for every man! But list also Calvary's solemn jubilee sound—the voice of mercy that speaketh equally and speaketh peaceably to all!"

When I pronounced the benediction, and had descended the pulpit stairs, a remarkable scene took place. I have already referred to the unexpected recognitions at Pittsburg; but those at Detroit were yet more numerous and remarkable. Mr. and Mrs. Maurice Marr, who had been members of our church in Glasgow for several years, where they resided in Garscube Road, warmly grasped my hand, and introduced their two daughters to me. These young ladies had never seen me before, or if they had, the infantile impression had been too faint to last. "We have your picture," exclaimed they, "hanging up in our house; we have often had our attention directed to it; and you are so like your picture!" Miss Marshall, also, who lived in the upper part of Main Street, Gorbals, when I was ordained in Glasgow, in 1845, and who was a member of our church at that early date, was cordial in her congratulations, and rich in her reminiscences. Several other Christian friends, besides, whom I had not known in the old country, gathered round me, and gave me both their names and some salient points in their histories. It produced a strange effect on the mind, when so far from home, to be thus addressed: "I lived in Motherwell, and was a member of Mr. Kirk's church in Hamilton." "I have heard your father preach in Coat-bridge," &c. But the most peculiar salutation, was from Mr. Wanless, a local poet, and of no mean reputation: "I came to

hear you," said the votary of the muses, "thinking from the advertisement that you were the Rev. Fergus Ferguson who had preached on Burns. Under that impression, I had inserted your name on a presentation copy of my own poems. But since coming to the meeting, I have discovered that it was another gentlemen of the same name who preached that discourse. But I liked your sermon so well that I will give you the book. It's all the same. It's all the same." Every time I see Mr. Wanless's book in my library, I feel some little compunction of conscience about it. Although it really was given to me at last, in so far as the original intention of the donor was concerned it belongs to my distinguished namesake; and I believe that I ought to hand it over to him in token of the fact that his fame has been wafted across the Atlantic, and has descended on Detroit, and lingers there to this day. As to the discourse which I delivered in the Scotch Presbyterian Church, let me not be thought egotistical when I mention the following fact:—The Rev. Mr. Craib, of the Bellgrove Street Congregational Church, Glasgow, has gratified me much by informing me that when, on the occasion of his visit to the United States, a year and a half afterwards, he preached in the same church, Mr. Milligan, the respected pastor, informed him that precious souls had been blessed and born of God, as they listened to my words that night. To him be all the glory!

On repairing to Mr. Robertson's house, at the close of the day's labours, to visit Dr. Morison, I found that he had preached to large audiences, in the morning, in the Wesleyan Church, from the words, "Come unto me all ye that labour and are heavy laden," &c.; and in the evening, in the First Congregational Church, from the words, "Lord, what wilt thou have me to do?" I had known Mr. and Mrs. Robertson slightly, his kind host and hostess, when they lived in Kilmarnock, thirty years ago; and I wondered if the lapse of time had wrought as great a change on my personal appearance as on theirs. But although in outward aspect there was a difference, their attachment to the Saviour and his cause had known only the mutation of increase.

On Monday, June 8th, Dr. Morison dined with me at Mr. Paton's house; and we afterwards crossed the Detroit river in one of the strong and substantial steam vessels which do service as ferry boats between the Michigan and Canadian shores, Mrs. Robertson accompanying us. Windsor is the name of the town in the province of Ontario which faces Detroit, as Birkenhead lies over against Liverpool. It contains about ten thousand inhabitants, and represents the British Dominion well, being

elegant and clean. The object of our short afternoon voyage was to pay a visit to Mr. and Mrs. M'Gregor of Windsor, the former being a member of the Canadian Parliament, and the latter the daughter of the Rev. Mr. Peden, who for several years was the worthy head of the Canadian branch of the Evangelical Union. After walking about half a mile down the river, we reached the elegant residence of our friends, which was situated in the outskirts of Windsor, and on the banks of the swift careering stream. We had the pleasure of finding both the member and his lady at home. We were not long in discovering that they were truly intellectual and truly Christian. Right glad we were to see and hear that the blessing of God was resting so richly on the children and grand-children of that noble and godly man, whose sudden death was such a blow to our cause in Canada. Mr. M'Gregor explained to us, in the course of conversation, that the abbreviated title of a legislator of the Ottawa Parliament was not M.P. as with us, but M.P.P., that is, Member of the Provincial Parliament.

Returning to Detroit, we took tea with Mr. M'Ewan and his affectionate family, from Auchterarder, nephew of a brother beloved in that Perthshire town, recently deceased, and whom we found to be a much respected member of the First Congregational Church of Detroit. At 9 p.m. we went down to the harbour, and took ship again in the "China," another Lake steamer, and belonging to the same company as the "Japan," in which we had sailed from Chicago to Detroit, accompanied, like the primitive preachers, by the entire band of our Christian friends. We might indeed have taken the railway to Buffalo either by the Canadian or United States shore; but we were anxious to profit by the bracing breezes of Lake Erie as we had profited by those of Lakes Michigan and Huron.

Just as we were about to start, we witnessed the most wonderful celestial pyrotechnic display of which we had ever been the spectators. The firmament seemed literally to be on fire with the vivid and forked lightning; and the frequent peals of thunder were deafening and truly terrific. I was reminded of the retort made by a Yankee guide to a couple of boastful English travellers who were praising up everything British and running down everything American. A thunder storm, however, came on, and a fiery bolt, as the story goes, overturned the carriage, and left the party sprawling on the ground, but otherwise happily uninjured. Gathering himself up after the shock, the guide triumphantly exclaimed, "Wa'al, then, I guess, in your old country you haven't better thunder than that!"

We were very sorry that we were under the necessity of re-

tiring to rest, owing to the fatigues of the day, soon after leaving Detroit; for we thus missed the beautiful scenery of the Detroit river, which flows on for upwards of twenty miles after passing the city before its waters enter Lake Erie. It is true that, even although we could have staved off the darkness of sleep, the darkness of night would have hidden the lovely landscape largely from view; but then the lurid flashes of lightning would have partially revealed it, investing the charming strait with awful grandeur. Mrs. McGregor had informed us, during the day, that we would pass Amherstburg over night, the scene of her father's labours; and we regretted much that we did not look upon the town in which the Canadian Peden suffered the martyrdom of excision about twenty-five years ago, for what has been well styled a full, free, and honest Gospel. As it was, we had steamed far into Lake Erie when we awoke next morning; and as this great sheet of water was as truly an inland sea as the two on which we had already sailed (being 250 miles in length and 60 in breadth), we saw nothing but water all that day till we approached the city of Erie about six o'clock in the evening. We were aware that, if we had been near enough to the shore, we would have beheld the great city of Cleveland, which is built upon a high and commanding bluff; but this pleasure was denied us by the course the "China" took and the haziness of the atmosphere. We could distinctly observe that the commerce of this lake was much smaller than that of Lakes Michigan and Huron. Far fewer vessels were in sight throughout the day—in all probability because Detroit, and after her, the railways on both shores, had swallowed up a lion's share of the traffic.

We could not see Erie city, which contains between 20,000 and 30,000 inhabitants, till we were close upon it; for a long island, which had once been a peninsula, intercepted the view. But if it hid the city it also protected it; and the consequence is that the harbour of Erie affords secure anchorage in the stormiest of weather. When the "China" had been moored at the pier, we met with another of those numerous disappointments which try the patience of travellers. We were coolly told that the vessel would not start for twenty-four hours, as it would take all that time to get the immense cargo of grain out of her hold which she had brought from the West. So we determined to sleep on board for the night, and take the train for Buffalo at the end of the lake next morning; thus being compelled to pay railway fare for a 90 miles' journey, for which we had already paid steamboat fare. Before darkness descended we amused ourselves by watching the operations of an immense elevator, which had been

erected close to the Erie harbour. The elevator, I should perhaps have mentioned sooner, is quite "an American institution." "Necessity is the mother of invention;" and as, of late years, great cargoes of grain required to be transferred from railways to steamers, and back to railways or canal boats again, the brains of the clever Columbians were set a working to devise some means of rapid transference. Hence the discovery of the elevator, which, when the traveller sees first on his transatlantic tour, he does not know what it can be. It cannot be an old fort or castle; for, although it be somewhat fort-like in structure, there are no old castles in America; and, besides, that high tower does not look old. Is it a factory or a mill, six or eight storeys high? It might be that in so far as elevation is concerned; but it is too narrow in dimensions to be a factory. It might be an observatory; but they don't build observatories close to harbours, and in the lowest part of cities. It might be a tower for regulating a city's water supply; but a large city needs only one water tower, and not twenty or thirty, as could be counted in Buffalo or Chicago. But the traveller would not be so far wrong in his guess about the water tower; for, just as water is pumped up into a tower, and then sent down over the length and breadth of a city, so, in the case of the elevator, the grain is drawn up by steam power out of the hold of a ship, and is let down on the other side into the railway truck or canal boat, as the case may be. The grain in the "China" was not in bags, but "in bulk"—that is, it had been emptied into the hold in its undivided state; and all that the dust-covered men had to do was to fill it again into the receptacle that was lowered into the hold. Then the grain was drawn and sucked up into the lofty elevator, and let down again, as I have just said, into its new depository, as the mud is passed up from the bottom of our river Clyde through the dredging machine, and into its hold—only we must beg pardon, both of the grain and the elevator, for using so grovelling and miry an illustration!

The Doctor and I took a stroll also up the main street of Erie before retiring to rest, both to see the place and satisfy ourselves that we would really get a train for Buffalo next forenoon at 10 o'clock. We found that the city was well laid out—the streets wide, and the shops good. Erie is the terminus of the Philadelphia and Erie railway, is also one of the naval stations of the United States, and has a considerable trade in the working of Lake Superior iron. A sudden and unexpected thunder plump cleared the streets during our evening stroll, and compelled us to seek refuge for a while

under cover. Ladies caught without umbrellas had just to run for it. We noticed that the Erie daily newspaper (and little local papers are compelled to pay attention to very trivial occurrences), wittily remarked next morning concerning these defenceless ladies, that several *rain-dears* had been seen hurrying to their hiding places for the night!

I have not much to tell about our journey from Erie to Buffalo. We sometimes lost sight of the lake; but we kept near the shore for the greater part of the journey. Especially as we drew near to Buffalo, we could see the great sheet of water narrowing towards the point at which the mighty tide of Niagara leaves it. It is perhaps worthy of remark that although lake Erie is only 250 miles in length, as I have already said, three American States abut on its shores; for Cleveland is in Ohio, Erie city in a little nook of Pennsylvania, and Buffalo in the State of New York.

Buffalo contains about 130,000 inhabitants, and is a place of considerable importance. We had only an hour or two to stay in it between our arrival from Erie and our departure for Niagara; but we succeeded in seeing all the principal streets, and even ran out in a car to its most fashionable suburb, where we admired much the wide avenues, and the magnificent residences of the magnates of the city. What surprised me most, however, was the number and size of the elevators at the harbour, and the immense fleet of canal boats at the point where the Albany and Buffalo canal enters the lake. I never saw such a crowd of canal boats. They reminded me of the array of gondolas at Venice, only the latter were pleasure boats for travellers, whereas the former were transport boats for grain. Before the vast railway system of the United States was developed, the great canal between lake Erie and the river Hudson, at Albany, had been constructed for the conveyance of grain and other articles of commerce from the north-western States to the Atlantic; but the traffic has increased to such an extent that, even although the railways carry uncounted cargoes every day, the commerce of the canal seems to have suffered little diminution. I do not exaggerate when I say that for about half a mile at its terminus, the Albany and Buffalo canal was literally crowded with these boats, of different sorts and sizes, all waiting for their cargoes, and bristling beneath the noon-day sun.

The distance between Buffalo and the Falls of Niagara by train is twenty-two miles. Sometimes we could see the blue waters of the great river as we flew onwards; and again they were hid from view, varying apparently from half a mile to a mile or a mile and a half in breadth, according as the channel

was narrower or wider. They rolled on their course tranquil and undisturbed, little recking of that terrible leap they were soon to take ; even as in happy childhood, man has no idea of the dread trials, temptations, and sorrows, which lie before him in his course.

We became quite excited as we drew near "The Thunder of Waters"—for that is the meaning of the word Niagara in the Iroquois language. We could not hear the thunder till the train stopped at the Niagara Falls station ; but even there, the turmoil of the dépôt considerably diminished its effect. We, however, did not need to leave the cars and take rooms at one of the great hotels at the Falls, for we had made arrangements to be the guests of the Rev. George Anderson, of Niagara City, at Suspension Bridge station, two miles farther on. A fine spectacle was reserved for us during that short journey. Standing up in the carriage, and looking back, although we could not see the Falls themselves, we got a view of the smoke-like spray that rose from them above the trees. Oh, how the sight thrilled us ! It reminded me of the cloudy pillar, the symbol of the Divine Presence, that went before the children of Israel in the desert and pointed out the way. When we stopped at Suspension Bridge dépôt, our friend, Mr. Anderson, was waiting to receive us.

CHAPTER XXIII.

NIAGARA.

WE felt quite at home in Mr. Anderson's house ; for he had been one of Dr. Morison's early students in the Kilmarnock Theological Academy, had married one of the favourite members of his Bible Class, and had been for several years minister of the Evangelical Union Church in Tillicoultry, in Scotland. My readers will thus be able to understand how warm the welcome was which we received that night in the Congregational Manse of Niagara city, on the banks of the mighty river.

But we had not much time to put off in our first cordial salutations, for the very good reason that it was now 7 P.M. on Wednesday night, the very hour at which the weekly prayer meeting of the Congregational Church assembled. Indeed, the company had already gathered together, and were waiting and wearying for the service to begin. The minister was anxious that one of the strangers should preach on the occasion,

although he had not been able to make any public announcement of our visit, as it was only on the previous day that he had known for certain when we would arrive. Dr. Morison felt fatigued, and excused himself,—so it devolved on the writer to represent the old country on the occasion.

The chapel itself was a handsome structure, nearly opposite the manse, surmounted by a tin-clad spire, which was reflecting the rays of the setting sun as Mr. Anderson and myself crossed the street. The meeting was held in a small hall attached to the chapel. It consisted of thirty ladies and the door-keeper. Why the fair sex preponderated so vastly at the Falls I cannot say; but such was the fact. It is but fair to say that my fair audience gave me a fair hearing—which was, of course, to be expected. But I must tell the whole truth—namely, that the happy radiant Christian countenances of these sisters made it plain that many Marys at the Falls had chosen the good part, and that the still small voice of prayer would daily be heard in their pious homes,—a sound far dearer to the Lord than the thunder of the cataract.

It was fortunate for us that we had the Rev. Mr. Anderson for a guide on Thursday as well as for a host; since we were thus saved not only the expense of Niagara cicerones, but also the imposition which is frequently practised upon travellers at Niagara. Mr. Anderson kindly gave up the whole day to us; and we may say that we were employed in sight-seeing from 10 A.M. till 8 P.M. Setting out immediately after breakfast, our friend proposed that we should walk up the banks of the river from his house to the falls. The first glimpse we caught of the great body of water, pent up in its narrow bed, revealed to me a fact which had never been impressed upon my mind before—namely, that Niagara is as wonderful below the fall for the ravine through which it runs, as at the fall for the cataract itself. I recollect that when Dr. Livingstone discovered the great falls of the Zambesi, in Central Africa, he wrote to his brother John, in Canada—"You are proud of Niagara, and justly too; but what would you think of its immense tide leaping down into a strait jacket? Now, the Zambesi is as large as the Niagara; and it leaps into a strait jacket." But in a certain sense the Niagara leaps into a strait jacket too, although the ravine which its waters enter cannot be said to begin till about a mile below the cataract. But let my readers only imagine the immense body of water which I have more than once described as the outflow of the entire series of the North American lakes, which cover an area of 150,000 square miles, compressed into a space not greater than that which is occupied by the Clyde as it flows through Glasgow Green, and he will

have some faint idea of the terrible rapidity and terrible writhings of the stream upon which we looked as it now pursued its sinuous descent towards Lake Ontario. The fact, moreover, that at the point where we first came upon the flood, sombre trees overshadowed it on both sides, increased the gloomy and Acherontian aspect of the scene, and seemed to render the resemblance more complete of the boiling, struggling river before us to some fallen, despairing, and self-reproaching soul. At certain points of the water's swift descent, return currents broke loose from the main volume of the stream, and began to ascend towards the cataract again, so that there appeared to be a temporary competition between the rush downwards in the middle and the ascent at the shore, even as in man's soul, during an evil career, there is sometimes an upward current of desire towards good, but shortlived, alas! like Niagara's feeble shore-eddies, which were soon swept away again by the raging and resistless torrent.

Owing to the intervention of the village of Niagara Falls, we could not track the stream right up to the cataract, but were under the necessity of turning to the left hand, and threading our way through the little town which has grown up around the scene. It consists largely of hotels, and such shops as tourists and sight-seers might be expected to patronise during a short visit; for almost every day the trains bring Sunday School excursions, and all kinds of excursionists, to gaze upon the renowned Falls. My readers must not expect me to endeavour to describe my emotions when I first gazed upon them. I use the plural number advisedly, because there are two great cataracts—the Horseshoe Fall, on the Canadian side, and the American Fall, on the United States side—not to speak of the third cascade that creates the Cave of the Winds. The American Fall is 900 feet across, and falls 164 feet; while the Horseshoe Fall measures 1,900 feet in its almost semi-circular sweep, and falls 150 feet. An island, called the Goat Island, separates the two cataracts, and seems to take up about a third part of the precipice. As we made our approach from the American side, we could at first see only the American Fall; but, in truth, it was imposing enough. As to it, moreover, there were degrees of admiration to be felt and expressed, according to the standpoint from which it was viewed. Thus, to look upon the mighty mass of water as it was precipitated into the abyss below was, indeed, thrilling, and truly awed the soul; but, when we went down by the little railway that has been constructed for the convenience of travellers, and looked up at the mighty mass of falling water, which seemed almost to come out of the clouds above,

the sight was yet more sublime. Mr. Anderson remarked to us that he had accompanied a party of Christian friends a few months before our visit to that fall, and a lady was so overcome, when she first looked up at the sheer descent of the cataract, that she fell down upon her knees and clasped her hands in prayer, not, of course, adoring the flood, but the great God who had given it its mighty volume, and of whose glorious majesty it seemed to be an expressive type and image.

Perhaps I should not have dismissed the little railway so summarily. It required some little faith to trust oneself to carriages on what was little better than a hill side. The gradient was truly alarming. It looked like rushing to destruction. But see! there are people coming up, as we are going down; and, doubtless, as they are kept safe on the perilous steep by the invisible machinery, so will we be; and, oh! let us ever trust God for the soul, as we trust man for the body from day to day.

The next slide which I let down into my descriptive lantern is the crossing of the bridge from the American side to Goat Island. How the bridge was made I cannot tell; but it must have been hazardous work; for that little island to the right is called *Chapin's Island*, in memory of one of the workmen who fell from the bridge, while it was being constructed, and clung to that island till he was rescued by a Mr. Robertson, who jeopardized his own life by pulling out to him in a skiff. But, look above the bridge, and below it, at the boiling tempestuous waters! These are the waters which will soon fall over the American Fall already described. They look as if they were conscious of their impending fate. They seem to be tossing up arms of supplication and protest against their approaching precipitation. We are looking in fact upon what are called the Rapids at the Falls; for the waters here, in the course of three-quarters of a mile, make a descent of 51 feet; and this is the place into which, if a boatman be once sucked, escape is impossible.

We were somewhat surprised to find that a flourishing paper-mill was at work upon Goat Island. We would not be disposed to say, with Lord John Manners, that commerce should have died, rather than have destroyed the poetry and "old nobility" of the scene; but I simply record the surprise which we felt on hearing the whirr of the paper-mill. I got reconciled to the apparent incongruity, however, whenever the thought struck me that, in all probability, some of the paper made there would be employed, like that on which I am now writing, to sound the praises of the loud-sounding Niagara.

When we reached the foot of the Goat Island we found that the principal object of interest in it was that Fall called the Cave of the Winds, to which, on account of its comparative smallness, I have already given the name, not of cataract, but of cascade. The body of water, however, although only about 30 or 40 feet in breadth, is a genuine part of Niagara, and is as massive in volume and depth as any portion of either the American or Horse-shoe Fall could be. In fact, this third little Fall is made by a *bona-fide* slice off Niagara, if I may use the expression, which looks as if it had lost its way, and leaps over the precipice in the centre of the Goat Island, and of course right between the American and the Horse-shoe Falls. One day, a gentleman, named Nicholas Biddle, of United States Bank fame, said to some workmen at this spot, "Make us something by which we may descend and see what is below." The command was obeyed; and the result is, that a spiral wooden staircase, securely bound by iron fastenings at the foot, has been constructed, by which travellers can not only get to the foot of the precipice, but actually pass in behind the flood of Niagara.

Dr. Morison declined the descent of Biddle's Stairs; but I must confess that I was anxious to penetrate behind the waterfall, and endure the ordeal of a cold baptism in the Cave of the Winds. Although Mr. Anderson had been for years at Niagara, he had never ventured down the staircase before; but I encouraged him to become my companion; and at length he kindly consented to share both the risk and the renown of the undertaking. The first scene of the act was the dressing scene. Behold us, then, laying aside our habiliments, and attired in oilskin coverings from head to heel! I would have said from head to foot; but I recollect that our feet were shielded in carpet slippers well adapted for the watery walk below. As we descended to the base of the precipice, we felt as if we were on the way to an execution, or at least to a battle with the elements, for which some little courage was required. When we emerged from the wooden staircase, our guide led us forward along a succession of rocks, joined together by plankings of wood, every here and there, and which ran out in front of the thundering waterfall. As we advanced slowly along this precarious foothold, holding on by the wooden railing, we were literally drenched by the fine rain which fell upon us from the cataract. I thought that we had done remarkably well, and hoped that the worst was past; but little did I know the severity of the fiery trial—I was going to say—that lay before me; but I correct myself by calling it the watery trial, which was as severe as that of fire. It now

turned out that, having advanced in front of the waterfall, we were to double round, press in behind it, and thus return to the foot of the staircase, after having described a very peculiar circle indeed. This is the point at which many people give in **altogether**. They have been so much distressed in front of the fall that **they** tremble to venture in behind it. Therefore they turn back. I am **sorry** to have to relate that gentlemen sometimes return, while ladies **press** nobly on. But perhaps it should be remembered that the **question** is largely one of pulmonary power; and that if the ladies have good **lungs** and the gentlemen not, they may be more fully qualified to perform the feat.

At any rate, the guide had two Scotchmen with him that day, who were determined not to give in. So long as we were in front of the cataract, I was next the guide, who walked in front of us; but, somehow or other, as we descended from one rock and climbed another, Mr. Anderson got next him, and I was left in the rear. As things turned out I was glad of this; because he needed his help more than I did. The guide made a short speech to us as we began to enter the descending deluge, and before its deafening roar made verbal communication impossible. He told us to press on after him when we would be in the thickest of the fight with the watery element, inasmuch as to return would be more difficult there than to advance! When the worst came to the worst, it was almost impossible to breathe; and I remember that a delay or halt in our progress, the reason of which I could not understand, was truly tantalizing. I learned afterwards that it was caused by the fact that Mr. Anderson was really overcome and unable to proceed; but, fortunately, the guide being next him, turned his face to the precipice, and he immediately felt that he could breathe more freely. The truth was that the wind in the Cave of the Winds was not auspicious that day. The best time for venturing in behind the fall is when the wind is blowing down the river, and, consequently, blowing the spray away. But that day the wind was blowing up the river, and therefore was driving the water back upon our faces. Mr. Anderson told Dr. Morison afterwards that he had not made allowance for a slight tendency to asthma, which sometimes troubles him, or certainly he would not have ventured into the cave at all. He also added that he feared some serious, if not fatal, consequences would have ensued if he had not been next the guide, and if the guide had not turned his back to the wind and his face to the rock.

But in far less time than my reader has taken to peruse this description, we emerged to the light of day, well drenched, and,

upon the whole, not repenting our exploit. We were met at the foot of the stairs by an eager group of questioners who were curious to hear how we had fared. We were quite the heroes of the hour. "Does it pay?" asked a young man from me, who seemed unwilling to give away a dollar for the ordeal, without being assured by one who was initiated that it was worth the money. I honestly assured him that it was; but I do not think that he and his friends, although they had descended Biddle's Stairs, paid pence for paying penance in the Cave of the Winds.

When my Cave-comrade and I had dressed, Dr. Morison joined us, and we repaired to the end of Goat Island, from which the Horseshoe Fall could be seen, stretching in majestic grandeur to the Canadian shore. The name describes the appearance of the cataract. It literally sweeps round in horseshoe fashion from the corner of the Goat Island to what is called the Table Rock on the other side. The semicircle was complete till a few years ago, when a portion of the precipice gave way through the action of the water, so that the symmetry of the sweep was destroyed. Let my reader picture to his mind a body of water of the shape indicated, literally between a quarter of a mile and half a mile wide, and at all points twenty feet deep, falling over a precipice 150 feet high, and he will be able to form a pretty correct idea of the great Horseshoe Fall. That the volume of water must be at least twenty feet deep was proved by the fact that, in 1829, a condemned lake steamer—the *Detroit*—which drew 18 feet of water, was sent over the fall. It glided quite smoothly over, apparently, without grazing the rock. I noticed in the Horseshoe Fall this remarkable feature, even more prominently than in the American Fall, that the water preserved its deep cerulean hue, after it had been precipitated over the verge, till it had performed about the third part of its descent to the abyss below, thus revealing the depth and volume of the mass of water which had fallen. Then it broke up into white foam, and dashed itself on the resounding rock in broken and disintegrated portions, as if indignant at the indignity that had been done it. But I must reserve for my next chapter many other particulars about the Falls, and especially the front view of the whole, and notably of the Horseshoe Fall, that awaits the traveller on the Canadian side.

From age to age the never ceasing roar
Has seemed the glorious Godhead to adore ;
And yet the suppliant's half-stifed sob,
Delights Him more than the far echoing throb.

GENESIS II, 4-7: AN EXPOSITION.

THE paragraph contained within the limits of the verses indicated above acquires special interest at the present day, because of a very important controversy which has gathered around it. With this paragraph a new section of the Book of Genesis begins, and the question of dispute is—whether it be continuative and supplementary of the foregoing narrative of the creation, and produced by the same writer; or whether it be part of a separate and independent narrative of creative work, having for itself also a separate penman. It is observed that, up to the beginning of our text, the Creator receives uniformly the name “God” (Elohim), and that in the text the divine name becomes “Lord God” (Jehovah Elohim). Ever since the days of Astruc, a French physician, this fact has given occasion to a certain number of biblical critics to assume a diversity of authorship for the Book of Genesis, and also the existence of separate independent documents which, when put together somewhat as they now appear, constitute the book. Professor Smith, in his article “Bible” (*Encyclop. Britan. Ed.*, ix), thus writes approvingly of this document-theory—“Of these the most important are: 1. The Jehovistic narrative, which also begins with the creation, and treats the early history more in the spirit of prophetic theology and idealism, containing, for example, the narrative of the fall, and the parts of the history of Abraham, which are most important for Old Testament theology. That this narrative is not a mere supplement to the other, but an independent whole, appears most plainly in the story of the flood, where two distinct accounts have certainly been interwoven by a third hand. 2. Many of the finest stories in Genesis, especially great part of the history of Joseph, agree with the Elohim document in the name of God, but are widely divergent in other respects. Since the researches of Hupfeld, a third author, belonging to northern Israel, and specially interested in the ancestors of the northern tribes, is generally postulated for these sections. His literary individuality is in truth sharply marked, though the limits of his contributions to the Pentateuch are obscure.”

The above quotation makes it clearly apparent that the existence of separate original documents is assumed, mainly on account of the manner in which the divine names “Elohim” and “Jehovah” occur in the sacred narrative.

Notwithstanding the support given to this document-theory, it is destitute of any valid ground of support. (1.) The evidence claimed for it is purely subjective or imaginative. (2.) It

is rationalistic in nature. Some passages contain the reverse of the kind of evidence required, in respect to the characteristics of style and expression, to support the theory. But this "occasions no difficulty to the critics, as they at once assume that there has been an interpolation from the other document, or that the anomaly is owing to the oversight of the compiler." (*Imperial Bible Dictionary*). (3.) It is so undefined and indefinable, that it cannot on any solid ground solicit acceptance. Since its origination, more than a century ago, it has continued changing its aspect in a Protean fashion, its newest forms supplanting the older. "The scheme itself has been subjected to modifications which continually present it in new aspects. Ilgen would improve it by rejecting the interpolations of Eichhorn, and assuming the existence of three original documents instead of two; the result of which was, that passages which, on leaving the hands of Eichhorn, had some extent and uniformity, were, by Ilgen's process, reduced to a complete mosaic. Other theories speedily followed, differing from the original and from one another." (*Ibid.*) De Wette favoured it; but in view of the opposition it had to contend with, changed his ground with almost every successive edition of his "Introduction" (*Einleitung*). (4.) It is destructive in its nature. It disintegrates the elements of a compactly united whole, making the sacred narrative appear as a crude compilation of unsymmetrical records, each imperfect in itself, and ignoring, at the same time, the idea of the oneness of an original divine source, and the oneness of an original inspired diction. The disintegrating principle involved in the document-theory furnishes to sceptical minds a very appreciable theme. Bishop Colenso adopts it with zest, and, as might be expected, runs it to seed. And it affords equal delight to the arch-atheist, Mr. Bradlaugh, to find the Bishop describing four authors and one editor for the Book of Genesis,—the first Elohist, the second Elohist, the first Jehovist, the second Jehovist, and the Deuteronomist. The last of these terms denotes a supposed later editor of the Pentateuch, whose precise time of life is fixed about the period of Josiah's reign. Mr. Bradlaugh writes—"In a synoptical table in Part V of the Pentateuch, the Bishop presents the result of the critical analysis of the Book of Genesis, and apportioning the 1,533 verses of the Book of Genesis as follows: to the first Elohist, 336 verses; to the second, 106 verses; to the first Jehovist, 1,028 verses; to the second, 24 verses; and to the Deuteronomist, 39 verses." The destructive uses to which this document-theory is put, and the uncertainty pertaining to its necessary indefiniteness, afford evidence of its unsoundness, and of the dangerous extremes to

which it may lead. Moreover, it is a violent and an altogether unnecessary exegetical hypothesis.

From the beginning of Genesis on to the end of the third verse of the second chapter, we have the account proper of the creation systematically and particularly given. But when we reach the first verse of the paragraph on which our comment is founded (ii, 4), we come to a new and an entirely different portion of the book. It is not a second account of the creation in any such sense as the first is; but the first part of human history, with a short introduction; and that introduction lays the basis of the history to be given, in a few supplementary facts, which shed light on the creation of man and those things immediately bound up in the conditions of his being, and which could not be passed over if an intelligent account were given. Indeed, the mere connection between the text and the foregoing narrative is inexplicable on the assumption that there are two records of the creation, or on the assumption of the document-theory: "These are the generations of the heavens and of the earth when they were created" (ii, 4) are words which look back on the record proper, and intimate an advance beyond it. They cannot be explained as looking forward, for no such account as they indicate follows. It is therefore impossible that they can refer to a parallel record of the creation. Neither can these words constitute the beginning of a second record, for why should it as a separate record presuppose a foregoing one? Both are manifestly component parts of one progressive whole, as compactly and as naturally joined together as the new annual growths are to the pre-existing stems of a tree. Moreover, nothing can seem more befitting than the explanation thus given. In the account of the creation proper, the Creator is named Elohim (God). And can there be no inference drawn from this but that of separate authorship, and that the author of this portion merely made it his custom so to name the Divine being? How much more likely that when a record of creative power was given the writer should use, or be guided to use, the term which implies the possession of the excellence of all power! Then, when we come to the first part of human history in the Bible, what term could be more appropriately used than "Jehovah," which implies the self-existence of the Creator, and the great truth that it is because he thus lives as the self-existent one that man can live and have a history? When God said to Moses, to encourage him in his work in Egypt, "I Am that I Am," did he not refer to his name Jehovah, and to such a meaning of it, as we now indicate? "I am Jehovah, I change not; therefore ye sons of Jacob are not consumed," clearly intimates the same thing. Then, how beautiful and

appropriate is the term "Jehovah Elohim" (Lord God) in Gen. ii, 4! It intimates that the Being who creates is also the Being who ever upholds. God did not create the world, and leave it alone, as some evolutionists would have us believe; but he is continually upholding it. In him we are living, and moving, and having our being. This use of the term Jehovah Elohim, instead of being calculated to disrupt, binds the two sections already referred to in a very close union. "Jehovah" does not intimate a new being from the "Elohim" who created, but only indicates another aspect of his character—an aspect by which all created beings can live and have a history. The words of the late Dr. Candlish may be here appropriately cited—"God is called by a name not used in the preceding section; the name 'Lord,' or 'Jehovah,' being joined to the name 'God.' The reason may be this: The single name 'God,' denoting power or might, is more suitable, while the process of creation, by God's mighty power, is described, as it were, on the side of his sovereign creative fiat, 'Let it be,' 'Let us make.' Now, however, in reviewing the work as complete, and entering into its providential phase, the additional idea involved in the name 'Jehovah'—that of self-existence and unchangeable majesty, with special reference to his providence—becomes appropriate. All things are made by him as the Almighty God. They subsist by him as being also the Everlasting Jehovah, 'the same yesterday, to-day, and for ever.' "

The "generations," or genealogies of the heavens and of the earth (ver. 4) denote the account of the beginnings of the aerial heavens—the atmosphere, and of the earth, as given in the preceding part of the book. The writer manifestly looks backward to "the day"—the period of six natural days, when the Creator accomplished these beginnings of reconstruction, to make the earth a fit habitation for man.

In the 5th verse, we have some exceedingly important particulars recorded regarding the creation of plants. But if our text is not a part of a second record of the creation proper, why have we so much said about creative work? The answer is simple and obvious. In order to give an intelligent account of the first beginning of human history, it was absolutely necessary to refer to the creation of plants, and to the Garden of Eden, that man's relation to these, and his conduct and fall, should be intelligibly stated. The Book of Genesis thus appears to be no mere piece of patchwork, or compilation of separate independent documents, but a most closely compacted, a most lucid and harmonious whole.

By "every plant of the field," Lange understands the nobler species of herbs which depend on culture,—paradisaical plants,

which were created during the sixth day. This is obviously a mistake—a mistake, indeed, that assumes two separate creations of plants—one on the third, and another on the sixth day. Lange further mistakes when he assumes that the plants referred to in the text “presuppose man,” by being plants that “are the growth of culture;” for the inspired writer distinctly says “there was not a man to till the ground when the Lord God made every plant of the field,” and “every herb of the field.” He says much more. He states also that every plant of the field was made “before it was in the earth,” and obviously, therefore, before it could have grown from the earth, and that every herb of the field was made “before it grew,” in short, before it could have grown naturally; for as yet “the Lord God had not caused it to rain upon the earth.” The totality of plants created immediately before the advent of man is here referred to, and it is obvious that all were created by way of miracle. For they were made apart from natural conditions. Before they had taken hold of the soil, before they grew, before there was rain to water this renovated earth; and before there was a man to till the ground, they existed. The writer manifestly takes us back to the work of the third creative day, and gives us very clear indications that the Creator did not work by any process of development in the creation of plants, but by miraculous operations of power. The doctrine of evolution can on no possible ground be reconciled with the statements of Moses given in the text.

It may safely be inferred from the 5th verse, which is now under notice, that the earth was very dry on the third creative day, so dry that the plants could not have grown for want of moisture. If this be not meant, what could be the force and propriety of the statement—“the Lord God had not caused it to rain upon the earth”? This leaves it to be inferred that moisture, a natural means of growth, was wanting, and that, therefore, the plants then created did not exist because of natural means. If our inference be correct, we are justified in supposing that the water did not cover all the ground at the time when God began to gather them together into one place. For this was accomplished on the third day, the very day on which the plants were created. Had the water been but newly removed when the plants were created, there would have been plenty of moisture to nourish them, and no propriety that we can see in saying that rain had not yet fallen on the earth, especially when this is said to indicate that at first the plants existed apart from the natural means of growth. From all this it seems apparent that the part of the

earth chosen for man's first place of abode had been, for a considerable time at least, out of water, and that it was, while God was engaged in the work of creation relative to it, very dry. If this, which seems so highly probable, be admitted, it will readily explain the use of the term *dust* to denote the material out of which the body of man was made, thus—"And the Lord God formed man of the *dust of the ground*," (verse 7.)

Let it further be noted in this connection that some of the kinds of plants created when the earth was finally fitted up for man were such as mainly depended on culture; hence the statement to show that they were supernaturally produced,—“And there was not a man to till the ground.” Cereal plants, therefore, must be specially intended. These depend on culture, and cannot exist without it, and hence could not have existed before the creation recorded by Moses. Professor Tyndall, in his lecture lately delivered in Glasgow, on “Fermentation,” admits as much when he says—“Our prehistoric fathers . . . founded agriculture by the discovery of seeds whose origin is now unknown.” By subjecting this statement of the Professor to a little critical analysis, it becomes quite apparent that he takes for granted “the *discovery* of seeds whose origin is now unknown.” If these seeds were ever discoverable in any wild original condition, why not now? If they were ever capable of propagating themselves in such a state, naturally enough they would have continued to do this down to the historic period of human existence, and even till now. The full blow of truth on this point the Professor seems unwilling to express. But, according to the science of botany, the cereal, or grain plants, on which man so much depends, differ from all other cultivated plants, inasmuch as they can be traced to no wild original sources from which they may have been obtained. The only rational conclusion is that they were produced by special creation for the purpose of furnishing man with food, and that, as they cannot exist apart from cultivation, they were created on the third day of the literal creative week, that their existence might be continued by means of the cultivation of man.

Although the Lord God produced the plants by miracle, he arranged to maintain their existence through the use of natural means. Man was to till and cultivate the ground, and rain was to descend and water the hitherto thirsty soil. Hence a mist went up—a vapour arose into the atmosphere from water and humid earth, to condense and fall as rain to fertilise the dry ground. This illustrates the great principle that whatever God plants, whether material or spiritual, he will

water and refresh. To them who trust him the divine promise shall not fail—"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not."

In the 7th verse we read—"And the Lord God formed man of the dust of the ground." This refers to the creation of his material being. Ancient mythology traced man's origin to the earth. Modern science does the same. The elements that constitute his body belong to the earth. These he cannot organise for himself; but the vegetable kingdom does him service in this matter. On the organisms which it constructs out of the inorganic elements, man builds up and maintains his material body. The name "Adam," given to the first man, indicates the same truth. As *homo*—man, is derived from *humus*, the ground, so does *Adam* appear to be derived from the other Hebrew term *Adamah*—the earth, the ground. Mythology, science, and Scripture agree in relating man to the earth; but it is the Bible alone that supplies the information that his body was formed by the direct creative act of the Lord God, from the dust of the ground. The first, and apparently the fundamental meaning of the Hebrew *aphar*, is *dust* in the sense of *dry earth*, German, *trockene erde*. The secondary meanings, *frailty*, *mortality*, *dust of the dead*, &c., are all included under the first, inasmuch as they point alike to his earthly origin. We have no reason for taking "dust" in the text in any other sense than that of *dry earth*, and this indicates that the 7th verse bears correlative testimony with the fifth, that the part of the earth which God was specially preparing for the introduction of man did not, for the time, possess all the conditions of growth. As already stated, this goes to show that plants were produced by miraculous or direct creative action, and that all the land was not under water immediately before the work of the six literal creative days. To establish this point is, at the present day, a matter of no small importance; because, science finds abundant evidence that many species of animals now living on the earth lived on it long before the period of the introduction of man. And, therefore, the doctrine that the whole globe was covered with water, and that no land animals were spared alive upon it when man was created is somewhat hard to be believed. But both science and the sacred narrative of Moses indicate that the earth was not wholly under water, and that though great changes were wrought in some part or parts of the earth, many animals would exist unharmed, just as great changes might now take place in the earth, both in respect to land and

water, without destroying the life of plants or animals in other vast regions of land.

When the Lord God formed the body of man, he then "breathed into his nostrils the breath of life; and man became a living soul." We cannot suppose that it was atmospheric air that was breathed into man when the higher element of his being was given him. This is not the breath of the Almighty. It is clearly meant that man received from his maker an impartation of the Divine nature; a rational spirit, one in kind with God himself, and possessing a natural immortality. The manhood of man thus resides in spirit. His *kind* too, resides in his spirit-nature: unlike the animals, his *kind* or *genus*, ranks him along with God. He is a finite God, and stands nearer to the Infinite God than any other creature on earth. With a modern French divine, every man may say—"I am of divine race."

Man, having body and soul, combines in one, mind and matter, heaven and earth. If his body is one with plants and flowers and other material things, his soul is created one with God. His higher nature bears the image of God. It is this that gives him his real dignity and power on the earth. It is this that makes him a subject of liberty, that breaks the fetters of slavery. If the image of God in the soul were denied, and this denial acted upon, all acts, charters, or constitutions aiming at the advancement of man would go to the wind, and men, becoming in turns the oppressed and the oppressors, the destroyed and the destroyers, would sink into abysmal depths of debasement. God's image in man is to him a great defence—as walls and bulwarks; and when it is yet further ennobled, and brightened up with moral resemblance to God, the defence and influence are vastly greater.

While we thus keenly appreciate the higher element of man's being, we cannot depreciate the material. In matter, God's attributes are written and displayed, even in every atom of it. His glorious works are recorded there, and these declare his great name to be near. And it is through the instrumentality of man's material body that he can discover God, read the record of his works, learn his character, and communicate with him, by means of the great universe of matter around. This trains, and instructs, and elevates man, not only for time, but for the endless eternity beyond. Spectrum analysis now clearly tells us that the other worlds which shed their light on our earth contain elements of matter generally the same with those composing our own globe—iron, magnesium, sodium, potassium, &c.—and if these worlds be not made in vain, but, like our earth, were intended to be inhabited (Is. xlv, 18),

may not man yet spend his eternity in the company of intelligent beings, one in kind with himself; and who, like him, have learned much of God through the original elements of matter, and rare combinations of these similar to what we have in the earth? May it not also be a source of great joy to man, in the grand and endless future, to have fellowship with such beings as have had associations and experiences with matter similar to his own? Man's material body, therefore, though brought down to the dust of death because of sin, shall be raised again, a glorious and spiritualised body, no more subject to dissolution.

A few deductions will now bring this paper to a close.

(1.) It is man's duty to work, even in the most favourable and exalted conditions of being. When created, God arranged that he should till the ground. Tilling the soil is beautifully typical of the proper conditions and benefits of all labour in the discharge of duty. It involves the exercise of patience, faith, and hope, and the ultimate enjoyment of reward. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." (James v, 7.)

(2.) Man is something more than a modification of matter. This is indicated not only by the account of his creation, but also by his appointment to till the ground. The materialist and secularist must contemplate man as one mode or modification of matter tilling another. This view of the subject is certainly obnoxious enough to our common sense, and repulsive in the extreme to the common instincts and intelligence of our being. All work done intelligently, and in the fear of the Lord, is co-operation with, and response to God. "Man," in Sanscrit, means *the thinker*; and man is the only being on earth who can think after God, and who, by his thoughts and emotions, can respond to God; and the more closely he knows him, and walks with him, the more nearly does man come to his normal condition.

(3.) All who truly take the part of man take at the same time the part of God. This arises from the fact that God and man are so closely related, and their interests so much bound up together. Jesus Christ indicates this so plainly, that he represents the deed done to his followers as done in reality to himself.

(4.) God is not only the Elohim of creation, but the Jehovah of existence and providence. Speaking to Moses, God said—"I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them;" but to us he is clearly revealed in the

rich effulgence of the perfection of his glorious character. Great and manifold are the testimonies to show to us that the eternal God is our refuge, affording the joys of salvation, and that underneath are the everlasting arms to uphold and encourage us. God is not only made known to us as the God of power, but also as the God of love and mercy, who, in loving-kindness is bearing with and upholding all, that he may redeem them from all unrighteousness, creating them anew in Christ Jesus.

A. S.—A.

TURKEY AND PROPHECY.

WE are living in eventful days. Of this we are reminded by the secular press every time we lift its teeming and marvelously produced sheets. We are said to be on the brink of a volcano of war, the extent and duration of which no one can prognosticate, but the severity of which is dreaded by men whom no one could call alarmists, or groundless vaticinators of evil.

But, while the position is grave and critical for the statesman and merchant, it is also fraught with interest to the theologian. While it must be granted that the interpretation of such books as Daniel and the Apocalypse is difficult, it, nevertheless, may safely be affirmed that marvellous evidences of the Divine inspiration of the sacred oracles seem to lurk in them quite worthy of taking a place beside the arguments which are to be drawn from the miracles of Christ, his peerless character, teachings, and pretensions, as well as from the predictions which fell from his own lips. When we turn, for example, to the seventh and eighth chapters of the Book of Daniel, and find that the wonderful events, as beheld in rapt ecstasy by the Chaldean seer, five centuries before the Christian era, connected with the little horn that arose among the ten of the first vision, or the four of the second vision, all draw towards a conclusion and consummation after the lapse of two thousand three hundred days, which means, according to the established usage of prophetic enumeration, two thousand three hundred years ; and when we look next to the writings of another man, greatly beloved,—who lay unrebuked on the breast of the Lamb, as his prophetic predecessor had lain unharmed in the den of the lions,—and find him predicting that a similar *denouement* will arrive in three years and a half, or forty-two months, or twelve hundred and sixty days—that is, twelve hundred and sixty years ; and when we find that, on making allowance for the difference between the two chronological standpoints of vision, the two thousand

three hundred years of the seer, by the river of Ulai, and the twelve hundred and sixty years of the seer on the shore of Patmos, point to the same period, and that period the very day in which we live, a holy awe steals over us, not only because upon us "the ends of the world" seem to have come, but because, when we peruse the Bible, we are really perusing a superhuman book; and we feel disposed, like Moses, to take our shoes from off our feet, inasmuch as we are standing upon holy ground.

Moreover, what lends additional interest to the subject of prophecy at the present time is the fact that Turkey, which seems to have been for many years the key-stone of the arch of European peace (whose unloosening, therefore, has been the signal of universal embroilment), is also, if we may use the expression, the key-stone of the arch of prophetic interpretation; inasmuch as all the earnest students of the symbolic books already mentioned, whatever may be their minor differences in exegesis, are agreed on this point, that the downfall of the Turkish Empire will be closely connected with the fulfilment of these solemn and awful predictions.

We think that our readers will be edified by a compendious view of the interpretations which have been given by the most eminent students of prophecy, chiefly of the ninth and sixteenth chapters of the Book of Revelation—the passages in which, as they suppose, Turkey is specially indicated. The interpreters to whom we refer are Mede, Sir Isaac Newton, Bishop Newton, Keith, Elliott, &c. We do not tarry to notice the "Neronic Interpretation" of Professor Moses Stuart and Professor Lücke; because we think the decided statement of Irenaeus, as to the Domitianic date, to be alone sufficient to overturn that theory, as Mr. Elliott abundantly insists in his reply to these eminent expositors.

That our readers may be able to appreciate the interpretation given of the two passages already referred to, we will endeavour to present them with a brief *vidimus* of the other prophetic chapters of the Book of Revelation; for there are only twelve strictly prophetic chapters in it.

We need not say anything about the first three practical chapters, nor even about the fourth and fifth; because, although in these the visions have commenced, future events begin to be foretold only in the sixth chapter. That chapter seems to contain a symbolic account of the great sufferings inflicted upon the early Christians between the first century and the fourth, and ends with a highly figurative account of the overthrow of Rome Pagan, by Constantine. In the seventh chapter there is a lull, while the martyrs who had fallen

under the Roman sword are hailed in their heavenly glory, being evidently regarded as the earnest and first fruits of the innumerable multitude yet to be redeemed. In the eighth chapter the stream of prophecy runs on. The seals pass into the trumpets; and as four angels sound, we are carried nearly three hundred years farther onward—that is, from Constantine to Mahomet, as the distresses are described which fell especially on the western part of the Roman empire, through the incursions of Alaric with his Goths, Attila with his Huns, and Genseric with his Vandals—all ending in the eclipse of Rome, which was reduced, from being the empress of the world, to the position of a poor dukedom, tributary to the exarch of Ravenna.

Hitherto the eastern division of the empire, with Constantinople, its capital, had been comparatively free from suffering; but image-worship and Mariolatry had been making rapid advances there also, and the judgments of God were to be no longer delayed. The ninth chapter contains an account, first, of the invasion of the Byzantine empire by the Saracens, or, as the word means, easterly people, in A.D. 629 (*vv.* 1–12); and afterwards by the Turks, A.D. 1057 (*vv.* 13–19). That these invaders really were beheld in the distance by the Seer of Patmos will appear from the digest which we now proceed to give of this wonderful chapter. Let our reader open his Bible at the place, and follow us in our paraphrase.

Mahomet was a star, because he had in him all the elements of a brilliant leader of men; but he was a star that fell from heaven to the earth, because he must have known that his pretended communications with heaven were false and misleading. Therefore is the excitement which he caused aptly represented by smoke issuing from the bottomless pit; and, whereas, he is said to have received the key of the bottomless pit, it is to be remembered that he claimed to have the key of entrance into the eternal world. A key, indeed, was one of his distinguishing badges, and in that fine antiquarian relic—the arch of Justice, in the Moorish Alhambra—the characteristic key hangs prominently and significantly in the very centre. By the locusts that came out of the smoke are to be understood his soldiers who, swiftly and in immense numbers, overran the Orient. We read in the Book of Exodus, in the account of the plagues, that the locusts were brought by the east wind (*x.* 13.) Indeed, the word for locust in the Hebrew language (*arbeh*) is quite cognate with the word for Arabian (*arbi*); and an Oriental reader of the book of the Apocalypse would naturally understand by the destroying locusts, the destroying Arabians. But, whereas every green herb died away before the advance of locusts, the military marauders here represented

by them, consumed not grass but men; for Mahomet and his generals issued special prohibitions against injury being done to grain, or cattle, or any green thing—and that, not from motives of mercy but of policy; for, since they made themselves masters of Asia Minor, Egypt, Morocco, and Spain, and, indeed, of almost all the dominions of the poor terrified Greek Emperor, *except his capital*, they did not wish to become masters of desolate wastes, but of smiling provinces.

Wherever Mahomet saw an image-worshipper he believed he saw a man “who had not the seal of God in his forehead” (i. 4); and thus God used a false prophet for the punishment of his degenerate followers. Yet the Saracens were not allowed utterly to overthrow the empire of Constantinople. “To them it was given that they should not kill them, but that they should be tormented five months.” More than once the metropolis was in imminent danger; but it never fell during the Saracenic invasion; and, therefore, the dynasty could not be said to be “killed,” or destroyed. But the Greeks were tormented by them for “five months,”—that is, according to the prophetic standard of enumeration, which regards a day as a year, and gives thirty days to each month, for 150 years. Now, it is a remarkable fact, that between the year 612 A.D., when Mahomet first published his ambitious scheme to the world, and the year 762 A.D., when the caliphate was removed from the Syrian capital to Bagdad, and when the successor of Mahomet announced it as his intention to dwell in luxurious ease, and consequently Europe began to breathe more freely, exactly the prophetic five months elapsed. And it is also remarkable that the abolition of image-worship by the Greek Emperor was synchronous with this breathing time of peace.

Some other particulars are added (vv. 7-10), which give the application of the prophecy to the Saracens a yet greater air of verisimilitude. “The shapes of the locusts were like unto horses prepared unto battle”—that is, the forces of Mahomet consisted chiefly of cavalry. “And on their heads were, as it were, crowns like gold”—that is, turbans, their characteristic head-dress. “And their faces were as the faces of men;” for they wore the beard, and did not shave their faces clean like the Goths. Yet they had long flowing hair, like “the hair of women;” they were ferocious as “the lion;” and had their “breasts” protected by iron cuirasses—all which facts were literally true of Mahomet and his followers. Both the Hebrew word Abaddon, and the Greek word Apollyon, mean respectively “destroyer”—a name which was fully deserved by Mahomet and the caliphs who immediately succeeded him.

We have said that God’s judgments ceased when the Greek

emperors abolished image-worship; but with ease error returned; and that God who punished lapsed Israel again and again with his judgments, raised up, in his providence, another scourge for lapsed Constantinople. We are to suppose that nearly three hundred years have rolled away. The four angels of judgment, referred to previously in Rev. vii, 1, have been reposing at Bagdad, on the river Euphrates; but now (A.D. 1057) the angel of the sixth trumpet is to let them free. The new scourge is to come from the very quarter, ay, from the very spot to which the old one had retired. We are thus introduced, for the first time, to the Turks or Turkmans, a warlike people, living between the Himalayahs and the Caspian, who had lately embraced the Mahomedan religion, and had made themselves masters of the country between their own domains and India. The Caliph of Bagdad, feeling himself unable to quell some *emeute* in his own weakened dynasty, summoned the leader of the warlike Turkmans to his aid, and made him his lieutenant, resigning to him all the secular powers of the caliphate, although preserving to himself the spiritual power, which, indeed, was not transferred to the Sultan of Turkey till the seventeenth century. Thus was fresh blood infused into the worn out Saracenic state; and Togrul—for that was the Turkman's name, was immediately inflamed with the ambitious desire of attacking Constantinople, as Mahomet and his generals had done. Although he soon died, however, his nephew and successor, Alp Arslan—that is, the Valiant Lion, carried forward his banner to the Bosphorus. Armenia was conquered in a day; province after province fell; and yet nearly four hundred years rolled away before Constantinople was taken by the Turks. What hindered? The Greek emperors begged help from the Christians of the West; and the Crusaders, in onset after onset, retarded the advance of the Infidel for “an hour, and a day, and a month, and a year,” (v. 15)—that is, for 365 years, and thirty and one, and a fortnight—making in all, 396 years. In marvellous accordance with this chronology, we find that Constantinople fell before the Turkish commander in the year 1453 A.D.; and has ever since remained in the power of his successors—although, of late, they have been grasping the reins of government with weak and sickly hands.

Observe that the Turkish invaders are described as having “breastplates of fire, and jacinth, and brimstone,”—that is, the colours of red and yellow and blue in which their successors, indeed, have all along delighted, and which were prominent in the military attire of every Turkish soldier till innovations were quite recently introduced. Further, when it is said that

"the third part of men was killed, by the fire, and the smoke, and the brimstone, which issued out of their mouths," reference seems manifestly to be made to the fact that Constantinople was taken in 1453 by the use of gunpowder, which had quite recently been discovered. A great cannon was forged at Adrianople for the purpose; and, before the well served artillery of Mahomet's soldiers, the walls of Constantinople fell, which had remained impregnable for upwards of 1000 years. Indeed, when Gibbon, with his usual accuracy, describes how gunpowder had been discovered by a certain combination of sulphur, saltpetre, and charcoal, and how it was first used with success in this great siege, his paragraph reads like an unconscious interpretation of this symbolic portion of the Word of God.

One other remarkable point of resemblance is worthy of notice. It is said (v. 15) that "their power is in their mouths and in their tails, for their tails were like unto serpents, and had heads, and with them they do hurt." That statement would be altogether unintelligible were it not that the following fact is matter of history: On a certain occasion the banner of one of the early Turkish generals had been lost. Cutting off his horse's tail, he elevated it on a pole for his standard, rallied his troops, and gained the victory. Ever afterwards the horse's tail, with the crescent for its head, has been the Turkish banner; and the dignity of a pasha, as he wends his way to his distant pashalic, may easily be discovered by counting the number of horse tails that are displayed on his flag.

The closing verses of the chapter inform us that, although image-worship received its death blow in the Greek empire by the chastisements which were thus inflicted upon it, "the rest of men repented not of their idolatries,"—a remark which holds true of the Western Church to this day.

Our space will not permit us to give the epitome of the chapters which intervene between the ninth and the sixteenth with the definiteness which we had intended. Suffice it to say that, in the 11th, 12th, and 13th chapters of the Apocalypse, the Seer of Patmos seems to have had represented to him the corruptions that would ripen and riot in Rome, while these scenes just narrated were being enacted in Constantinople—how "the two witnesses"—by which we are to understand a long line of protesters, but beginning with the Waldenses, and the Albigenes—would prophesy in sackcloth; how the true Church would be driven into the wilderness, so that she would be difficult to find, like the Lord's people in the days of Elijah; and how secular powers, such as the German Empire, would rise up to help

arrogant Rome. As, in the strata of the earth, we find the relics of one epoch shooting up or wandering down among the relics of another, so in these prophetic layers of revelation rigid chronological continuity is not always observed. For example, the greater part of the eleventh chapter relates to events which are apparently yet to take place; for the millennial triumphs, which are more fully and connectedly recorded in the twentieth chapter seem to be anticipated there. But a fresh view of the career of Rome Papal is given again in the twelfth chapter, and yet another in the thirteenth. In the fourteenth chapter an advance seems to be made to Reformation times; for, the "angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people," seems to be a figurative representation of that great work which, begun by the predecessors of Luther, is being carried on during this century so nobly by the missionaries of the cross in every land.

In the 16th chapter, the 1,260 days seem to be drawing to a close; and judgments are recounted which may even now be falling on the world. In the first four vials, the students of prophecy fancy that they see a foreshadowing of the fearful sufferings which were endured at the time of the French Revolution, and during the wars of the First Napoleon. As to the out-pouring of the fifth and sixth vials they speak more freely; for they think that the narrative reads like a prediction of the chastisements which have been inflicted during this century, and are even now being inflicted, first, on Rome; and, secondly, on Turkey: "And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness" (v. 10). When we recollect how Rome, in this century, was crippled during the reign of the First and Third Napoleons, and how, even now, the city of the seven hills is Victor Emmanuel's capital, it certainly looks as if this prophecy were being fulfilled in our day. Nor is the likelihood made less when we read that the afflicted people "repented not of their deeds"—for the followers of the Pope still cling to their grossest errors and their most crooked arts.

The sixth vial again appears to bear directly on the subject of this paper: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." The present Sultan, like his predecessors, values the title "Caliph of Bagdad" more highly than all his other titles; inasmuch as it represents him to be the spiritual head of the Mohammedan empire. It is, therefore, highly probable that the great

river Euphrates stands here for the Turkish dynasty. Now, we know that this century has brought unprecedented woes on the Ottoman Porte. Up till 1820 her great empire was intact from the confines of Persia to the straits of Gibraltar; but first Greece was taken from her, and then Algiers. Wallachia, and Moldavia, in 1829, were put under the Russian protectorate. Egypt, led by Mehemet Ali, revolted, and, although restrained by the Great Powers, has felt herself to be virtually independent ever since. And now the outbreak that at present darkens the political horizon seems to point to results so serious that it is not too much to expect that this prophecy may soon be fulfilled, and the Turkish power be completely swept away. Glowing results may then be looked for; for it is added "that the way of the kings of the east may be prepared." It has been predicted that the kings of Tarshish and the Isles will bow before Messiah. The great stumbling-block in their way, however, is the Mohammedan power. With it removed, the hope is not an extravagant one that the vast millions of eastern unbelievers, as if agitated by a Pentecostal quickening and repentance, will bow before Immanuel, and crown him Lord of all.

This seems to be the point to which the world has come in the historical unfolding of the great Apocalyptic panorama. Expositors, in subsequent years, probably in a subsequent century, will be able to advance farther; but here we stop. It has given us pleasure to indicate to our readers the time of day in this prophetic horologue, according to the findings of the most eminent expositors. For ourselves, we can hardly say that we are able, as yet, to accept all these definite conclusions. We simply stand in awe and wonder, at a source of evidence of the inspiration of the Scriptures of which we fear that we have not, till lately, taken sufficient account, but the elucidation of which, through recent events, seems to be very like the descent of the Lord himself into the midst of sceptical critics, for the purpose of acting as "his own interpreter."

NOTICES OF BOOKS.

The Ministry of the Word. By WILLIAM M. TAYLOR, D.D., New York. London: T. Nelson & Sons, Paternoster Row; Edinburgh, and New York. Pp. 318.

WE had the pleasure, not long ago, of reviewing Dr. Taylor's *Lectures on the Life of David*; but there has now been placed upon our table a volume, which has been called forth not by the Doctor's stated labours, but by an established lectureship in the United States, of

which he has had the honour to deliver the course or series for 1876. It appears that some wealthy gentleman, being anxious that eminent men should be invited annually to visit Yale College for the purpose of discoursing to the students on the art of preaching, set aside a sum of money for the endowment of the foundation, to be called "The Lyman Beecher Lectures," in honour of the venerable man whose *Six Discourses on Intemperance* may be said to have originated the total abstinence enterprise in the world. Two years ago we reviewed Henry Ward Beecher's *Course of Lectures*, the first of the series that were delivered, if we remember aright. Since that time Dr. Storrs, of Brooklyn, has lectured in Yale College; and now our distinguished fellow-countryman, Dr. Taylor, of New York, has had his turn of the didactic rostrum.

Judging from our author's previous publications, our expectations were high when we took up this book; and, of a truth, they have not been disappointed. Indeed, they have been exceeded; and we are disposed now to conclude that Dr. Taylor is singularly well fitted for occupying a place in such a lectureship. His extensive reading in the departments of pastoral theology and religious biography; his great good sense, which keeps him from being an extremist in any direction; the admirable command which he has of illustrative anecdote; and the fact, which cannot be hid, modest and qualified though his references to his own experiences are, that he is himself in many respects a model minister, go to make up a series of qualifications for the delivery of a course of Lectures, like that now before us, which cannot be frequently found united in one individual. It seems to have been one of the conditions imposed by the will of the founder upon the lecturer that he was to speak to the young men largely from his own experience—in fact that, while his addresses were not to be altogether autobiographical, they should very largely partake of that characteristic.

While there was much in the first lecture, on the "Nature and Design of the Christian Ministry," that delighted us, and also in the second and third, on "The Preparation of the Preacher" (not of his sermon, but of himself), we were specially arrested by much that was to our mind in the fourth lecture, on "The Theme and Range of the Pulpit." Dr. Taylor was a lad in Kilmarnock at the time when James Morison was tried for heresy at the bar of the Kilmarnock Presbytery. His cousin, Professor Taylor of Kendal, imbibed heartily all the theology of the ardent young controversial revivalist; and it is quite plain that although the New York divine did not fully cast in his lot with the abettor of what were called the new doctrines, we think we can see what we may call a Kilmarnock tinge, or detect a Kilmarnock flavour, in his way of stating the blessed Gospel of the grace of God. Thus, we read at page 91—

"This was the Gospel which, as proclaimed by Paul, was demonstrated to be the power of God unto salvation. This was the Gospel which, as preached by Luther, roused Europe from the slumber of centuries and shook Popery to its centre. And if we to-day would re-clothe it with its

ancient might, we must hold and teach it as Paul did. They tell us, indeed, that we must adapt our sermons to the necessities of our age; but, while in some minor respects the advice is good, we must beware of supposing that we are either to add to, or take from, those essential elements in which the Gospel, as revealed in the New Testament, consists. The preaching most adapted to any age is *the preaching of the Gospel*, not in dry, dogmatic formula, nor in fierce and controversial spirit, but in the way of simple and positive statement. Let us tell men that 'Christ Jesus came into the world to save sinners;' let us commend to them the love of God 'in that, while we were yet sinners, Christ died for us.' Let us teach that they are to be saved, not by sacramental efficacy, or ritual observances, or even moral worth, but simply and alone through faith in him who loved them and gave himself for them. That is the Gospel which every age needs, and its adaptation to the human heart is made gloriously apparent wherever it is earnestly proclaimed.

"We may learn much here from the example of Paul on his visit to Corinth. There he found two classes of minds, the representatives of two opposite tendencies. The one sought a philosophy, and the other a sign. Yet Paul preached to both 'Jesus Christ and him crucified.' That which they did not wish was yet that which they most needed. And so to-day; in the face of rationalism and ritualism, whose supporters are the legitimate successors of the Greek and the Jew in apostolic times, we shall find that all our power in the pulpit will lie, not in fierce controversy, nor in trimming concession, but in the plain, earnest enforcement of the good old truth that 'Jesus Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures.'"

And then he adds two precious paragraphs from his own experience, quite in accordance with the wishes of the founder of the lectureship—

"Just as I was entering on my ministry at Liverpool, I fell in with a copy of Spenser's *Pastoral Sketches*, with an Introductory Essay on the Preaching of the Gospel, by the late Mr. James, of Birmingham. I was in a mood to be impressed; and a severe domestic affliction, through which I was then passing, made me more susceptible than even the beginning of a new pastorate would of itself have rendered me. So I was profoundly moved by Mr. James's arguments and appeals. I have since read them, again and again, and have seen little remarkable about them; but, as perused then, they led me to set my whole ministry to the key of the cross. I tried simply, faithfully, and affectionately to tell 'the old, old story of Jesus and his love.' Very soon inquirers came to talk with me. I was cheered and encouraged by receiving new converts at every communion. This kept me from ever yielding to the temptation to turn aside from the great central themes, and my success, such as it was, in that sphere, was owing, I am thoroughly persuaded, to the fact that I tried always to keep the cross in sight, and sought always to hide myself behind my Lord.

"When, again, I was crossing the Atlantic to take charge of my present congregation, not one of whom I had ever seen, I found the *Life of Chalmers* in the library of the ship, and amid the anxiety and suspense of my heart, as I felt that I had not 'passed this way heretofore,' I was greatly cheered and encouraged by the account of the effects produced by the preaching of that great man in his later life at Kilmany, and in his glorious ministry at Glasgow. This led me to resolve anew that, in the ministry of the Broadway Tabernacle, I would, as in Liverpool, seek to preach so that my hearers 'should see no man save Jesus only,' and if I have had any measure of success, this is the secret of it all. I feel almost as

if it were an impertinence to speak thus. Why should I presume, as it were, to endorse the Gospel thus? and yet, as an elder brother, I may surely tell you of my limited experience, in the hope that in after years you will have to say to me, 'Now we believe it, not for thy saying,' but because we have tried it ourselves, and we know that it is 'the power of God unto salvation to every one that believeth.'"

Yet, Dr. Taylor would not have the minister of God's Gospel to confine himself to a mere call to conversion. He must be practical as well as evangelical; or, rather, the true evangelical preaching is to be carried forward, like that of the Apostles, into practical appeals.

Both Mr. Beecher and Doctor Storrs had advised their youthful hearers not only to dispense with the use of a manuscript in the pulpit, but even in their preparations for the pulpit. Dr. Taylor, however, gives more guarded and, therefore, safer advice.

The chapters on Expository Preaching, and the Use of Anecdotes, are interesting and important, as well as that on Pastoral Visitation. Our author thinks that, besides visiting the sick, the minister should visit so many of the congregation per week; and that he should read out the names of those whom he intends to visit, for this, among other reasons, that the unvisited will know that he is not neglecting the work, and that their time is coming.

From these descriptive observations and extracts, our readers will be able to judge for themselves as to the value and excellence of the book. We believe that the careful and repeated perusal of these masterly twelve lectures, portions of which, we notice, have been delivered also at Princeton and Oberlin Colleges, will do more good to the student of divinity than an entire course of Pastoral Theology in some of our Theological Halls.

The Verity and Value of the Miracles of Christ. By THOMAS COOPER.
London: Hodder & Stoughton, 1876. Pp. 170.

IN this interesting and instructive volume, the fourth of the series on the Evidences of Christianity, before explaining *seriatim* and defending the genuineness of Christ's various works of wonder, which were wrought upon the blind, the deaf, the demon-possessed, &c., Mr. Cooper answers several preliminary questions, such as, "What is a miracle? Is a miracle possible? and Is it probable?" Inasmuch as the so-called laws of nature are just God's order of working, our author sees no impossibility in the Deity's departing, in exceptional cases, from his usual course. Such an exceptional case he finds in the mission of Christ, who really required works of wonder to substantiate his marvellous pretensions and claims. Hume's celebrated argument, that miracles were contrary to experience, comes in for criticism. Easily and triumphantly does Mr. Cooper reply to it (although candidly admitting that his answer has been anticipated by Principal Campbell), by showing that what Hume called the experience of mankind, was largely made up of the testimony of our predecessors on the face of the earth. But, so viewed, miracles are not contrary to experience; since

they have been testified to by credible and concurring witnesses. We are glad to see that Mr. Cooper assigns a high place in this argument to the perfect character of Christ, as delineated by the evangelists. He tells us that throughout all the days of his own darkness he never lost his admiration of it, and that single reflection had no inconsiderable influence in bringing him back to the faith; for he thus argued with himself, Why should you call the works legendary, and accept the perfect and unequalled character as true? And how can it be supposed that the simple minded men who had truthfully reproduced the character (which they could not of themselves have conceived) have lied about the works? Mr. Cooper here administers a sharp rebuke to the author of *Supernatural Religion* for saying that the evangelists were, like all their contemporaries, silly believers in magic, and, therefore, unworthy of credence in this enlightened age. For, he argues, that the moral perfection of the life which they have sketched lifts their work entirely out of the low level of their times, as may be made apparent by comparing the Four Gospels with other compositions of the same period, that is immediately before and immediately after their day. We hope that our ministers, and the more thoughtful of our people, will add this convincing little book also to their libraries.

A Commentary on the Original Text of the Acts of the Apostles. By HORATIO B. HACKETT, D.D., Professor of Biblical Literature in Newton Theological Institution. First Complete British Edition. London: Hamilton, Adams, & Co. Glasgow: Thomas D. Morison. 1877. Pp. 366.

WE have received, through Mr. Morison's kindness, an early copy of Dr. Hackett's *Commentary on the Acts*, and have only time to say that he seems to have laid the Christian public, and especially the Christian ministers of this country, under a deep debt of obligation by publishing a British edition of this valuable American work. Much regret has been expressed that the state of Dr. Morison's health has prevented him from continuing the admirable series of works on the New Testament, of which the volumes on Matthew and on Mark gave such brilliant promise; but if anything could console his friends for the failure of the supply, it would be the publication by his son of such a book as this, in which we have all the thorough scholarship, and minute canvassing of every difficulty, by which Dr. Morison's works are so eminently distinguished. We mean this notice only as a report of the book's publication. We will review it fully (d.v.) in our next issue.

We continue to receive, from time to time, *The Cumberland Presbyterian, Our Faith*, and the *Missionary Record*, publications which bear evidence of the energy of Dr. Brown of Nashville, and Dr. Crisman of St. Louis, as well as *The People's Friend*, from which we see that Lieutenant-Colonel Shaw still carries on noble temperance work in Tasmania, at the Antipodes.

THE
EVANGELICAL REPOSITORY.
SIXTH SERIES.

No. XI.—MARCH, 1877.

FROM GLASGOW TO MISSOURI AND BACK. No. 11.

CHAPTER XXIV.

NIAGARA—(*continued.*)

I MUST not omit to notice that the visitor is shown, near Biddle's stairs, and at the west end of Goat Island, the point at which the celebrated jumper, Sam Patch, leaped into the boiling caldron below, before an immense throng of spectators; saying, as he took the leap, "One thing may be done as well as another!" He performed the feat twice in the year 1829. But, alas! the saying with which he encouraged himself in his rash tempting of Providence, he lived, or rather, died, to refute; for he sprang over the Falls of the Genesee, at the city of Rochester, in that same year, and was killed—thus proving that one thing could not be done as well as another. And yet the height of the precipice at Rochester was only 100 feet; whereas that at Niagara was 160. Why, then, could the one thing not be done as well as the other? Because the poor athlete *had taken too much liquor when he leapt into the abyss of the Genesee.* O Alcohol! how innumerable are the tragedies that must be laid at thy door! But all such hazardous feats are in themselves sinful; and they who look on are partakers in the iniquity, however skilful and successful the Blondin may be. The verse of Holy Scripture—made doubly holy, because repeated by the second Adam in the hour of fierce temptation—should for ever put an end to all such exhibitions, "Thou shalt not tempt the Lord thy God."

Before leaving the Goat Island, we walked to its upper end, a

distance of several hundreds of yards above the Horseshoe Fall, that we might visit three islands, which are called the Three Sisters. Three bridges connect the Sisters to the mainland and to one another ; and, certainly, the rush of water below these little structures, as the visitors look down upon the whirling torrent, is most impressive. Each one of the three rapids reminded me of the pent-up but swift-careering flood into which the whole volume of the Clyde is compressed, in the well known narrow passage, nearly in front of Wallace's cave, and between the Bonnington and Cora Linn Falls, at Lanark. But when we reached the third island, and looked across to the Canadian shore, the scene was truly wild in its grandeur. The rapids above the American Fall were impressive ; but the expanse of the rapids above the Horseshoe Fall, being more than twice as wide, of course impressed us much more deeply. Moreover, the channel here seemed to have broadened considerably ; and it looked as if a great current, two miles across, were spread out before us. And there they were—these turbulent waters, every here and there leaping up into foam, as if protesting to high Heaven against the indignity that was about to be done them—to repeat the comparison which we have already used about the similar scene we had witnessed, that forenoon, at the American Fall. We would have thought that any ship, whether great or small, that might unfortunately drift into that boiling torrent, would have been dashed to pieces on the rocks beneath, which were causing all that commotion, and which were shooting up these jets, and even billows, of foam, every now and then into the air. But we learned, by our sail down the rapids of the St. Lawrence two days afterwards, the reason why even a tolerably deep vessel might sail over these sunken rocks uninjured, till the dread precipice would be reached. The reason lay in the great depth of the water. Even though the rocks were there, and came up far enough to agitate the torrent terribly, they did not come up far enough to catch the keel of the vessel that was descending to her fate.

Here and there, doubtless, islets rise above the water ; but, in general, the waste of water, though turbid, was unbroken. One of these islands was not very far from us, although too far for the formation of a bridge. A remark which was made by one of our party impressed my mind deeply. It was to this effect : " In all probability no human foot has ever been planted on that island, or ever will be, to the end of time." Only the tiny foot of a winged bird, or insect, had ever rested on the rock, or would ever rest. It would be an unspeakable calamity to any one to be found standing there. It would be certain death ;

for rescue would be impossible. And yet we could whirl a pebble to it ; but the boiling torrent between made it altogether unapproachable. "It was so near, and yet so far!" Were not the Poet Laureate's lines, slightly modified, appropriate?—

"A thousand suns shall shine on thee,
A thousand moons shall quiver ;
But not on thee man's foot shall be
For ever and for ever !"

Many anecdotes are told of the hair-breadth escapes and gallant rescues of those who, from time to time, have fallen into Niagara's flood, and have clung to rocks, which are comparatively near the shore. Truly touching, however, were those instances in which the heroic attempts of would-be deliverers were unsuccessful at the last moment, and when hope was changed into despair—the original sufferer, and the heroic fellow-creature who had risked his life for his sake, both with a shriek, plunging into the abyss. One abortive attempt at rescue I had heard the celebrated temperance orator, Mr. J. B. Gough, apply, in the City Hall of Glasgow, with his own peerless dramatic eloquence, to the case of the hapless drunkard—and I was informed, when on the spot, that it was quite truthful in all its details. An unfortunate man had actually clung, for a day and a night, to one of these rocks on the American side. The telegraphic wires published his piteous plight over the length and breadth of the United States. The whole country was roused on his behalf. Offers came in, all the afternoon, by means of the same magical wire, of hundreds of dollars to the man who would rescue him. Suggestions were even telegraphed as to the way in which the rescue might be effected. But, alas! when the raft was let out to the poor man next morning, according to the plan that was most highly approved of, his hands were so benumbed and cold, that he could not clutch it tightly enough, or raise himself upon it, and so he perished after all that was done to deliver him. My readers will readily be able to understand how powerfully the appeal would come home to an excited assembly, If so much was done for one drowning man, should we not give time, and money, and labour for the deliverance of hundreds of thousands of poor inebriates, especially when their happiness for eternity, as well as for time, is at stake? My Christian reader will also see how appropriately the argument may be applied to all zealous efforts for the direct conversion and salvation of souls.

I was surprised also to learn from our excellent friend and guide, the Rev. George Anderson, during this day's ever memorable wanderings along the shores of Niagara, that deliberate

suicide is very common at the Falls. If men have become so reduced in fortune, and so miserable for want of knowing the true source of consolation, that they have actually thought of self-destruction, they often come a long way by train, that they may fling themselves into the boiling flood. The wild and savage grandeur of the place seems to have some attractions for their deep despair. They generally wander about the neighbourhood for a day or two, taking a look now and then at the sullen stream; and, on the third or fourth day, they take the mad and fatal leap. May the Gracious Comforter save all my readers, in the hour of crushing sorrow, from unbelieving despair!

When we had visited all the chief points of observation that are accessible from the American side, we returned into the little town of Niagara Falls, for the laudable purpose of refreshing ourselves at one of the numerous restaurants, which evidently do a brisk trade among the sight-seers from a distance. I was glad to overhear Mr. Anderson speaking to one of the young women who attended us about the meetings of his church, to which she seemed to belong; so that, for the second time since my arrival, I had the opportunity of remarking that if the water of the river had attractions for strangers, the water of life had attractions for some of the inhabitants of the place, if not for all.

We now set out to cross over to the Canadian shore by the suspension bridge, which was built in 1869, and which spans the river about a quarter of a mile below the Falls. It is 1,268 feet long, and is 150 feet above the water. There is a carriage way in the middle, and a footpath for passengers on each side of it. It was as we were crossing this bridge that the full front view of the entire Falls, including the American and the Horseshoe Cataracts, burst upon our delighted gaze, with, as already explained, the rude yet picturesque interruption of Goat Island in the middle, and the thread-like cascade of the Cave of the Winds descending its side. We were much interested also in watching the progress of a little boat in which an adventurous traveller was crossing the river immediately below the Falls. The feat is performed every day; but, assuredly, it would be dangerous, were it not that the boatmen are so strong and so skilful. The place where visitors cross is exactly below the Falls, and just where the waters seem to be beginning to recover themselves from the stun of their precipitation. Half a mile farther down it would be impossible to cross, even with the strongest oarsmen and the most skilful pilotage; and even at the point referred to, an uninitiated spectator would call the position of the traveller, sitting in the

stern of the boat, undoubtedly critical. For, see! it is tossed like an egg shell on the angry heaving billows; and although these two brawny boatmen are pulling all their strength up the stream, observe how rapidly they are drifting down the stream, so that their landing place is only a little way above the bridge on which we are standing! Nor would they have got so easily to land if it had not been for the return current near the shore, already referred to, which came to their aid, and enabled them to reach a landing, somewhat sheltered by a projecting ledge of rock. A steamboat called the "Maid of the Mist" used to ply about for a mile or so below the Falls; but she was put off the station a year or two ago, and the boats, manned by rowers, substituted in her place.

When we reached the Canadian side of the bridge, we ascended a lofty tower from which a fine view could be had of the rapids above the Falls as well as of the narrow ravine below. But what pleased me more than anything that I had seen all day, was the view of the Cataracts which we enjoyed as we walked from the Canadian end of the suspension bridge along the shore towards the village of Clifton, which is at the Canadian terminus of the Horseshoe Fall. Perhaps I have not yet given my reader fully to understand that the great precipice that makes the Falls of Niagara, does not run right across the channel of the river, but descends the stream angularly, as if it began at the south end of Stockwell Street Bridge in our city, and ended at the northern terminus of Jamaica Street Bridge, like the artificial *dam* at many a factory, running slantwise down a river till the narrow *lude* is closed in by which the mill-wheel is driven. In such a case, it can easily be understood that the best view of the Falls would not be obtained by a spectator standing on the precipice itself, nor even on a bridge built right across the river, but by one walking on the opposite shore, and able to comprehend within his far-reaching gaze the whole precipice. Thus, for example, a spectator at Carlton Place in our city, would have opened out before him the entire slanting, imaginary cataract which I have endeavoured to depict. Yes, yonder are now the two great waterfalls at length seen to full advantage, uttering their unceasing diapason in praise of the Eternal, and the island rising up between them, joining the waters in their resounding anthem; for, have not the islands also been called upon to sound His praise?

Another fresh feature in the scene which made this short walk on the Canadian shore especially memorable, was the first unmistakable appearance of the rainbow. We had been a little discouraged when the forenoon had proved wet, lest we

should have wholly missed this remarkable phenomenon. And even although the rain had stopped at noon, the sky remained persistently cloudy and overcast. But now the sun began to struggle through, and we had hardly set foot on the Canadian shore when Mr. Anderson exclaimed, "Ah! there's the rainbow!" And there to be sure it was; and there it remained all the afternoon. My readers know that when the sun shines on rain, on the opposite part of the hemisphere, there is a "bow in the cloud." But the precipitation at Niagara of such a flood of water, to such a depth, causes the ascent into the air of never-ceasing showers of spray. And, consequently, when the sun shines on that spray, or small rain, a bow is formed, not of course in the clouds, but right above the cataract. Not only was the sight very beautiful, but it preached a sermon to us as we walked along; for while the dread cataract below presents not an inapt representation of sin and its fearful consequences, the daily rainbow seems ever to proclaim the mercy and goodwill of God, even to the sinful, and to those who suffer for their sins.

I have little to tell of the village of Clifton. Its houses are certainly most advantageously situated for a view of the Falls, and that is, without doubt, one of the great points of superiority which Clifton House can claim over the hotels on the American side. There is also a Museum close to the Horseshoe Fall, which contains more than 10,000 specimens of minerals, birds, fishes, and animals, many of them having been collected in the neighbourhood of the Falls. But what of course interested us most was the mighty Horseshoe Cataract itself, here seen to the best advantage. There used to be a rock called the Table Rock, on which travellers could stand, and from which they could look down right into the abyss. This rock unfortunately fell in 1852, through the incessant action of the water; and now only the void it has left tells where once the celebrated platform stood. Still a staircase remains like that which used to descend from its side to the foot of the Fall, only removed a little farther back; and as I wished to see all that was to be seen, I went down alone to this somewhat dreadful vantage-ground for a view, my fellow-travellers being too tired to think of the additional exertions which would be involved, especially in the ascent to the Clifton level again. I must admit that I was amply repaid for my rather lonely journey down and up again. It seems that travellers get in behind the Horseshoe Fall, as well as into the Cave of the Winds; although I could hardly have deemed the feat possible from what I saw of the dashing flood. But there was no guide there to tempt me again, either with oil-

skin clothes, or with the praises of this other cave, which is called Termination Rock; and, besides, I had had enough of that kind of thing for one day on the other side. The spray was indeed so abundant, that I felt the need of some extra covering even for the view which I enjoyed, and the brief season of contemplation which I spent, almost underneath the mighty cataract. Professor Lyell calculates that fifteen hundred millions of cubic feet of water pass over its ledges every hour. The cloud of spray that rose from the abyss was so dense that I could not see half way across the river from the point at which I was standing. I fixed my eye, however, on the immense volume of water which was pouring over the precipice, 150 feet directly above me. The din was so dreadful that I could not have heard any one speak, although he had been shouting into my ear. I tried to separate, mentally, a little portion of the water from the mass, as it came to the edge and began to fall. I fancied that my body was there, and tried to make out how long I would take to fall with it into the depth beneath, following with my eye the portion I had fixed on, till it had reached the abyss beneath. Then I remembered that Edgar Poe's *Raven* spoke to him, and said, "Nevermore;" but the falling water, methought, said to me, "Evermore." For when I asked it, first, how long a torrent, like that before me, had gushed over that precipice, and how long it would continue to do so, it seemed to answer both questions by a sonorous "Evermore"—and the epochs, in truth, appeared to be so vast during which it had fallen and would fall, that the use of the word seemed to be not altogether unjustifiable. Then it yet further reminded me of the river of life, whose waters are for every creature, and inexhaustible, both here and in the New Jerusalem above; and when I asked how long that celestial stream would flow, the mighty flood seemed again to answer "Evermore!"

We now crossed to the other side and took the train back to Mr. Anderson's own little town, which is sometimes called Suspension Bridge, and sometimes Niagara City. We were glad to learn from our host, while we sat at tea, that we had not yet exhausted the wonders of Niagara, and that he would show us, before the sun set, the marvels of the Straits below, which were, in some respects, even more surprising than the marvels of the Falls above.

The first wonder was the Suspension Bridge itself, from which the village is sometimes named. Unlike the bridge already described, which is close to the Falls, and is for pedestrians and carriages only, this second Suspension Bridge has a railway track above. It was first crossed by a locomotive on

8th March, 1855. It is 258 feet in height, and 800 feet in length from tower to tower. The cars of both the American and Canadian lines dash across it every day. Twenty-eight feet below the railway track is hung a path for carriages and pedestrians. The whole erection cost £100,000 of our money; and it is held by four great cables, each nine and a half inches in diameter, and composed of 8,000 wires. The way in which these great wire cables had been sunk into the ground was at once a miracle and a puzzle; while various devices had been adopted by means of auxiliary wires and rods to increase the strength of the airy fabric.

But there was something more worthy of notice than the bridge, and the way in which it was fastened: I refer to the river itself. It might be here said to enter upon the agony or struggle of its contractedness which continues for some miles, and only ends near its entrance into Lake Ontario. I have said that the second and lowest Suspension Bridge is 800 feet across; but about the half of this distance is occupied by the approach to the ravine and the banks themselves. The river itself, as it tears its way through these "Narrows" (to borrow a word from the vocabulary of New York harbour), is only about 400 feet wide; and, in truth, I would not have myself declared it to be so broad, if it had not been accurately measured by others. It looked to my eye to be no broader than the Dee in some parts of its course. But let my reader just try to picture out to himself how tumultuous and pent up, yea, coiled up, that mighty body of water must be, when it is compressed within the *exiguæ angustiae* of 400 feet, which I have already described as being the out-flow of those great American lakes which cover 150,000 square miles—which, as I have repeatedly remarked during my narrative, easily widens out to an expanse of two or three miles—which forms a harbour at Detroit capable of containing the fleets of nations, and which pours such a flood of water over the precipice of Niagara that has made its cataracts the wonder of the world. No one can tell how deep that agitated agonized channel must be. And see! another phenomenon, unexampled in the world! So great is the compression of the water that it actually rises up in the centre of the stream to a height of ten feet above the level of either shore. So that, as it pursues its sinuous way from the Suspension Bridge to Lake Ontario, the narrow Niagara resembles more the roof of an aqueous house (if such a thing can be conceived) than an ordinary stream. It is a well known physical law that water seeks its own level; but that poor tormented river has a level of its own, which must be very painful for it to keep up, and which would

move our pity if we were attempting to describe a lady living proudly above her means, and not a river rising proudly above her shores.

Having paid 25 cents (that is, about fourteen pence of our money) for the privilege of walking across the Suspension Bridge, we continued our evening saunter for about a mile down the Canada shore, admiring much every now and then the awful narrowness of the stream, and bursting out into frequent exclamations of surprise at the ever-varying features of the gorges through which it had cut its way during untold ages. I pride myself not a little on the distance to which I can fling a stone; and as we walked along the lofty bank—the river far below us—I proposed to the Congregational minister of Niagara City, that we should try who would throw a stone from Canada to the United States sheer across the bed of the Niagara. There is no doubt that my stone went farther than his in the competition; but I was humbled to notice that they all landed, or rather *watered* a good way from the opposite shore. I was quite certain, however, that if I had been close to the margin of the stream, I could have performed the flinging feat, and thus have united Canada to the States, by a stony, if not a hearty alliance.

But the crowning wonder of the Straits was yet to come. About a mile below the Suspension Bridge, the river, thus narrowed and agitated, takes a sharp turn to the right. Indeed, its course, after the turn, is, as nearly as possible, at right angles to what it had been. For the water, when first, by some convulsion of nature, it had poured down that ravine, finding its course interrupted by hard adamantine rocks right in front, while the rock to the right hand was softer and more pliable, had gradually cut its way through the softer rock to Lake Ontario. But it can easily be believed that such a mighty stream as Niagara could not take so sudden a bend without being terribly convulsed. Indeed, quite a whirlpool is formed, which puts travellers, who have seen them both, in mind of the Maelstrom, on the coast of Norway. The shades of evening were beginning to descend, which partly increased the gloomy aspect of the scene; but I must admit that I never saw a more Stygian or Acherontian pool than that which was made by Niagara, thus suddenly deflected from her course. Her waters had certainly not been able to break their way through the adamant barrier in front; but they had hollowed out a dark unfathomed hollow in the rock, where they whirl, and whirl, and whirl, before continuing their rapid career a-down the vale. It is said that many of the wretched people who visit Niagara, from time to time, with the intention of com-

mitting suicide, fling themselves into this terrific Tartarean cauldron. Their bodies are sucked down at once, and never rise again. Of a truth, if it may be said of any one place in the world, more than another, that it comports well with the dread act of self-destruction, the scene which I am attempting to describe, may be allowed to carry off easily the sable palm of superiority.

I mentioned, when I was giving an account, a few pages back, of the ferry boat that crosses the river, immediately below the Falls, that a steamboat, called the "Maid of the Mist," used to ply at the place for the purpose of giving travellers a good view of the cataracts from the bosom of the river. Of course it dared not descend into the swift current at the second Suspension Bridge. It kept near the falls where the water was pretty wide, and before the lower rapids had yet begun. But the company to which the vessel belonged, having proved unfortunate, the question was, What was to be done with the steamer? They had built her, and launched her into the river: but they had neither money nor machinery to take her up the banks again. If, then, nobody could be persuaded to take her down the fearful rapid, which I have been describing, there would have been a dead loss to the owners of several hundreds of pounds. The captain, however, was a daring, reckless fellow; and he agreed to risk his life for the sum of one hundred pounds, if I remember aright, and endeavour to take the steamer to Lake Ontario. He persuaded a pilot to share his peril, in the hope of sharing his pay; and consequently, the two adventurous men set out on their hazardous voyage. The banks were lined with crowds of spectators, between whom the "Maid of the Mist" flew like an arrow whenever she entered the torrent of the straits. The interest, however, culminated at the whirlpool; for nobody thought that she would be able to take that terrible bend and live. By quite a marvel, however, of dexterous pilotage, she did take the bend unharmed, reached Lake Ontario in safety, and was sold to advantage after the miraculous escape of herself and her crew.

As we were gazing upon this sombre whirlpool, I felt persuaded that, if I should only climb farther up the hill behind, I would be able to command a view of the course of the Niagara, after it had passed the whirlpool, which was shut out from our sight, where we stood, by the high ground on the other side. As my fellow-visitors did not care to accompany me, I wandered up the hill alone, and was rewarded by reaching a fine harbour, with a seat, made all ready for visitors, and by as fine a prospect of the still narrowed Niagara, surging and

galloping onwards to the Lake, as could be had amid the rapidly gathering shades of night. When I had drunk my fill of this final view, I descended to the point at which I had left my friends; but I could see them nowhere. Supposing that they had returned to the Suspension Bridge, expecting me to follow, I walked briskly back to Mr. Anderson's manse, and was surprised to find that the doctor and the minister had not preceded me. The fact was, that, in my anxiety to get a higher view, I had lost a lower; for, during my absence, Mr. Anderson had taken Dr. Morison down a descent of stairs to the very margin of the whirlpool. They, in their turn, were perplexed about my disappearance, when they returned to the road, and made the short lived echoes ring out the transient fame of my name. Much relieved they were, on their return, to find that I was busily engaged in hearing Miss Anderson, the eldest daughter of the manse, repeating her Latin lesson, and repeating it well; for they had begun to fear that I might have wandered too near the whirlpool, from some airy angle of observation of my own, and might have been whirled away in its boiling billows. And thus ended our day at Niagara.

CHAPTER XXV.

LAKE ONTARIO AND THE ST. LAWRENCE.

We left the little city of Niagara at 10 A.M., on Friday, June 12th, *en route* for Montreal, by Lake Ontario and the St. Lawrence. It was an eventful day in the minister's house, as well as in our own experience; for it happened quite providentially that Mr. Anderson, before receiving our letter announcing our visit to the Falls, had made arrangements himself to proceed to Montreal on that very Friday, for the purpose of preaching the Gospel on the ensuing Sabbath. There can be no harm in telling the whole truth, and in adding, that he was to preach as a candidate in Shaftesbury Hall, Montreal, where some of the members of Dr. Wilkes's congregation were trying to form a Mission Church. They had heard of our friend's suitableness for such work, and were anxious to judge for themselves. And, as the result of the journey was, that Mr. Anderson was chosen to fill the post, at which he is now zealously labouring, my readers will understand what I mean, when I repeat that this Friday morning of farewells was an eventful and memorable one in the minister's house, as well as

in our journey's diary. And see how fortunate we were!—our guide at the Falls, and former fellow-labourer in Scotland, transformed into our fellow-traveller to Montreal, who was, moreover, both able and willing to point out to us all the beauties and objects of interest along the route, which he had himself repeatedly traversed.

The distance, by rail, between Suspension Bridge and Lewiston, on Lake Ontario, is seven miles. One advantage of the line was this, that the cars flew along the right bank of that same struggling, compressed Niagara, already described. We had seen, and had admired much, the amazing gorge as far as the whirlpool; but we now had the opportunity of observing the grand variations of awfulness, which several additional miles of its course displayed. At one point, however, the train left the line of its deep sinuosities; and, when next we looked upon the waters of Niagara, what a change! They were just approaching a little bay of Lake Ontario, between which and themselves, it might be said, that a marriage had already taken place. One could not have dreamed that the placid sheet of silver before him had just passed through the terrible commotion of the Falls above, and the ravine below. Yet, so it was; and as I gazed upon them, I was reminded of two things,—the mind of man in this world entering into great rest after great tribulation, whether more immediately spiritual or temporal; and also the soul entering into the peace of heaven, when the agony of disease and dissolution is past. Lewiston is built on the little bay of Ontario, to which I have referred. It also is a mere village, and as we walked down, from the terminus of the railway, to the steamboat that was lying at the jetty to receive us, we could see the broad waters of the lake, which we were to cross, spread out at no great distance. Looking to the other side of the little bay, we noticed a tall monument, rising above the trees, which had been built there in honour of General Brock, who fell in battle, in 1812.

Our steamboat was named the "City of Toronto," and was bound literally for the city of that name, which is exactly on the other side of the lake from Lewiston—a distance of thirty-six miles. I may here explain that the waters of Niagara do not flow into the head of Lake Ontario; but make their entrance at the side, about fifty miles from the head, and on the southern shore. The flourishing city of Hamilton stands at the head of Lake Ontario; and as we approached Toronto, we could see a steamboat from Hamilton approaching it also, and evidently running in company, and in connection with that in which we sailed.

As we drew yet nearer to Toronto, we could observe that it

had all the marks of a prosperous and thriving place. Its houses extended far along the shore, and on either side of the harbour which we entered. It contains 60,000 inhabitants; and from the number of spires and towers, visible from the lake, it was plain that its churches and public buildings were both numerous and imposing. We were very sorry that we could not even step upon its pier; as we had little more than time to transfer our luggage into the steamer "Corinthian," which was all ready to start for Montreal, by the river St. Lawrence. We were the more sorry for this unavoidable haste, that we learned from Mr. Anderson, that there were quite a little colony of warm friends of the Evangelical Union in Toronto, who would have been delighted to have grasped our hands, and to have heard us open our lips, if opportunity had offered. Indeed, I have corresponded with brethren, since my return home, who have mourned much that they missed seeing us; inasmuch as they were even then meditating the 'resuscitation of the Evangelical Union cause in Toronto, which had, at one time, enjoyed considerable prosperity under the ministry of the Rev. Henry Melville, now of Union Town, Pennsylvania. I am glad to know that the Rev. George Gladstone has visited the brethren more than once, on the occasion of his recent missions to America, and that he reports favourably concerning their prospects in the future.

The "Corinthian" was a very long vessel, with a fine saloon-cabin, both fore and aft. She was very crowded, for this, among other reasons, that a good many Wesleyan Ministers were on board, who were on their way home from the General Assembly of their denomination, which had just finished its sittings at the city of Hamilton. Casually entering into conversation with one of them, I was led, in answer to his inquiries, to let him know who I was, as well as to inform him that Dr. Morison of Glasgow, was on board. I was surprised at the effect which this information produced. I found that all the ministers in the ship were not only well acquainted with the Doctor's name and fame, but also with his writings, either through possessing them, or through having read reviews of them in their magazines. "Why," said one of the most ardent of the brethren, "I was just looking at his Commentary on Matthew, in our book-room, in Toronto, before starting. How grieved our President will be that he has gone home to Quebec by rail! He would gladly have taken the slower route by steamer, and would not have counted it lost time to have met with Dr. Morison."

The "Corinthian" stood out to sea for an hour or two after leaving Toronto, but towards evening, drew in again to the

shore, and touched at two ports, only a few miles distant from one another, and called respectively Port Hope and Coburg. The latter seemed to be a town containing several thousands of inhabitants. We were informed, as we passed, that there were in it both a Theological College for the Wesleyan denomination, and one for the Reformed Presbyterian Church. The latter learned body have done themselves honour, since we passed the place, by conferring the degree of D.D. on the Rev. John Guthrie of West Campbell Street E.U. Church, Glasgow.

Our good ship had now to keep far out into the middle of the lake, to avoid a long peninsula which juts out towards its eastern end. The afternoon had been both wet and windy; but now the breeze stiffened almost into a gale, and the "Corinthian" reeled to and fro, as a citizen of Corinth would have done in days of yore, who had imbibed too freely at the festival of Bacchus. But stormy though the night was, the worthy Wesleyan ministers were determined to have a prayer meeting; and what was more, they were determined to have an address from Dr. Morison, to whom their leading men had by this time been introduced. The Doctor read his address on "What man was made for;" and I was glad that he did so; for all the ministers present were able to appreciate, and did fully appreciate, the fine union that was in it, as already noticed, of the theological, the philosophical, and the practical. I think I never heard a speaker who laboured under so many local disadvantages. It was quite dark outside; and the lamps did not shine very brilliantly within. Then the Doctor's foothold was very unsteady; for the vessel pitched so much, that every now and then he had to make an effort to preserve his equilibrium. Yet, withal, "it was fell reading," as the old woman said of Chalmers's performance (although, in this case, the reader, for a wonder, *fell not*); for the Doctor became quite excited with his subject, and not only commanded the attention of his audience to the close, but actually thrilled them, and gained their admiration, both for himself and his address.

I was much interested in the singing that night, on board the "Corinthian." No precentor was needed, for the majority of Wesleyan ministers are excellent singers. One of the brethren raised the tune, and the rest joined in full harmony. The ladies and gentlemen, too, about half way down the long cabin, listened to the discourse, and joined in the worship. I felt quite impressed with the devout earnestness of these good clergymen, especially while one of their own beautiful hymns was being sung, beginning—

"Jesus, the name to sinners dear,
The name to sinners given."

They were evidently men who had many trials and difficulties to face. They were returning to their still distant homes, situated, in several instances, in outlandish and remote districts. But it was quite plain that they loved their work. They were enthusiastic in their attachment to their church and the Gospel of Christ, and doubtless would have sympathised with the oft quoted saying of John Brown of Whitburn, that "he would gladly beg his bread, if necessary, from door to door, if he only might have the privilege of preaching the Gospel on the Sabbath day."

Mr. Anderson, Mr. M'Kay (a missionary from Scotland), and myself, made a few remarks before the meeting broke up; and we all felt that the religious service had brought the day's voyage to a pleasant and profitable close.

I still preserve a dim and indistinct recollection of hearing a great noise about four o'clock next morning, and of understanding from Dr. Morison (who, that night, occupied the berth above me), that we had just reached the pier at Kingston. I wish now that I had gone on deck to see that fine town, with 11,000 inhabitants, whose houses are said to present a fine appearance from the lake, and not far from the place where the great volume of Niagara's water makes its emergence under the new name of the St. Lawrence—a name which it bears till it widens into a mighty frith, and meets the saline billows of the Atlantic. As it was, sleep gained the mastery, and sight-seeing was at a discount. I did not awake till we were rapidly descending the St. Lawrence, and passing through the charming scenery of the Thousand Isles.

These islands, although thus named, are actually 1,800 in number, and vary in size from the islet, a few yards square, to the island, several miles in length. The St. Lawrence here, being a deep and mighty stream, of from one to two miles in breadth, had ample room in her broad breast for these emerald gems, which became her well. The Thousand Isles are celebrated for the excellent sport which they afford, both to those who delight in the gun, and those who use the rod. The late George Peabody, Esq., used to be a regular visitor to the district during the season, in the latter years of his life. In these islands, moreover, has been laid the scene of many a romantic tale, chiefly in connection with the rebellions in Canada, against the British government. Although the principal insurgents were well known, and a price was put upon their heads, when they hid themselves among these grass-clad and tree-clad islands, a hundred of which are within sight at one point, it was almost impossible to catch them. Gliding in their swift canoes under cover of night, the rebels eluded the vigilance of the most ingenious

and indefatigable pursuers. We sailed during the whole forenoon among the isles, till we reached Brockville, where the interesting series ends. I may observe, that the St. Lawrence had not the sea-green hue which I had noticed in the Detroit river and the Niagara, but had more of the dark brown, yet clear and homely colour of one of our Scottish mountain brooks, when slightly swollen with rain. I may add also, that although we were now in the middle of June, we felt our sail down the river to be delightfully cool and bracing,—so much so, that we were compelled to unpack our trunks, and put on additional clothing.

After mid-day, our good ship tarried for about a quarter of an hour at Prescott, a town containing 3,000 inhabitants on the Canadian shore of the river. The wharf owes its commercial bustle, however, principally to the importance of the city of Ogdensburg, which is in the State of New York, and right across the river from Prescott. Here an interesting incident occurred. Dr. Morison, knowing that one of his old Kilmarnock hearers lived at Ogdensburg, and that he was indeed quite a flourishing citizen there, had telegraphed to him the evening before, from Port Hope, on Lake Ontario, that we would be opposite his residence during the course of Saturday. Mr. Neil Cook owed, under God, all his temporal prosperity to Dr. Morison; for he had been living a careless life, when the earnest ministry of the young Kilmarnock pastor went to his heart, and arrested his reckless career. Emigrating to the United States, he had settled at Ogdensburg, where he had risen to considerable social and political influence. O how eager and joyous were his greetings as he grasped the hands of his spiritual father, and mine too!—for he had heard me repeatedly in the old country. He brought with him also Mr. McGirr, who had been a member of my own congregation in Glasgow. How greedily did these brethren seem to scan our features that they might lay up the memory of them for ever in their hearts; for we were not a little changed since they had seen us before. “But could we not leave the steamer, and stay till Monday at any rate? They had been at the principal ministers of Ogdensburg since the telegram arrived, and their pulpits were open to us. There was the spire of Dr. —’s rising among the trees, on the other side of the river, where Dr. Morison would preach, and there would be a pulpit for Mr. Ferguson too.” It could not be; for inexorable duty called us hurriedly home. So we required to bid them a fervent good-bye, and wave our adieus besides, as the “Corinthian” moved away from the wharf. Alas! although Mr. Cook looked remarkably well, since our return home he

suddenly died. May we meet him again on the shore of another and yet more glorious river!

Soon after our departure from Prescott, there was considerable excitement among the passengers, arising from the fact that the first of the world-renowned St. Lawrence Rapids was drawing near—the Galop Rapid. It was well named, both on account of the rapidity of the vessel's motion and the uneasy sensation experienced by all on board when she dashed among the raging billows. We felt just as if we were having a rough ride at sea. First of all, the passengers observe that the gradient of the stream (to borrow an expression from the railway line) has become steeper than they have yet noticed it to be. This increases so much that the steam is shut off, and the boat dashes down the watery incline at the rate of twenty miles an hour. But, lo! the heaving surge before us! The river on which we are rushing down is as smooth as glass; but what do these foam-crested waves indicate right in front? There must be sunken rocks below. How can the "Corinthian" live among such breakers? But she is already among them; and we feel that we are *galloping*, both easily and uneasily, over these sunken rocks. For, as I have already remarked, when speaking of the rapids at Niagara, there is such abundance of water above the rocks that cause the great commotion, that even a large vessel like the "Corinthian," with hundreds of passengers on board, can glide, or rather gallop, quite satisfactorily along.

This description will suit all the seven rapids through which we passed on that memorable Saturday afternoon, the Galop, Long Sault, Coteau, Cedars, Split Rock, Cascade, and Lachine Rapids. The Long Sault, as its name implies, carried off the palm in point of length, as it is nine miles in extent, and yet so great is the rush of the water that a raft of wood will drift the nine miles in forty minutes. In more than one instance, I must confess, the danger seemed to be great, and, indeed, destruction unavoidable. For example, when passing the rapids of the Split Rock, we held our breath until the ledge of rocks, so named, was left behind us; for, at one point, we seemed to be running directly on the adamant enemy; but by the powerful and skilful use of the helm, the danger was avoided, and we reached smooth water again. At all these Rapids expensive canals have been dexterously cut, so that vessels, if they please, may avoid the watery inclines. These, however, are always used in the ascent, but rarely in the descent, of the river.

At two points the St. Lawrence widens out into broad lakes, the one called Lake St. Francis, beginning at the end of the Long Sault Rapid, and extending for a distance of forty miles

to the beginning of the Coteau Rapid. The second lake is called Lake St. Louis, and begins just where the river Ottawa joins its mighty, but muddy, tide to the St. Lawrence, which ever afterwards, like the Rhone after its junction with the Arve, remains turbid and defiled.

The last Rapid, called the Lachine, just nine miles from Montreal, deserves some special description; because it is the last of the series, and decidedly the most dangerous. The fall of the water is $44\frac{1}{2}$ feet, and the steamboat requires to pass, by a narrow channel, between two rocks, which apparently give little more than the room required for the passage. The ordinary pilot has not nerve for the feat; and every day a half caste Indian puts off from a village, on the shore, in a bark canoe, for the purpose of holding the helm. His appearance, I observed, was waited for by the passengers as anxiously as that of the Rapids themselves. He wore a red Garibaldi shirt, and as he took his place at the wheel, up on the bridge of the boat, we could distinctly see the mixture of the French and Indian features in his expressive countenance. His name is Baptiste. He has grown gray in the service; for he has held the post of the Lachine pilot for forty years, and has not been absent for one day for twenty years. Although now an old man, one had only to look at his powerful build, to see that his bodily force was not abated.

The crowd of passengers all gathered at the bow of the boat; for they knew that the most exciting point of the day's voyage was at hand. Now we are in the rapid; the steam is shut off; the jagged rocks begin to appear, between which we must pass, and a man is overheard imprudently to say, who was standing quite near us, "that a steamboat had been wrecked on one of them last summer"—certainly no very agreeable intelligence in the circumstances. I noticed, at this juncture, that if one half of the passengers were looking forward to the peril, fully the other half were looking back to the pilot who was to take us through. They were scanning his face and manner to see if they were such as could inspire them with confidence. Baptiste's face was, indeed, a study. There was expressed in it an evident sense of responsibility; but there was also manifestly there the calm assurance that he could do his duty, difficult as it was. He had done it for forty years; and he could do it that day too. And now the danger is past. We have almost grazed the rocks that seemed greedy to devour us; and the hum of loud conversation rises upon the ear, which had been altogether suspended while we were descending the rapid. I felt as if I could have preached forthwith on the text, "I will both lay me down in peace and sleep; for thou,

Lord, only makest me to dwell in safety,"—using the confidence which the voyagers on the St. Lawrence had in their pilot, as an illustration of the confidence which the voyagers on life's dangerous river should repose in Jesus the pilot of the soul.

Baptiste's photographs sold freely among the passengers, as we steamed down to Montreal. He still kept the helm, chatting frankly to some gentlemen who had gathered round him, when all danger was past. The bold hill which rises behind Montreal was now full in view, to which the city owes its name; for when the first French explorers sailed up the St. Lawrence, struck with the abrupt and clearly defined mountain that unexpectedly lifted itself up before their eyes, they exclaimed, "*Oh! mont royal!*" that is, "Oh! royal mount,"—words which appear, although slightly changed, in the name *Montreal*.

That lovely mountain is God's work; and this wonderful railway viaduct before us, which spans the St. Lawrence, is man's work—but man's because he has been made in the image and after the likeness of God. The Victoria Bridge, constructed by the genius of George Stephenson, is only fifty yards less than two English miles in length. There are twenty-five arches or spans in it; and the "Corinthian" steamed through the central one, which is the largest, with twelve on each side of us. Whenever we passed below the bridge, the panorama of the harbour of Montreal burst upon our view, of which the inhabitants proudly boast that, with the exception of New York, it is the greatest on the American continent. We could see, too, the houses of the city rising up towards the Royal Mount; and the two towers of the *Notre Dame* cathedral reminded us that, when first built, the city was dedicated to the Virgin. It was exactly 6 P.M. when the "Corinthian" was moored at the wharf; and as I then required to bid her good-night, I will here make another break in my narrative, and give my indulgent reader a brief breathing space.

Let me, however, before doing so, add these lines, suggested by my experience at Lachine:—

My bark descends the swift-careering tide;
The angry rocks appear on either side;
O Saviour, come and hold the quivering helm,
Lest "all thy billows" should my soul o'erwhelm.

The prayer is heard; the Pilot's at his place;
I draw fresh courage from his placid face;
The danger's past; smooth waters flow again;
I seek in peace the everlasting main.

THE PRIZE OF OUR HIGH CALLING.

THE soul of man is the subject of boundless desires, and no created good can satisfy its cravings. Under the influence of these desires he "never *is* but always *to be* blest;" and he is continually looking forward to a good time coming, when some auspicious change in his circumstances will "chase all the night clouds of sorrow away," or when the possession of something, as yet beyond his reach, will bring him happiness without alloy. This hope, like a bright bow of promise, spans his future. It helps to support him when times of trial come, and days of darkness fall upon him: and it stimulates him to endeavour to rid himself of the evils that are in his lot, and to strain every nerve and put forth every effort to secure that which will minister to his happiness, and bid his every care be gone.

The men of the world seek the happiness for which they crave in wealth, and rank, and fame, and power, and pleasure. They live for those things, and give themselves wholly to them. They pursue them with all their heart, with all their soul, with all their strength, and with all their mind. They scheme, and plan, and labour, and struggle, and fight, and sin, in order to secure them, only to find, in the end, and even when they have succeeded beyond their most sanguine expectations, that they have been deluded with promises false and vain, and that the happiness they seek is as "lovely as ever, but distant still."

The Christian is debarred, both by duty and by choice, from living for any of the things the world calls good and great. "The Master" enjoins him to seek *first* the kingdom of God and his righteousness.

Yet Christianity neither condemns nor crushes aspiration in man. Christ came not to destroy any of the God-implanted desires and cravings of humanity, but to fulfil them, in the sense of directing them to objects fitted to meet and satisfy them. Aspiration in man is not one of the results of the fall. Our first parents had it in Eden, before sin entered our world, and ere yet the ground was cursed for man's sake. Eve felt its promptings when she listened to the voice of the Tempter, and plucked and ate the fruit—

"Of that forbidden tree, whose mortal taste
Brought death into our world and all our woe."

It was not in desiring to be like God that the sin lay. It was in the motive that actuated her to seek to gratify that desire, and the means she employed to accomplish her object.

Christianity fosters and encourages aspiration, and fires men with a holy ambition, and creates in them an aversion to everything that is low and mean and grovelling and debasing, and a love for everything that is pure and lovely, and of good report. "Excelsior" is the motto of every man who has bathed in the life-giving stream of Gospel truth, and imbibed the spirit of him who was made perfect through suffering, and who, for the joy that was set before him, stooped to death and bore the cross in all its shame and woe. And while the world holds out glittering and tempting prizes to its votaries, Christianity holds out to the followers of Jesus the prize of our high calling, and urges us to lay aside every weight, and the sin that doth so easily beset us, and so run that we may reach the goal and gain the prize.

Now, can we arrive at any definite conception of the prize that is held out to us, and is it possible to grasp such a tangible idea of it as will lead us to some extent to realise its value, and stimulate us to endeavour to secure it? Since it is worthy of our highest ambition, and all but infinitely more desirable than any of those things that owe their attractions to "the glare and the glitter and the tinsel of time," it must be something undoubtedly real, and transcendently great and unspeakably glorious, and fitted to satisfy the loftiest aspirations, and fill the deepest receptivities of our souls. And since it is worthy of being our life-work, and our great aim, and the "one thing" we do, it must be something both in the pursuit and the possession of which we can glorify and enjoy God, and thus fulfil the great end for which we have been created, and live in accordance with the laws of our being, and in conformity to the conditions of happiness.

Shall we say, in a general and an indefinite way, that salvation is the prize? Does it consist in being free from condemnation and arrayed in the righteousness of Christ, or in being quickened from death in trespasses and sins to a life of love and holiness? Are we to find it in deliverance from hell and admission into heaven? Does it consist in a full, complete, and everlasting emancipation from sin, and temptation, and sorrow, and care; or in being made partakers of the inheritance of the saints in light; or in entering into the rest that remaineth to the people of God; or in possessing the peace, and the joy, and the love that belong to the glorified spirits in heaven? Does it consist in citizenship in that city which has foundations, whose builder and maker is God, and whose holy gates are for ever barred on all folly, sin, and shame? Does it consist in enjoying the smile, the favour, and the lovingkindness of him whose smile is heaven, whose favour is life, and whose

lovingkindness is better than life? Is it to have fellowship and communion with God, and with the general assembly and church of the first-born? Is it to

"Range the sweet plains on the banks of the river,
And sing of salvation for ever and ever,"

with a blissful eternity before us in which to celebrate the triumphs of our King, and survey the beauties and participate in the glory of heaven, and explore the wonders of redeeming love?

I do not think we are warranted to say that any of these things, or all these things combined, constitute the prize of our high calling in Christ Jesus. Whatever that prize may be it is something to which the most advanced Christian on earth must ever be pressing forward. It is something that is still beyond his reach, and unto which he has not yet attained. Now, all the things we have specified are already, either in possession or in reversion, the property of every Christian. They are among the "all things" that are ours. They represent the common condition, prospects, possessions, experiences, and hopes of all the saints, from the weakest believer that hangs upon Jesus to the most advanced and the most Christ-like of all the followers of the Lamb. They as truly belong to the trembling believer whose faith is weak and wavering, and small as a grain of mustard, as to him whose faith can remove mountains, or those "who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." They are as much the property of the man who was only converted this morning, as they are of the man who has been walking with God for the last fifty years; and they as really belong to the babe in Christ as to him who has made the nearest approximation to the fulness of the stature of the perfect man in Christ Jesus. They are all in "the charter" signed by God's own royal hand, and stamped and sealed with the signet-ring of heaven; and so long as his faith keeps its hold, so long as he is not moved away from the hope of the Gospel, and so long as he is not among those who draw back unto perdition, even the slothful, lukewarm, and inconsistent Christian who is only half awake to spiritual realities, and follows the Saviour afar off, will not forfeit them any more than the man full of faith and of the Holy Ghost, who adorns the doctrines of the Gospel, and is distinguished for his works of faith and labours of love, and whose life and energies, all he is and all

he has, are unreservedly and ungrudgingly consecrated to the glory of God and the good of humanity.

Now, there is little to prompt a man to action to gain anything that is his already, or which can be equally well secured by his sitting still. The prize of our high calling must be something desirable and something we do not possess, and which cannot be ours without effort on our part, if there is to be any inducement for us to bestir ourselves in order to secure it. It must be something more than conversion, and even something more than being saved from hell and raised to heaven, and mingling with the blood-bought and the blood-washed throng, and being made partakers of the inheritance of the saints in light. Mark, I am not speaking slightly of conversion, or disparagingly of "the joys immortal that await the heirs of grace." It is a great matter for a man to be converted. A blessed change comes over him when he is delivered from the power of darkness and translated into the kingdom of God's dear Son. It is a glorious change that takes place when the devil's slave becomes God's free man, and when, as one of the first acts of his freedom, he "gives himself away;" takes the oath of allegiance to Jesus, and pledges himself to fight his battles against the world, the devil, and the flesh. But there is something more glorious than that. That is not the prize of our high calling. It is only then a man is eligible as a candidate for the prize, and it is only when such changes have been effected in the man himself, and in the relation in which he stands to God, that he can begin the Christian race with any well grounded hope of eventually reaching the goal. The prize of our high calling is not bestowed upon a man in the day of conversion. It is held up to encourage him to run the Christian race, and it can only be his when, having reached the goal, he receives the prize, righteously awarded, and honestly and honourably won.

Again, it will be a glorious thing to enter heaven at all, and to be saved even so as by fire; but I can conceive of something more desirable and more glorious than that. It will be much to stand in judgment with acceptance, and to "find mercy of the Lord in that day;" but I can conceive of something more glorious than that. It will be a glorious thing to "see the King in his beauty," and to "behold the land that is a very far off;" but I can conceive of something that will make all that more thrillingly delightful, and more ravishingly glorious to the ransomed spirit of the sinner saved by grace. It will be much to be saved at last, although "scarcely saved," and to escape condemnation as by the very skin of the teeth, but it will be more to have an abundant entrance into heaven, and to receive a full

reward. It will be much to hear the Judge pronounce our name with blessings on our head, and to receive the heart-cheering welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" but it will be more to hear the soul-thrilling commendation, "Well done, good and faithful servant." It will be much to gaze upon the celestial city, and "the fields where the glorified rove," even though our sight may be dim, and our range of vision limited; but it will be more to gaze, with eagle eye and wide range of vision, upon the beauties unfolded to our view, and on the glory that dwelleth in Immanuel's land. It will be much to find a place in the lowliest rank of the bright inhabitants above, and to be among those who before the King "at humble distance bow;" but it will be more to find ourselves among those who are "nearest the throne and first in song." It will be much to receive one of the crowns of heaven; but it will be more to wear the amaranthine wreath of victory, and receive a crown with many stars. It will be much to be present, as friends of the Bridegroom, at the marriage supper of the Lamb; but it will be more to find ourselves there as honoured guests, advanced to the chief seats, and favoured with the distinguishing attentions of the Lamb, and the respect and esteem of the Lamb's Bride. It will be much to have a place at the banquet that will be spread in honour of the victory of Jesus over sin and Satan and the world and death and hell; but it will be more, as we listen to the recital of the wondrous story, to hear our names referred to with "honourable mention," as those who loyally and bravely and devotedly fought the battles of our King, and did what in us lay to hasten on the glorious consummation. It will be much to be able to take even small sips of heavenly joy; but it will be more to drink large and copious draughts of the water of the river whose streams make glad the city of our God. Scripture gives us the idea of such differences among the redeemed. In the heaven of the Bible there is variety, and anything but the dead level of uniformity. As there are thrones and dominions and principalities and powers among the angels, so there are different ranks and grades among the spirits of just men made perfect. They differ from one another as one star differs from another star in glory; and while all reflect the light of the Sun of Righteousness, some reflect it more than others. Heaven is not exactly the same thing to each of the inhabitants of the many mansions of the Father's house. God, in himself, is the same to them all; but, even in heaven, some will find more in him than others. All have eternal life; but some have it more abundantly than others. All are arrayed in the garments of salva-

tion, and shine radiant with the beauty of holiness, but some will eclipse the others by reason of a glory that excelleth. And so with the possession and the enjoyment of all the things that God has laid up for those that love him, and "who by patient continuance in well doing seek for glory and honour and immortality, eternal life." It must be so. It cannot be otherwise. We can only receive and enjoy heavenly blessedness and glory according to our capacity, and our ability to take them in, and these will depend on our preparation for heaven, and our meetness to be partakers of the inheritance of the saints in light. Just as the same music is a very different thing to different individuals, and that in proportion to the acuteness and correctness of their ear, and their proficiency in the theory and the practice of music, so the symphonies of heaven, and "the melodious songs of the blest," will be the more thrillingly delightful, and the more ravishingly glorious, in proportion as our hearts are attuned to their music; and our place in the choir of the temple above will depend on the progress we have made in learning the notes of the new song here. The same picture is a different thing to different individuals. The artist views it in a different light from that in which it is seen by the ordinary observer, and its beauties thrill him with a pleasure which those who have not the artist's eye can never know. The same scenery is a different thing to different men. Some men are such matter of fact individuals, and have so little poetry in their composition, and are so devoid of all sympathy with the beautiful, that they never penetrate beyond the outer rind of things, and they can gaze with apathy and indifference upon the most lovely scenes and objects—

"A primrose by the river's brim, a yellow primrose is to *them*,
And it is nothing more."

Others kindle with enthusiasm at the sight of the beautiful, whether in nature or in art, and in proportion as they appreciate it, they delight in and enjoy it. It is the same on a higher plane of things. A man's life does not consist in the abundance of the things he possesses, either on earth or in heaven, or whether they are the things that are seen and temporal, or those that are unseen and eternal. It depends more, upon what a man *is*, than upon what he *has*, whether his happiness shall be great or little. What a man takes out of anything depends very much on what he brings to it. What he gets depends on what he gives. This holds especially true of spiritual realities. It is not the babe in Christ that experiences most of heaven in this world; neither will it be the babe in Christ that will enjoy

most of heaven in the world to come. The heaven of the penitent thief must be something very different, at least in the degree of blessedness enjoyed, and the glory with which he is invested, from the heaven of Paul or John: and the heaven of those who have lived in unwavering faith, and unreserved obedience, and witnessed a good confession, and loved not their own lives unto the death, is a different heaven from that of the wavering, doubting, and inconsistent Christian who was always stumbling and falling, and wandering out of the way, and, at the best, only following the Saviour afar off. The sinner saved at the eleventh hour, is not placed on the same level with the man who, for many years, has lived a life of faith on the Son of God. Heaven is a prepared place for a prepared people. A man's heaven is in exact accordance with his state of preparation for it, and a man is only prepared for it in proportion as God's ideal has been realized in him, and to the extent in which he has made an approximation towards the fulness of the stature of the perfect man in Christ Jesus. As we have reason to believe that there will be different degrees of glory and blessedness among the redeemed, we have also reason for coming to the conclusion that their spiritual condition at the end of probation will fix their state in eternity, and decide the place they are to occupy in heaven, and the rank they are to hold among the blood-bought and the blood-washed throng. I do not mean to affirm that there will be no progress in heaven. I believe the very opposite of that: but I also believe that, just as the moral condition of men at the last Judgment will decide whether they are to be on the right hand or the left of the Judge, and issue in each one going "to his own place," so the attainments of the believer, and the progress he has made in the divine life, during probation, will determine the rank he is to occupy in the church of the first-born, and the degree of glory he is to possess, and the measure of bliss he is to enjoy, and all the progress of eternity will not materially alter it. Every one knows that it is a great disadvantage to a man if his education has been neglected in his youth. This is especially felt by those who set themselves to study in their riper years, without having been well grounded in elementary education in their boyhood. It is a disadvantage that can never be fully got over, study as they may. It is true, some men have done wonders in the way of acquiring learning, and have gained a well merited reputation for scholarship in spite of these drawbacks; but even they have felt that they were placed at a great disadvantage when competing with others who had been more highly favoured in youth, though their inferiors in natural abilities: and they have been painfully

conscious that the same earnest application and devotion to study would have been productive of far greater results if they had had a good ground-work and a fair education to start from, and that it was impossible for them fully to recover the ground that had been lost. Now, if we are to believe that our period of probation and the use we make of our privileges and the talents committed to our care are destined to exert at least as great an influence upon our condition in eternity as our boyhood and youth exert upon our maturer years, are we not fully warranted to believe that our present moral and spiritual condition will fix our future state, and that the progress we have made in "putting on Christ" will determine the glory and the fulness of our heaven? If so, then the prize of our high calling is not something outside of us, but something to be realised in us. It is God's ideal of what man ought to be. God has invited us to fellowship with him, and in the resources of the Godhead we have "a never failing treasury, filled with boundless stores of grace;" but that we may fully avail ourselves of it and receive all that God can give, it is necessary for us to attain to what God would have us to be, and to be conformed to the image of his Son. It is this to which he has called us. It is for this we have been redeemed, and regenerated, and pardoned, and elected. This is the prize of our high calling in Christ Jesus. This is the prize that is held out to us, and to which we are invited to aspire, even conformity to the image and likeness of him who is the brightness of the Father's glory, and the express image of his person. "God hath not called us unto uncleanness, but unto holiness." God's will is our sanctification and our deliverance from everything that would mar his image or cause us to fall short of the divine ideal, or of "perfecting holiness in the fear of God." He is desirous of freeing us from everything that would chain our spirits down to earth, or withdraw our affections from him and fix them on other and inferior things, everything that would blunt our spiritual perceptions, or dwarf our powers, or weaken our susceptibilities for receiving, and lessen our capabilities of enjoying, the wealth of his love and the riches of his grace. He urges us to put on Christ, by cherishing his spirit and imitating his example, because in Christ we have what man was designed to be, and the more fully we bear the image of the Saviour here, the more fully we will enter into his joy hereafter. But why confine our thoughts to a heaven beyond the grave? It has been said, "Heaven lies about us in our infancy." May it not at least, with equal truth, be said that heaven lies about the believer, even on earth and in time? Has not God blessed

us with all spiritual blessings *in heavenly places* in Christ? Even on earth the believer has foretastes of heaven, and earnestness of the inheritance, and glimpses of the glory that is to be revealed.

And why are such experiences so rare? Why are they the exception and not the rule? Just because of the low spiritual condition of believers. God can only give them as we are able to receive them, and he can only bless us with all the fulness of the blessings of the Gospel of peace to the extent in which we are in a condition for being so blest, and that is in proportion as we come up to the Divine ideal. "Ye see your calling, brethren." God calls you "to work out your own salvation with fear and trembling." He has called you to glory and virtue, and desires you to be partakers of the divine nature, and attain to what he designed man to be. "One in a certain place testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than (Elohim) *Divinity*: thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus"—yes, we see Jesus crowned with glory and honour—Jesus, the model man, the beau ideal of humanity. In him, we see what God would have us to be. He has left us an example that we may follow in his footsteps. From the loftiest summit of the mount of moral rectitude, where he stands radiant in the pure sunshine of perfection, he beckons us onward and upward. He says unto us, "Follow me." Let us live "looking unto Jesus." "Let us go on unto perfection." Let the aspiring spirit of the noble Paul be ours: and let us echo the sentiments he expressed when, in writing to the Philippians, he said, "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

E. J. B.—K.

"HUSH, poor weeping one! Here is a Life-battle right nobly done. Blessed are the dead that die in the Lord; blessed are the valiant that have lived in the Lord. Amen, saith the Spirit—Amen."—*Curlyle on Cromwell, Death-Bed Scene.*

PELAGIUS AND PELAGIANISM.

PLANTS, animals, and human beings, are greatly influenced by the character of the country in which they are found. The wheat of America may be distinguished from the wheat of this country. The peoples in Asia may be distinguished from those in Africa. The temperature, the soil, and the configuration of a district seem to stamp, with certain peculiarities, the plants, and animals, and human beings of that district. And yet wheat is wheat, a sheep is a sheep, and man is man, all the world over.

Christian men are greatly influenced by their surroundings, by the laws and customs of their own nation, by the systems of philosophy, or systems of religion that may have prevailed, or may be prevailing, within their borders. And yet faith is faith, love is love, and the grand old Gospel is the grand old Gospel all the world over.

In turning up the early pages of ecclesiastical history, we find abundant evidence to prove the working of these laws. We find that the same Gospel was received by all converts, but into different moulds; and according to the peculiarities of these moulds, such were the idiosyncrasies of these Christians. The Jewish converts could be distinguished from the Gentile converts. Gentile converts, on the other hand, had their own peculiar views of the doctrines of Christianity, according as they had been influenced by certain schools of philosophy:—Epicureanism, Stoicism, Gnosticism, Manicheanism, or Neo-Platonism. These, and other isms, helped to give colour and hue to the Gentile Christians.

The mixing up of the seeds of Gospel truth with the seeds of these diverse schools of philosophy was not unproductive of certain fruit. For a greater or less period, according to the circumstances of the time, the germination and growth of these seeds may have been undetected, but ultimately the fruit was visible, either in protracted controversies with respect to the mysteries of Free Will, Original Sin, &c., or in the building up of some well defined theological system. Somewhat after this manner did Augustinianism and Pelagianism come into existence. The seeds, the germs, were sown, and were developing for generations previous; but in connection with these two great men, Augustine and Pelagius, and their followers, they fructified into elaborately formed creeds. Our business in the present contribution is with "Pelagius and Pelagianism."

HISTORY OF PELAGIUS.

Pelagius was born about 350 A.D. He is supposed to have been a native of Britain. Probably his name is derived from the Greek word *pelágios*, belonging to the sea. Perhaps his parents lived on the sea-shore. We know nothing of his early life and training. When about thirty or forty years of age he turns up in the city of Rome. He then appears as a monk, and so far as history records, he was identified with that order during the rest of his life. In the seven-hilled city his reverence for sacred things, his love for the Bible, his strict adherence to the monastic rules, his intense zeal and holy life commanded the respect of all classes. His enemies, even Augustine, bear testimony to his great sanctity. He deeply deplored the low moral tone of professing Christians. He was, however, naturally reserved. The solitude and asceticism of monachism were congenial to him. He shrunk from publicity, and had it not been for the force of circumstances, and the greater boldness of some of his coadjutors, Coelestius in particular, his distinctive opinions would not, in all probability, have received the prominence in history which they did. Intellectually he was a man of some grasp. The Church in Britain at that time having had more of the spirit of the Eastern Church than of the Western, Pelagius would appear to have been peculiarly permeated with the spirit of the former. Indeed he had been an unwearied student of the great teachers of the Oriental Church. His knowledge of the Greek language was far a-head of that of Augustine. Though he had not the massive philosophical and logical mind of Augustine, though he was less original, less speculative, and less systematizing than his theological opponent, he was much more scholarly and cultivated. He was recognized as one mighty in the knowledge of the Holy Scriptures.

Such being the character of Pelagius, we need not wonder, if we find him looking with an anxious eye and a compassionate heart on the masses around him. We need not wonder, if we find him earnestly trying to discover the moral disease or diseases that produced such a superficial Christianity. These observations, examinations, and meditations, may have extended, for aught we know, over a period in his life of twenty or thirty years. What was the result of these studies? He thought he found out an explanation in the low and degrading conceptions which many had of the capabilities of human nature. These conceptions he traced to the influence of Manicheanism, which taught that man was, in his physical nature, altogether evil and incapable of good. He thought that such

views of man's powerlessness tended to foster a spirit of shameful indolence. He would be between fifty and sixty years of age when he began to make known his tenets.

About 405 A.D. he was introduced to Cœlestius, who was an able advocate in the empire city. This young man hailed from Ireland, and, perhaps from the contiguity of their native islands, they may have been first drawn to feel interested in each other. He was of noble birth, and was possessed of considerable means. (*Pelagio adhaesit Cœlestius, nobilis natu.*) He became enamoured of the doctrines of Pelagius, abandoned the profession of law, turned a monk, and by his character and talents excelled his theological father in disseminating Pelagianism. The fact that Pelagius and Cœlestius were both monks led Augustine to say that these erroneous doctrines had not originated with the clergy. Augustine speaks of the one being more open than the other. (*Cœlestius apertior, Pelagius occultior.*) Jerome, in speaking of Cœlestius, says, "although a scholar of Pelagius, he is yet leader and master of the whole host," from which we infer that Pelagius forged the bolts, and Cœlestius hurled them with matchless and unerring precision at the rugged bulwarks of Augustinianism.

Four years after this, Pelagius and Cœlestius, like another Jonathan and David, in the warmth of their friendship, left Rome for Sicily. Here they sojourned for about two years. In 411, they, owing to the devastations of the Goths in Sicily, crossed over to Africa, where, in those days, there were many laborious ministers, and many flourishing churches. It was in this part of the world that Augustine lived and laboured. His doctrinal system was completed upwards of ten years before this time, but it became more consolidated as he got deeper into the Pelagian controversy.

When Pelagius and Cœlestius arrived in Carthage, Augustine had been for 16 years bishop of Hippo, and his influence as a scholar, a theologian, and an ecclesiastical statesman among all the bishops, presbyters, and members of the North African Church, was something marvellous. Pelagius visited Hippo with the object of seeing Augustine face to face, but, unfortunately, the bishop was from home. Pelagius, however, did the next best thing, he wrote a respectful letter, which was answered in a fraternal spirit by Augustine. In that letter he says to Pelagius: *Retribuat tibi Dominus bona, quibus semper sis bonus*, in which words some see a quiet insinuation that he should be careful in regard to his doctrinal views.

Pelagius and Cœlestius made a few friends in Carthage, so that, in the following year (412), the latter felt disposed to abandon the monastic life, and become a candidate for the office

of presbyter. No sooner was his application sent in than the opposition manifested itself. Unfavourable reports were circulated as to his soundness in the faith. Heresy was scented. A Council was accordingly held in Carthage. Cœlestius was impeached by Paulinus for teaching that the sin of Adam only injured himself, and that the effects have not descended to his posterity. He was there and then excommunicated. This was the beginning of troubles to the Pelagians. Cœlestius appealed to Rome, but, in the interim, he sailed for Ephesus, and Pelagius soon after set out on a pilgrimage to Palestine, whither, also, the controversy was carried.

At Bethlehem, Pelagius came in contact with Jerome, who was distinguished for his great erudition, his extensive literary labours, and his fiery temper. Whether the visit of Pelagius had been anticipated by reports in regard to his heretical views, we are not informed, but there is no doubt as to the fact of Jerome receiving him somewhat coldly. Jerome did not cherish the best of feelings towards the memory of Origen and Rufinus, and he traced the so-called errors of Pelagius to the influence of these two men. As Cœlestius found an accuser at Carthage, in Paulinus, so Pelagius found one at Bethlehem, in a Spaniard, named Orosius, who was an ardent disciple of Augustine. A Synod, composed of presbyters, was called in 415, to adjudicate on the matter. It met in Jerusalem, and was presided over by Bishop John, who was so favourably disposed towards Pelagius, that he gave him, though a monk, a seat in the Synod. When Pelagius was told that his doctrines did not square with the Bishop of Hippo, he, spurning the idea of being bound down by any human authority, bravely retorted: "And what is Augustine to me?" (*Et quis est mihi Augustinus?*) After a great deal of discussion it was agreed to refer the matter to the Roman Bishop, Innocent I.

The hostile party became more determined to hound the heresiarch to the ground. A few ecclesiastics from the West, who were at that time in Palestine, backed up by Jerome, succeeded in bringing together in the same year a synod of fourteen bishops. This Synod was held at Diospolis, the ancient Lydda. Pelagius was present. He was charged, among other things, with holding that infants dying without baptism were saved. Pelagius confessed some of the propositions attributed to him to be really his, but he denied the sense which his accusers put upon them, maintaining that they were capable of being understood in a sense agreeable to Catholic truth. The result of the trial was a grand victory to Pelagius, the bishops being perfectly satisfied with his explanations. They even requested Pelagius to "pronounce sentence

of condemnation against all who taught the contrary. He consented ; yet, on the singular condition, that he might condemn them as fools, not as heretics." (*Anathmetizo tanquam stultos, non tanquam hæreticos.*) By such a declaration he probably meant that those who asserted "grace could be dispensed with, in order to a sinless life, deserved to be styled fools and madmen, for teaching a doctrine so perfectly absurd." Jerome was indignant at the action of the Synod, nor did he scruple to charge the members thereof with having Pelagian leanings. He called it *miserabilis Synodus Diospolitana*.

While, however, the sunny rays of good fortune were beaming upon Pelagius in the East, very dark clouds were filling the sky in the West. In the following year (416) another Council was held at Carthage, when his doctrines were condemned. After this, a memorial was prepared and sent to Innocent I, in which memorial Pelagius and Cœlestius were accused of maintaining free will in a way that excluded God's grace ; and to make matters doubly sure, there was sent along with the memorial a book of which Pelagius was the author, with the questionable paragraphs carefully marked.

Pelagius, hearing of the movement in Africa, wrote a long letter to Pope Innocent, explaining his views, and showing how he abhorred the blasphemies of those who taught that God had commanded men to do impossibilities. This letter did not arrive in Rome until Innocent had not only expressed an opinion commendatory of the action of the African bishops, but had also died. The letter accordingly came into the hands of Zosimus, his successor, who was elected on 1st March, 417.

Soon after this, Cœlestius turned up at Rome. Zosimus, having conferred with Cœlestius, having heard his explanations, having considered the documents sent by Pelagius, and also the memorial from the North African Church, and having consulted some of the other bishops, came to the conclusion that these Pelagian doctrines were not heretical after all. Zosimus wrote immediately to the African bishops, recommended that Cœlestius should be reinstated, spoke in laudatory terms of the orthodoxy of the Pelagians, and earnestly counselled them to reconsider the whole case. The African prelates were filled with dismay and indignation. They met in solemn conclave, prepared a letter protesting against the decision of Zosimus, and quietly hinting that he must have been deluded, and sent it with all speed to Rome. Zosimus, without lowering his claims to supreme judicial authority, was constrained to suspend his judgment *pro tempore*.

* The bishops in Africa were thoroughly determined to make short work with the heretics. A great Council of 214 bishops

met at Carthage, under the presidency of Augustine, and condemned, in nine canons, the doctrines of Pelagius. These canons, with full explanations, were sent to Zosimus, with the demand that he should confirm the sentence of his predecessor, Innocent, against Pelagius and Coelestius. But Augustine was not satisfied with this ecclesiastical triumph. He used all his influence, and not without effect, to induce the civil authorities to crush the new sect. In 418, several edicts against Pelagius and his followers were published. Zosimus put on the copestone by promulgating a decree (*Epistola Tractoria*), confirming the decision of the Carthaginian Council, and requiring that bishops should submit to that decree, or suffer confiscation and banishment.

This decree caused quite a sensation in the Western Church, and especially in Italy, where Pelagius had many sympathisers. Some raised their voices in earnest protest against the Council of Carthage for condemning the doctrines of men who had not been heard in self-defence. A number of presbyters, and not less than eighteen bishops, courageously allowed themselves to be excommunicated, rather than bow to what they considered high-handed ecclesiastical tyranny. One of these bishops, named Julian, a man of sterling piety, and great scholarly acquirements, signalled himself by vindicating, in language clear and forcible, the Pelagian doctrines; and though his motives were shamefully misinterpreted, and though the influence of the ecclesiastical and civil powers were against him, he yet gathered around him a number of loyal followers. Julian, "the greatest advocate of Pelagianism in the ancient controversy," was not backward to suggest that a great Council, composed of wise and reasonable men, whether clergymen or laymen, should be chosen to hear the accused, and consider the whole case. A good many others, during the same century, adopted Pelagianism, or what was afterwards termed Semi-Pelagianism, among whom we may mention the deacon Annianus, John Cassian (a strong opponent of the doctrine of absolute predestination as taught by Augustine), Faustus, and Arnobius. Similar views were entertained by many of the Monks, and particularly by the Franciscans. The Council of Trent (1545-1563) looked with favour upon Semi-Pelagianism. The same doctrines, with certain qualifications, were held by Molina, Suarez, Arminius, and many others.

After all the edicts and decrees, already referred to, we are curious to know what became of Pelagius and Coelestius. The latter left Rome in 418, and went to the East for safety, but trials awaited him in every city. In 429, he was banished from Constantinople by order of the Emperor. He was con-

demned by a Council at Ephesus in 431, and as to his latter years his life is involved in obscurity. Though he wrote a confession of his faith, and various epistles, none of them come down to us entire. We can say less about Pelagius. It is supposed that he returned to Britain, and spent the remainder of his days in peace and quietness. With the exception of a Commentary on Paul's Epistles, and a few other documents, and these somewhat mutilated, all his works have been lost, so that we are put to the serious disadvantage of finding out his distinctive doctrines from the declarations of others, and chiefly of his great theological antagonist, Augustine.

The Pelagian controversy was one of the most remarkable, as an exercise of intellectual energy, in the early ages of the Christian era. Pelagius seems to have been drawn into it, not so much from a theoretical, as from a practical interest. He yearned for a nobler and sublimer manifestation in daily life of the principles of Christianity. He had a sincere desire to guard his fellow-Christians against errors which appeared to him injurious to morality. We may mention here that upwards of thirty Councils were held, within the space of twenty-five years, for the express purpose of discussing the doctrines of Pelagius. One authority says—"Pelagianism lay at the bottom of all the conflicts in the medieval philosophic schools."

THE DOCTRINES OF THE PELAGIANS.

Having sketched the external history of the Pelagian controversy, it now devolves upon us to define the distinctive views of the Pelagians.

I. *The Natural Condition of Man.*—The anthropological views of the Pelagians were the most important feature in their system. Indeed, most, if not all of their other doctrines were evolved out of this one. They maintained that man, as coming from God, was pure and perfect, and was possessed of all the natural powers necessary for the attainment of salvation. They ridiculed the idea that these God-given powers had been polluted by Adam's sin. Human nature had not been changed by the fall. Man had still the ability to do the right, or the wrong (*posse non peccare*). Adam's body was as subject to disease and death before the fall, as after the fall. The death referred to in Genesis ii, 17, was, according to them, not temporal, but spiritual (*Anima quae peccat ipsa morietur*). Julian held that, if Adam had not sinned, he would have obtained immortality by eating of the tree of life. Pelagius admitted, that Adam had a greater advantage than his posterity, from the fact that no example of human sin was

before him. He said, that those who held so tenaciously to their notions of the corruption and weakness of human nature, cast a slur upon God himself. He appealed to the splendid example of the virtuous pagans, he pointed to the perfect characters revealed in the Bible, for example, Abel and Mary, and declared that Christians, because of their grander privileges, might be able to excel the noblest of their ancestors.

We cannot but admire the clear way in which these views of the primitive state of man were stated, but at the same time, we cannot but deplore some of his deductions. He overestimated the ability of man, and overlooked the possibility of a physical corruption, derived by natural generation. He was right in thinking that God does not conceive sin in us, but he was perhaps somewhat blind to the fact, that we are conceived and brought up in the midst of sinful environments.

II. *Original Sin*.—In opposition to Tertullian, Cyprian, Ambrose, and Augustine, Pelagius rejected the Traducian theory, that sin is propagated, or that Adam's sin had influence on the moral constitution of his posterity. Augustine held that every natural man is in the power of the devil, and that, as all men existed in the loins of Adam, the whole human race was potentially in him, all sinned with him (*In quo omnes peccaverunt*). Pelagius opposed this view—(1) Because it did not accord with the express declarations of the Bible; (2) Because it made God the author of evil—the God of the Traducianists was not the God of the Gospel; and (3) Because it made God an unjust judge. In common with Clemens, Irenæus, and Origen, he denied that either sin or guilt was propagated, or that man had lost all capacity for good. Adam was responsible for his own transgression. Posterity alone are answerable to God for their own personal acts.

We are disposed to say Amen, to the most of the statements of Pelagius in regard to this doctrine. We deny that moral corruption is propagated, and we deny that guilt or blameworthiness lies on any man until he has actually sinned. We think, however, that Pelagius misunderstood Paul's argument (Romans v, 12-19) as to the federal headship of Adam, and the imputation of his sin to posterity; and as to the federal headship of Christ, and the imputation of his righteousness to believers.

III. *Free Will*.—Pelagius maintained that the will could not be free, if it stood in need of divine aid. Augustine maintained that before the fall the will was free, but after the fall, it was free only to sin, and was incapable of doing good. Pelagius, on the other hand, held that, after the fall, the will had the same capacity. "Free will is as much free will after sins,

as before sins." Julian says, "Even the individual cannot, by means of a simple transgression, suffer a change in his moral nature; he retains the same freedom of the will." We think Pelagius was right in maintaining the self-determining power of the will.

IV. *Grace*.—In opposition to the doctrines of Augustine, who held that divine grace was irresistible, and was absolutely necessary for every holy act, Pelagius maintained that God has provided man with all requisite powers; that human capacities and capabilities were the result of God's grace, though the use of these was man's act; that man's free will, under the canopy of the law and the Gospel, is sufficient; that there was not such a thing as irresistible grace; and that grace is given according to our deservings, but is always subservient to man's will. "God upholds us," says Pelagius, "by his instructions and his revelation; by opening the eyes of the heart; by revealing to us visions of the future life, that we may not be carried away with the things of the present; by discovering to us the arts of the adversary; by enlightening us by means of various and ineffable gifts of the heavenly grace." In expounding Phil. ii, 13, "It is God that worketh in us, both to will and to do," Pelagius beautifully expresses himself thus—"He worketh in us to will what is good and holy when he consumes what is offered to our earthly desires by the greatness of the future glory and the promise of rewards, when he excites the will to longing after God by the revelation of his wisdom, and when he counsels us to all goodness." Julian also says that God helps *praecipiendo, benedicendo, sanctificando, coercendo, provocando, illuminando*.

We are charmed with these quotations; they have no odour of heresy. Pelagius seemed to be strongly inclined to exclude anything and everything in the sphere of God's grace, if it did not harmonize with his views of free will. He said that the human nature itself, in which we are made, is grace. He granted that heavenly aid might facilitate the particular work, and thus bring about a higher degree of moral perfection; but he denied that this aid was indispensable to its accomplishment. It is certain, however, that his views on this point were somewhat modified, after the publication of the Pope's decree. (*Epistola Tractoria*.)

V. *The Atonement*.—Here Pelagius boldly took up a position of theological hostility to Augustine. He held that the atonement was not merely for the elect, but for all. The Pelagians believed, "that the human nature, which God created good originally, was by Christ made still better—raised to a higher stage of advancement, which consists in sonship to God, fur-

nished with new powers ; and assured of a state of felicity resulting from adoption into the kingdom of God, to the attainment of which the powers of nature are inadequate." "Christ supplied many new motives to moral effort, bestowed on men a new power to gain the victory over the impulses of sense and the allurements of sin." Julian says, "The fulness of the divine love, which gave things their existence, revealed itself in this, that the Word became flesh, and dwelt among us."

The error of Pelagius, on this point, was in under-estimating the virulence of the moral disease in man. Hence, though he believed that sinners are pardoned by God simply for Christ's sake, and though he believed that Christ tasted death for every man ; yet, to those who were sinless, that atonement could not be looked upon as propitiatory, but as exemplary, and as pre-cursive of better influences to follow. He was greatly offended, on one occasion, when he heard a bishop utter the words of the prayer of Augustine, "My God, bestow on me what thou commandest, and command what thou wilt."

VI. *Predestination*.—Augustine maintained that the race is a corrupt mass (*perditionis massa*), and, according to strict justice, was doomed to everlasting damnation ; that none can be saved from the mass but the elect, who alone receive *gratia efficax* ; and that perseverance is a gift to the elect, effectually preventing them from apostasy. The glaring inconsistency of Augustine was seen in the fact that, while he derived the first sin from man's free will, he made everything else depend on an unconditional divine predetermination, which inconsistency was well exposed by Julian.

Pelagius, on the other hand, declared that predestination was conditional, and that God designed for salvation those who, as he foreknew, would believe in Christ, and keep the commandments, and reprobated those, and those only, who, as he foreknew, would remain in sin. He held that saints might, by the exercise of their free will, fall away and be for ever lost.

VII. *Baptism*.—In regard to this subject the Pelagians were evidently greatly perplexed. They tried, in vain, to be consistent. They believed, with others, that the rite was necessary ; but, then, came the question, if necessary, how could they harmonize this with their lofty views of the purity of human nature ? Why baptise an uncorrupted thing ? They tried to obviate the difficulty by making an extraordinary distinction between eternal life and the kingdom of heaven. Infants were admitted to the former, but the rite, they said, would admit them to the latter. By and bye they shuffled themselves forward to the position of maintaining that the rite was prospective, and that it remitted sins which might afterwards be committed.

Augustine held that baptised infants will be saved; and that adults would be saved from original and actual sin, by baptism, but could not, except in certain cases, where the rite was impossible, be saved without it. The heathen, being unbaptised, are all lost, said Augustine. An esteemed writer remarks, "In holding the necessity of baptism, Augustine descended from his high predestination ground, and became a conditionalist."

Pelagius did not believe in a purgatory (*ignis purgatorius*); but maintained the eternity of punishment. He was, as might be expected, hazy on the subject of regeneration. He acknowledged the doctrine of justification, and as to sanctification, it was placed in the background. He strongly recommended the study of the Word of God.

But we must close. We have endeavoured to do our best to exhibit Pelagius and Pelagianism. Though his writings have been nearly all lost; though we have to look at him through the statements of others; though he has been a bull's-eye for many a theological rifleman; and though he has got a bad name from Augustinians and Calvinists, we are, nevertheless, constrained to think, that he was a truly noble Christian, and an honest searcher after God's truth, and one intensely anxious to benefit his fellow-creatures. Let us go and do likewise; and let us drop the dross, while we retain the pure gold.

R. H.—G.

THE REV. DAVID MACRAE AND THE CONFESSION OF FAITH.

THE whole country was taken by surprise, on the 17th of January, when it woke up to find from the morning papers that the Rev. David Macrae, of Gourrock, had made, on the previous day, at the meeting of the Paisley Presbytery, to which he belongs, one of the most damaging attacks on the Westminster *Confession of Faith* which it has had to sustain for many a day. We had, indeed, noticed in the newspapers that, at the previous meeting of the Paisley Presbytery, Mr. Macrae had given his notice of motion; but as he was well known to be fully read up in scientific lore, we had concluded, in our own mind, that the minister of Gourrock intended to run a geological tilt at the "six natural days of creation," or some of the other blemishes which the keen British Association men are accustomed to point out in that venerable document.

But judge of our surprise and delight when we found that this young David from the Frith of Clyde had attacked the Goliath of the high Predestinarian Standards of his own

church with a zeal and a success which the Arminiuses, Wesleys, and the Morisons of the past and the present centuries may have equalled, but certainly have not surpassed.

For the information of our readers at a distance, we may observe that Mr. Macrae was born at Oban, on the western coast of Argyllshire, where his highly respected father was, for several years, the minister of the United Presbyterian Church. The Rev. David M'Rae, senr., removed to Glasgow upwards of 20 years ago, and is now the venerable father of the Presbytery in our city, having passed his eightieth year. Mr. David Macrae, jun., was a most distinguished student in the University of Glasgow and the Divinity Hall of the U.P. Church in Edinburgh; but his health having become impaired by severe study, he delayed taking license for several years. Yet he was not idle during these years of comparative rest, for he filled an honourable place on the literary staff of the *Glasgow Herald*, and amused the West of Scotland by several *jeux d'esprit* which were called forth by the stirring ecclesiastical events of the day. One of these, entitled "The Death of Moses Law," will never be forgotten. It was occasioned by the somewhat latitudinarian views on the Decalogue which were promulgated, nearly ten years ago, by the popular minister of the Barony, the late Dr. Norman Macleod.

Mr. Macrae also published about the same time *George Harrington*, a tale of Glasgow life, and *Dunvarlich*, a prize tale issued by the Scottish Temperance League. In these and several other publications he rendered signal service to the cause of Total Abstinence, of which he and his revered father have all along been consistent and able advocates.

Our American readers may be familiar with Mr. Macrae's name; for he travelled over the United States, both north and south, after peace was restored, and published on his return home, in a considerable volume, a racy account of his Trans-Atlantic experiences and impressions.

In the year 1871, although larger and more important spheres of labour were at his option, he accepted a call from the United Presbyterian Church of Gourrock, where he has laboured with great success, and from which beautiful marine retreat he has gone forth from time to time to give lectures on such subjects as "America," and "Temperance," or to give to delighted audiences readings from his own works. In the latter department of platform publicity, his appearances have been most felicitous, and his name has become a household word all over the country. Those who have not been privileged to hear him, can have no idea of the entertainment which his blended wit and pathos yield to his crowded audiences—all

set off by a rare dramatic power, which reminds not a few of the appearances of Charles Dickens himself.

But it frequently happens that the man who moves to side-shaking laughter is also the man who feels deeply for the souls of men and the truth of God, and is even ready to court and carry a martyr's cross for their sakes. It now appears that Mr. Macrae's conscience has not been easy for some time about the inconsistency that obtains all over the country between the doctrines which the great mass of the ministers in his own church, and other Presbyterian churches, hold and preach, and the creed which they are compelled to sign on their ordination day, on pain of being kept out of the ministerial office. Therefore, he has determined to strike this blow for liberty, although well knowing that the daring act would cost him much social suffering, and that he ran the risk, by so doing, of losing his standing in the church of his fathers.

Many of our readers may have seen Mr. Macrae's speech in the newspapers of the day; but we have a desire to give a few of his powerful paragraphs a permanent place in our magazine, whose aim and spirit, ever since it was started, have been altogether in the very direction in which this Luther of 1877 wishes to advance.

Would it be possible for the members of the Paisley U.P. Presbytery to listen to the following impeachment of the Confession from the lips of a co-presbyter, without having quickened pulses?

"The Confession teaches that God, for his own glory, has predestinated some men to be saved, but that all the rest of mankind he has predestinated to damnation and everlasting torment in hell. It teaches that God has absolutely and unchangeably fixed the very number, so that not one of them can be brought over to the ranks of the saved, preach to them and pray for them as you will. It teaches that none are redeemed by Christ but the elect only. It teaches that the rest of mankind are not only unable to believe in Christ, and beyond his power to redeem, but are brought into the world by God utterly unable to help themselves. It teaches, indeed, that God hardens them, withholding the grace by which they might have been enlightened in their understanding and wrought upon in their hearts. It teaches that by reason of the sins of Adam, apart from any fault of their own, they come into the world wholly defiled in all the faculties and parts of soul and body, utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil. It teaches that because of this sin, which they could not and cannot help, they are bound helplessly over to the wrath of God and the curse of the law, and so made subject to spiritual, temporal, and eternal death. It teaches that even in heathen lands, where they have never heard, and therefore have had no opportunity of accepting the Gospel, they cannot be saved, no matter how earnestly they may frame their lives according to the light of nature, or the laws of that religion which they profess. It teaches that if they do wrong it is sin, and they are damned for it; if they turn to the one hand it is bad; if they turn to the other it is worse. If they obey the

law of God it is sin ; if they disobey it, it is worse sin. This is the doctrine of the Confession."

Now, it was the prominence of this very doctrine in the dominant theology of the country that called forth the Evangelical Union, thirty-five years ago, and we therefore hail the Rev. Mr. Macrae as a fellow-labourer in the important work of theological iconoclasm. Why should the Puritan Presbyterians of the days of Charles the First—men, the majority of whom had never been out of our little island, and all whose ideas, therefore, were insular and restricted, be allowed to construct the doctrinal groove in which the Christian mind of the country is to run in all time coming—especially when that groove is one of absolute fatalism and favouritism combined? The Confession, moreover, is inconsistent with itself. When it says, for example, at the beginning of the sixth chapter, "Our first parents being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This, their sin, God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory;"—that is a statement which we could accept as a scriptural and reasonable view of this "high" matter. But when it is said, a few paragraphs before, "The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extended itself even to the first fall, and all other sins of angels and men, and *that not by a bare permission, but such as has joined with it a most wise and powerful bounding;*" this is the fatalism which is so fatal to free agency, and which, therefore, we cannot accept, having a due regard either to God's character or man's responsibility and dignity as a moral being.

But we must let Mr. Macrae speak yet further; for his indictment has evidently been skilfully prepared, and really covers all the debateable ground. Referring to the fact that in the Established and Free churches, office-bearers who are not ministers require to swallow the whole Confession; whereas, in the U.P. Church, the concession has been made that they are expected to receive it only in a general sense, Mr. Macrae remarks—"But the courage of this modification was greater than its practical value, for, if we consider it, the general sense is worse than any of the individual propositions." Then follows a passage which deserves never to be forgotten:—

"The whole general sense of the Confession is deformed by the omission from its theological system of the true character of God as revealed in the Scriptures. The God of the Confession is not the God of the Bible; and God's character is the basis of all theology and of all Gospel preaching. Read the Confession; and then read the Bible. Look on this picture and

on that. In the one, God bringing countless millions of human beings into the world utterly helpless, predestinated to everlasting torment by God's own free will. In the other, God having 'no pleasure in the death of the wicked, but that the wicked turn from his way and live;'—'not willing that any should perish, but that all should come to repentance.' The Confession giving by its general sense the picture of men pleading with an inexorable God, struggling with an inexorable fate; the other giving us the picture of God pleading with man, sending forth his ministers as messengers of mercy, as though God did beseech men by us, we, in Christ's stead, praying men to be reconciled to God. The Confession teaching that Christ redeemed the elect only, that God effectually calls the elect only, that he loves only the elect. The Bible telling us that God so loved the world (not the elect, but 'the world') that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. The Confession denying man's free will, representing him as utterly unable to turn to God, or even make the effort. The Bible giving us the picture of the prodigal son saying, 'I will arise and go unto my father;' elsewhere saying, 'Whosoever will, let him take of the water of life freely;' and again, 'Ye will not come unto me that ye might have life.' The general sense of the Confession is therefore the worst of it. It gives us a different God from the God of the Bible."

Mr. Macrae does not exactly tell us how he would reconcile what are called the dark passages of the Bible with those liberal ones in which we are glad to see that he so much delights; but we suppose that he has allowed the light of the liberal passages to dispel the darkness of the dark ones,—so that with him Rom. ix, 16, and John iii, 16, teach the same blessed lesson, namely, that God as a Sovereign is graciously pleased to have mercy upon those who consent to accept the free gift of eternal life through his only begotten Son.

We observe that, neither in the Presbytery, nor in the voluminous newspaper controversy which the case has provoked, has any antagonist dared to reply to Mr. Macrae's powerful pleading as to the "elect infants" of the Confession. On this belated dogma he spoke as follows:—

"In saying all this I am well aware that every doctrine in the Confession, even as it stands, has been, or can be, defended or explained away. But some of the casuistry employed for this purpose is as discreditable as the doctrine it is used to defend. For instance, the Confession says that 'elect infants' are saved. The other side of the doctrine obviously is that non-elect infants are cast into hell. This was not only in former days admitted and preached, but within the memory of fathers and brethren in this Presbytery, one of the most eminent ministers of our Church was like to have been brought before the Church Courts for denying it. When the Christian conscience of the Church, educated and enlightened by fuller acquaintance with the spirit of the Gospel, could no longer brook this doctrine, it was first let alone and then practically repudiated. There, however, it remains in the Confession as a part of what we profess to believe, only it is considered legitimate to explain it away by saying that 'elect infants' may mean 'all infants,' and so, by means of a quibble, all who die in infancy are smuggled into security. Is that a shift worthy of a Christian Church? If we hold the doctrine of infant salvation, let us avow

it. If we think such a dogma would go beyond Scripture, let us have no dogma on the subject at all. In any case let us be straightforward, and keep our creed in honest harmony with our convictions. Let us not allow the character of our church for honesty to depend on the popular ignorance of—what we are prepared to stand by—our Standards. Let us have a formula containing what we really believe; not a formula containing what we don't believe, and don't need to believe in order to belong to the Church of Christ."

This last sentence brings us to notice the practical issue of all this agitation after which Mr. Macrae aims. He would have the *Confession of Faith* preserved as a historical document—a kind of curious theological fossil, for young people to look at with wonder—and in its place he would have a brief formula substituted, "embracing matters of faith and not matters of dogma," and which all true Christians will be able to sign, "whether Free Church people, Established Church people, Reformed Presbyterians, Baptists, Methodists, Evangelical Unionists, or Episcopalians." A happy day, we trow, would dawn on the Church of Christ, and a true Evangelical Alliance would be formed, when such a brief, comprehensive formula as that which our excellent friend desires would be the only burden that would be laid upon the shoulders of candidates for the Christian ministry—a yoke that would be easy, like all Christ's commandments, and a burden that would be light.

It is plain that Mr. Macrae is not the man to draw back before any ecclesiastical Euroclydon that may be raised and that may rage around him. He has nailed his colours to the mast, and by them he will abide. It has already been not obscurely hinted by the members of his Presbytery that, at their next meeting, church action may be commenced against him for the terms of the speech in which he moved his overture. We regret that we must go to press, for the sake of our foreign readers, before the next meeting of the U. P. Presbytery of Paisley will take place, so that we will not be able to report or refer to their latest deliverance; but, meanwhile, we ask the prayers as well as the sympathy of our friends for this valiant Defender of the Faith of the Gospel, as we hold it, who has thus unexpectedly, like a new and luminous star, shone forth in the theological firmament of our native land.

"THE writer once heard a Presbyterian say, at the funeral of a child, that he sincerely believed that 'all infants dying in infancy are saved.' The impression upon his audience would have been quite different had he, instead of using this language, which is that of the Cumberland Presbyterian Confession, used that of his own, namely, 'Elect infants dying in infancy are saved.'"—*Crisman*.

THE KNOWLEDGE OF GOD IN RELATION TO THE FUTURE.

THIS speculation, heedless of the recent warnings of Matthew Arnold, starts from the assumption that God has the attribute of intelligence. He knows. This is held by all theists; for while a man who holds that mere force is the cause of all things, or that the only God we know is a stream of tendency making for righteousness, may call himself, and be called by others, a theist, he certainly has no proper claim to the designation.

"The notion of a God is not contained in the notion of a mere First Cause; for, in the admission of a first cause, atheists and theists are at one. Neither is the notion completed by adding to a first cause the attribute of omnipotence; for the atheist who holds matter or necessity to be the original principle of all that is, does not convert his blind force into a God, by merely affirming it to be all powerful. It is not until the two great attributes of intelligence and virtue . . . are brought in, that the belief in a primary and omnipotent cause becomes the belief in a veritable Deity."—(Sir W. Hamilton's *Lectures*, vol. i, pp. 26, 27.)

And when it is affirmed that God knows, we must take the term to mean what is generally understood by it. Knowledge in God is, generically, the same as knowledge in man. This, apparently, must be so; for it is from our own intelligence that we arrive at the knowledge of God's. When we affirm that God has intelligence, we simply affirm that he possesses an attribute which, in its essential quality, we ourselves possess. We know what intelligence is only through our consciousness of it. We see marks of design in natural objects, and we say that the Being who made them has intelligence; but we never could have made this inference had we not first had the consciousness of intelligence. It is, then, and apparently it only can be, generically, human intelligence which is predicated of God. This ought to be borne in mind; for it appears to me that many labour with all their might to prove that God has intelligence; and then, with equal ardour, strive to prove that it is not really intelligence. They prove that God has an attribute that belongs to the species, intelligence—but hasten to declare that it has none of the specific qualities of intelligence. Like one who would say, "this object belongs to the species, man; but it has none of the specific marks of a man." They say to the atheist, "You are conscious of intelligence. You admit that marks of design in an object prove that its constructor possesses a faculty the same, in its nature, as this which you possess. Natural objects have marks of design, therefore their Constructor possesses a faculty generically the same as this of which you are conscious." Now, mark the con-

clusion. It is that the Maker possesses a faculty generically the same as that of which the atheist admitted he was conscious. But no sooner have they thus triumphantly overthrown the atheist, than they turn round and assert that we must not reason about the intelligence of God as if it were the same in its essence as man's. They prove triumphantly that God has intelligence; and then, being afraid that they have made God too like man, they assert that it is not pure intelligence, but something like it.

The Bible does not hint that we are to understand the term knowledge, when applied to God, in any but its natural sense. It speaks about God's knowledge, and takes it for granted that we understand the meaning of the word—it assumes that we are to understand by it the act or energy, in our own consciousness, which we call by that name. If it do not mean this, but something altogether different, may we not believe that some other term would have been used? If the thing knowledge, in God, be generically different from the thing called knowledge in man, why not have different words for them?

We must beware, however, of ascribing to God's knowledge the narrow limits of our own. Though in its nature his intelligence is like ours, it must be infinitely different in degree. His knowledge must be positively infinite, for he has as an object of knowledge himself, and he is positively without beginning. His knowledge must include all that exists, for everything depends on him. And is it not true that all in his mind must ever be in his consciousness? In other words, must it not be the case that he has no unconscious retention? But while we deny limits, we must take care and not go too far in this direction, and deny those limits which are the essential qualities of knowledge. I have said, "those limits which are the essential qualities of knowledge," for there is a sense in which a quality is a limit. The quality of reason in man is a limit, inasmuch as it marks him off from the lower animals. So each essential element of the attribute of intelligence is a limit, because it marks it off from other attributes. We must, then, guard against denying to the knowledge of God limitation after limitation, or, what is the same thing, quality after quality, till we have made it no knowledge at all.

We have an example of this, have we not, in the philosopher who believes that God knows, while at the same time he denies that there is in his consciousness subject and object? This is surely to believe that God knows, and at the same time, to hold that he does not know; for the distinction between subject and object is an essential characteristic of know-

ledge. Another example is found in the case of those who believe that God knows, while they deny that he knows any object mediately or representatively; for is it not manifest that without representative knowledge there can be no knowledge at all? This negative process, carried to extreme, might be illustrated by denying limitations or qualities to any other form of existence. Let us take, for example, a stone. It is our desire to affirm all perfection of it, and we do so by the way of negation. It has no weight; it has no colour; it has no limits; it has no resistance; it is a sublimated stone, free from all those common qualities. This is not only the method of negation, it is also the method of annihilation.

Let us, then, in reasoning about the foreknowledge of God, remember that it is knowledge, and not some figment of the imagination like knowledge of which we are reasoning. It is knowledge in relation to events that are future, and especially in relation to one class of future events, viz., contingent; for it will be assumed that there are real contingent events.

Having seen that God has the attribute of intelligence essentially the same as that of which man is conscious, I pass on to affirm that that intelligence is *perfect*. It must be so, for he is God. So far all true theists agree; but now comes the tug of war, for some hold that it is according to the nature of a Perfect Mind to know future contingent events, while others maintain the opposite. Let there be no mistake about the issue. It is not whether God has a perfect intellect, but whether a perfect intellect has the power of knowing, or being really certain, of future events which depend on the free will of free beings.

Before considering these opposing ideas, it is necessary that we look carefully at the truth which underlies both, viz., that there is a real future to God. "The idea," says Dr. Morison, "that God's existence is literally an eternal now, has always appeared to us a ridiculous scholastic notion." This is true. There is a real future, and, therefore, there must be a real future to God. There *are* past, present, and future events; and since God's knowledge is according to reality, they must be known to him as past, present, and future. To the conscious act of knowledge in his mind *events* stand in the relation of past, present, and future. To assert that they do not is to confound the events themselves with the ideas of them in the divine mind. The latter are always immediately present, the former are not. These are affirmations which I shall now try to establish; in other words, I shall endeavour to prove that *events* come into, and pass out of, the immediate knowledge or perception of God. This is assuming that there is a real distinction between the

immediate or presentative knowledge of an event, and the knowledge of it through a mental representation, as, for instance, between the past consciousness of a resolution which I may have formed yesterday and my present recollection of it.

To begin, then, it will be granted that all events are either become, becoming, or to become. This being so, they must be known by God under one or other of these categories. But admitting this, we get into the very heart of the question when we ask, "Has he an immediate cognition of the events under each of these three categories?" It is evident that he knows the events under the middle category immediately; but does he know those under the two extremes in the same way? Does he know the become, and the to become, only mediately or representatively? If so, there is to him a real past and future. This is manifest, for the principal distinction between an event in the present and the same event in the future or past is, that in the first case it is known in itself, or immediately, while in the other two cases it is known representatively. Events, then, are in the strictest sense past to an intellect the moment they pass out of immediate cognition. The crucial question then is, "Do events come into and pass out of the immediate knowledge of God? Or, in other words, has God an immediate knowledge of the become, and the to become, as well as of the becoming? Manifestly no. And that because the supposition involves a contradiction. For what is it to know an object immediately? It is to know it in itself. And it is plain that the events which are under the categories of the become, or the to become, cannot be known in themselves. To affirm that they can, is to affirm that events which do not actually exist can be known in themselves; and this is to affirm that events which do not exist, actually do exist. Since, then, God knows the becoming immediately, and all other events representatively, there is to him a past and future. Let me repeat, that those who assert that God has an immediate cognition of all events whatsoever, fail to distinguish between the *events*, and the ideal representation of them, in the Divine Mind. The ideal representations are ever present in consciousness; but the events themselves are not, and cannot be. His relation to those ideas never changes; but his relation to the *events* does change. His cognitive relation to an event which is still to be is not the same as it will be to that event when it is becoming. And this element of difference is of itself sufficient to convince us that past, present, and future events are not the same in their relation to God.

Having concluded that future events are really future to

God, we come to consider whether or not he can be really certain of them, and in order to this we must get a clear idea of the two opposing theories. First, let me state the superhuman conception. My reason for so designating it will appear before I am done. According to this theory, the fact of divine foreknowledge is an immediate or intuitive cognition of all future events whatsoever. "The knowledge of God," says Hodge, "is not only all comprehending, but it is intuitive and immutable." And Tappan says, "to a Being . . . whose knowledge fills duration, future, and past, events may be as immediately known as present." And again, "whatsoever he knows, he knows by direct and infinite intuition." Now, a little consideration will show that the terms "immediate" and "intuitive" cannot be taken in a literal sense. It is not the case, if our previous speculations be correct, that whatever God knows he knows intuitively or immediately. Sir W. Hamilton says, "a thing is known immediately or proximately when we cognize it in itself. . . . Immediate cognition, thus the knowledge of a thing in itself, involves the fact of its existence." Now, future events are not yet in the category of fact, and therefore cannot be known immediately, or in themselves. But though this theory must, when speaking correctly, give up this word, it still asserts that God knows all future events with real or absolute certainty. But how can they be known? Only through a representation, or a subject-object. This is manifest. For since they are not known in themselves, if known at all, they must be known through a representation. Even those who say that in God, *intelligere et facere idem est*, must admit this, for the thought-created event is not identical with the event that is to be, and hence, at the best, can only be a representation of it. The representation is known in itself, the thing represented mediately. In the cognition of future events there may be discriminated two objects—the thing immediately known, and the coming event being numerically different. All that can rationally be meant, then, when it is said that God knows all future events intuitively, is that he knows them mediately, through a perfect representation of them in his mind. The exact ideal representation he knows intuitively, immediately, proximately; the thing represented mediately, remotely. To present a concrete view of it. A general has arranged to put his army through drill on a certain day. He has in his mind, we shall suppose, a perfect knowledge of all the movements through which they are to pass. The *ideal* evolutions are immediately known; but the *actual* evolutions are not so known till they are among the events which are under the category of becoming. So it must be, by

the necessity of things, with God's knowledge, unless we are prepared to admit that a thing which is not is. He sees all future events, according to this theory, both those which depend on his 'own will, and those which depend on the human will, not in themselves, but in the exact representation of them in his mind.

The question is suggested—How is the representation of future contingents accounted for? An ideal representation, as we have seen, there must be, or the events cannot be known. Can a rational account be given of it? There is no difficulty about events which are to be brought about by God. The events themselves will be made according to the ideal pattern. The ideal pattern, in the order of nature, is first, the events afterward. The ideal is the mould, the events the casting. But the case is entirely different with contingent events. In this case, the actual in the nature of things is before the ideal. The actual is the mould, the ideal the casting. It is not to be, because God knows it; God knows it, because it is to be. The representation must be determined by the thing represented. But how can that which does not exist, and which is yet contingent, determine anything? The upholder of this theory is here baffled. He reverently and humbly says, "it must be so; but I know not how."

So much, then, for the theory which I have designated the superhuman. It is so, for psychology gives us no hint of any such power belonging to mind. No doubt psychology reveals a foreknowledge; but in its nature it is far as the poles apart from the one we have been considering. It is inferential, and however near it may approach, it always comes short of, real or absolute certainty.

This theory, to which we now turn, has the advantage of simplicity, and hence in opposition to the other, may be called the human conception. It starts from the idea that man is made in the image of God, and affirms that the faculty with which God foresees is the same in its nature as that with which man foresees, considering it wrong in principle to invent a mysterious faculty, if the one which psychology reveals meets all the necessities of the case. On this principle it holds that God knows what is to be from what is. He *infers*. The advocates of this theory cannot draw back from the admission, and those who oppose it must not get frightened by a word. The crown and glory of man is in the faculty of inference, and if it is not blasphemous to predicate of God any of man's faculties, it cannot be blasphemous to predicate the very noblest. If we, in spite of the apostle of culture, go so far in the path of anthropomorphism as to say that God feels, desires, chooses, and

thinks, why may we not take another step and say that he infers? May it not be the case that inference is one of the essential elements of thinking?

According to this theory, it is manifest that there can be no real or absolute certainty of future contingent events, for though the inference be from tens of thousands of motives to a particular resultant choice, there is always—free will being real—the bare possibility of a different choice. Tappan, in speaking of a moral certainty, by which he means that certainty which rests on an inference from motives to a particular choice, says—"It is not absolute, because, will being a power to do or not to do, there is always a possibility, although there be no probability—nay, an infinite improbability, that the will may disobey the laws of the reason." And to say that there can be no absolutely certain knowledge of future contingents is the same as to say that there can be no real certainty of any future event whatsoever, for all such events depend either on the will of the creature, or on the will of the Creator. The theory cannot escape from this conclusion. It is impossible to pass, by inference, with absolute certainty, from any number of motives to the resultant choice. When we go to the heart of this theory, then, we find its very, life-blood in the idea that no intellect can have anything else than a high degree of probability, or what is called moral certainty, in reference to future choices or events. Must we rush to the conclusion that such certainty—for, while different from what is called real or absolute certainty, it deserves the name—is altogether unworthy of God? May it not be the case that it is altogether worthy of him, and that it is a lowering of his nature to deny it of him? "But," says some one, "is not absolute certainty a higher kind of thing than moral certainty?" I reply, "that may depend on the nature and position of the thing known." But even though it were, it may be that both kinds of certainty are indispensable qualities of the Perfect Mind. Let us look at this moral certainty or probability, in the concrete, that we may better judge whether or not it is unworthy of God. First, consider it in relation to God's own future choices. He knows what he himself will do in the future, because he knows what he is. At the present moment, we shall suppose, he is resolved to perform an act, at some time in the future, which in no way depends on the wills of his creatures. This resolve exists in the presence of all the motives in his infinite mind and infinite heart. Now, free will being real, there is, there must be, the bare possibility of him not doing the particular act; but, considering that no new motives can be presented to his mind, there is an infinite improbability that he will act contrary to

his resolve. Do we dishonour him by conditioning the certainty of that act on the stability of his character? Do we entertain an unworthy thought of him when we think of him saying within himself, "My certainty of this act is not absolute, but conditioned on the moral connection between my resolve and my act?" I merely put these questions, and affirm nothing.

Consider now this moral certainty in relation to future events which are partly conditioned on man's will. According to the theory under consideration, God's certainty of what men will do is conditioned on an inference from all the motives acting on them to the resultant choices which they will make. The certainty of this knowledge will be in proportion to the fulness of his knowledge of the motives that will act on men. If we are not able to set a limit to the latter, neither are we able to set a limit to the former. Tappan says truly, "Future contingent volitions may be calculated with a high degree of certainty, even by men; and now, supposing that the Divine Being must proceed in the same way to calculate them through media, the reach and accuracy of his calculations must be in proportion to his intelligence, and how far short of a certain and perfect knowledge of all future contingent volitions can infinite intelligence be supposed to fall by such calculation?" (*On Will*, p. 139). Do we, in conception, degrade the nature of God by predicating of him such certainty?

Having thus stated the two theories, it will be seen that the essential difference between them is that the one affirms God's foreknowledge to be a representation to himself of all the future, in the very same way, so far as result is concerned, as memory is a representation of the past, while the other declares it to be an inference. The former gives an absolute certainty, exactly like memory; the latter gives a high degree of probability, or what is called moral certainty.

Now for the objections, and first, those against the super-human conception. (1.) The consideration of these is difficult, because by supposition we are dealing with a form of knowledge of which we have no consciousness. Reid says correctly, "There is no knowledge of this kind in man." And again, "The prescience of the Deity . . . must be different, not only in degree, but also in kind, from any knowledge we can attain of futurity." And out of this fact grows one of the objections to the theory. If all the foreknowledge which requires to be predicated of God can be accounted for on one of the known faculties of the human mind, why need we assume an unknown faculty? This objection, however, to have force, must show that the inference theory is sufficient to

account for all the knowledge in God, and this, no doubt, as we shall see, it tries to do. (2.) Another objection is, that if God knows with real or absolute certainty that some men will be lost, it is neither wise nor sincere of him to strive with them. But it is manifest that this is a difficulty which besets the inference theory with nearly as much force as the one we are considering, for, even according to it, God, in many cases, must be sufficiently certain to warrant action. If we, with our limited knowledge of the surroundings of men, can have a high degree of moral certainty in reference to the course that a man will pursue, how much more God! (3.) But, once more, it is urged against this theory, that if future events are certainly known they must be necessary. This objection rests, as it appears to me, on the affirmation, unconsciously assumed or openly stated, that God's knowledge of future events depends on the nature of the relation of those events to present existences. If the thread of connection be necessary, there will be a certain knowledge, but not otherwise. Extremes meet, for in this affirmation the necessitarian joins hands with the man who holds the inferential theory of foreknowledge. On this very ground Edwards founds one of his most subtle arguments against contingent events.

He says that the future existence of such an event "is absolutely without evidence," which is correct in the limited sense, that it is absolutely without evidence of the kind that gives real certainty. "If there be any evidence of it," he goes on to say, "it must be one of these two sorts, *self-evidence* or *proof*. It cannot," he says, "be self-evident." This Tappan denies, and asserts that "a future contingent event may be self-evident as a fact lying before the Divine Mind." But he is wrong, inasmuch as it is utterly impossible that a future fact can, in itself, lie before any mind. Its ideal representation may; not the fact itself. But for a fact to be evidenced by its representation is quite a different thing from a fact evidencing itself, or being self-evident. Edwards, then, is correct in the denial of the self-evidencing power of future contingents. But, further, he asserts, that "it is without any *proof*, or evidence in *anything else*." And this because "there is now nothing existent with which the future existence of the contingent event is connected." Let us say, "with which the future existence of the contingent event is *necessarily* connected." This being so, there is no evidence of the kind to establish absolute certainty; but as there are many things existing with which future events are *morally* connected, there is evidence for moral certainty. Now, the point to be observed in this argument is, that it is based on the secret assumption that God's knowledge

of future events is conditioned on the nature of the connection between what exists and what is going to exist. It assumes that God knows the future, not after the manner of memory through a kind of vision, but only according as it is involved in present existences, and that, even he cannot be certain of future events unless they grow necessarily out of the present. Let the assumption be granted, and it manifestly follows that, if there be future contingents, they cannot be known with absolute certainty, and that if all future events be so known none of them can be contingent. For, clearly, future contingents are not necessarily connected with anything presently existing; they have simply a moral relation. This will appear by an illustration. We shall suppose that God, in view of all the motives of his infinite mind and heart, has resolved to perform an act in the future. He is conscious of the ideal of the act, of the motives inducing to the performance of the act, and of the resolve to execute it. There is not, however, in any of these objects of consciousness, any element that is necessarily connected with the act. There cannot be; for if there were a necessary connection, between the ideal and the act, between the motives and the act, between the resolve and the act, or between anything whatsoever and the act, the act would not be free.

But is the supposition true? Is it true that God's knowledge of the future is conditioned on the nature of the relation of the future to the present? It is so with us. So far as psychology reveals, mind knows the future in no other way. What is necessarily involved in the present, is known with absolute certainty; what is morally related to the present, is known as a probability, which in many cases, as in the future righteousness of God, coincides with absolute certainty. But is it thus with God? We answer, by asking, May it not be? Is it not wise to hold to this natural view which psychology gives, unless we are forced, by the necessities of the case, to adopt another? But if it be true, on the assumption of real contingents, it is fatal to absolute foreknowledge, and hence to the theory which we are at present considering.

But now, let us turn to what we have called the human conception. It is urged in objection to it (1.) That if God does not really or absolutely know all future contingents, we cannot have full confidence that he will anticipate every want, and prepare for every danger. Now, it is manifest that the theory must be given up, if it lead to such a consequence. Any theory of God's knowledge, which makes him in the least degree less worthy of trust, must be cast aside, for it is false. But is it true that the denial of absolute certainty, in regard

to future contingents, makes it impossible for us to have the fullest confidence in the great Father? To me it appears that it does not? Though it were proved to me at this hour, that God has only a moral certainty of future contingents, I should feel as safe in his hands, as I possibly could do under the other opinion. When I remember that he has a perfect knowledge of all the past and present; and, especially, when I bear in mind that he has so much to do with determining the circumstances of men in the future, and with the motives out of which they will act—and all these, the theory under consideration affirms of God—my confidence in his ability to care for me, has ample ground to rest upon.

(2.) But it is objected that the human conception makes God increase in knowledge. Let us be careful to notice in what sense it does so. We shall be helped to a true view of this by an illustration. An engineer has conceived a machine. The ideal of it is before him in all its parts, from the main wheel to the smallest spindle. Mechanics are set to work to construct it. It is finished. The engineer sees it. There is, no doubt, a sense in which some new elements have been added to his conscious experience, but he has not essentially any new idea in regard to the machine. One element of difference is, that before, the *ideal alone* had been immediately known, while now the *actual* has been in itself present to the mind. The increase to the experience is the presentative or immediate knowledge of the actual machine. Now, if we are justified in calling this an increase of knowledge, is it not the case that we are also justified, no matter what theory we take, in saying that God increases in knowledge? If there be a difference between the immediate knowledge of the actual, and the immediate knowledge of the ideal event, as there certainly is, must it not be the case that God is having added to his mental experience the immediate knowledge of actual events? Thousands of years before the earth was created its ideal representation was before him; when it was created the actual earth was, in itself, immediately known. But such an increase of knowledge is not adding to the ideas in the Divine Mind. Before he made men, he had an ideal representation of all that they could actually be and do—of every possible pattern of sin, and every possible pattern of holiness, they could produce; and hence when any actual sin, or any actual holiness passes, in itself, before his mind, it finds there an ideal pattern which existed from eternity.

But there is an element of increase which holds good of the human theory only. Before the actual contingent event takes place, God is morally certain of it; after it takes place he is

absolutely certain. Now, if we are able to resolve in our minds the exact element of difference between moral and absolute certainty, in the strict sense of those terms, we have got hold of the exact element of increase of knowledge which this theory predicates of God. We may be helped by an illustration. Having been truthful and honest for forty years, you hold it to be highly probable, in other words, you are morally certain, that to-morrow you will not turn round and be the opposite; but till to-morrow come your certainty is not absolute. God, according to this theory, is, in an infinitely higher degree, morally certain of all the choices, unconditioned on the wills of his creatures, which he will make in the future; when he actually makes them he will be absolutely certain. So to a very high degree he is morally certain of the choices of men; when those choices are actually made he will be absolutely certain. This much of increase to God's knowledge, the human conception must admit; does such an admission prove its falsehood? May not such an increase—such a passage from moral to absolute certainty, be one of the qualities of the Perfect Mind?

(3.) But the metaphysician leaps swiftly from this point to a third objection, and asserts that, if this be a quality of God's intellect, we must give up the notion that it is infinite. "If God," says he, "can pass from probability to real certainty, he is not infinite." If by infinite, be meant absolutely without limit, the consequence must be admitted. We must give up the notion that God is absolutely without limits. But this is no great sacrifice. God is not absolutely limitless. He is limited in his consciousness, for he draws a line between himself and all other persons. He is limited in his thoughts, for there is a clear sharp line between his thoughts and the thoughts of all other persons. He is limited in his feelings, for there is a line between his feelings and all impure feelings. He is limited in his actions, for they never go beyond the walk of rectitude or goodness. The absolute denial of limitations is the denial of distinctions, and the denial of distinctions is the denial of existence. There is nothing clearer than that the absolutely limitless is nothing.

If, however, by infinite be meant "unlimited by anything out of himself, or independent of his will"—in other words, if it mean unlimited, except by his own nature, the consequence may be questioned. It may be according to the nature of Divine intelligence, as it is according to the nature of human intelligence to have moral certainty of a choice before it is put forth, and to have absolute certainty of it afterwards. If it be found that it is according to his nature thus to pass from the probable

to the certain, it remains true that he is the infinite God in the sense that he is unlimited by anything out of himself.

An illustration, though it must be a very imperfect one, will help to show the fallacy of this objection. I say of a certain mathematician that he is able, with infinite exactness, to calculate the area of a circle. You reply, "Bring me to him that I may test him." When brought to him, you say, "There is a circular table in my parlour, let me know its exact area." He replies, "Tell me its diameter." "Ah," you say, "I knew it; he is not an infinitely accurate calculator. He is limited, inasmuch as he requires the diameter." I reply, "Granted; but he is limited only by the laws of his own nature;" and every being, human or divine, perfect or imperfect, infinite or finite must be so limited. When, then, it is insisted that the Being who has infinitely correct knowledge must be certain of all things, it may be replied that he is so only in so far as he has the conditions of such knowledge.

There is, however, another form which this metaphysical objection takes. It is this—if God is morally certain in regard to some events, and absolutely certain in regard to others, it follows that the real God is less perfect than the ideal God, for the ideal God is absolutely certain of all events whatsoever. But I do not admit the consequence. All that I am inclined to admit is that the real God is *different* from the ideal God—at least, as that ideal has existed in many minds. But to be different is not to be less perfect. May it not be the case that a being who can know things with absolute certainty only, is less perfect than one who has both kinds of knowledge? The real God, according to the human conception of foreknowledge, is conscious of a moral and of an absolute certainty, while the ideal God is conscious only of one kind of certainty—viz., absolute. But may not both kinds be needed in a perfect moral character?

(4.) Let us now, in conclusion, look to the fourth and most important objection. It is affirmed that the prophecies of Scripture contradict the theory that God is only morally certain of future events. The conduct of Pharaoh must have been more than highly probable to him when he made the prophecy, "I am sure that the king of Egypt will not let you go." He must have had more than a moral certainty of the acts of the Jews before he could prophesy that our Saviour would be crucified. He must have had real certainty of the act of Peter before he could have predicted the denial. The very essence of the objection is that no real prophecy can be made by one who is only morally certain of future events.

But may this not need proof? Moral certainty is a thing

of degrees, and when it reaches the very highest degree, it runs parallel with an absolute certainty. Let us assume for a moment that the former is the certainty which God has of the future. On this supposition is there no way of explaining the prophecies? Our difficulty lies in the fact that God does not say when he is prophesying that he is morally certain. He declares that particular events will be. He says, "I am sure that" so and so will happen. But this difficulty may not be insuperable; indeed, it seems to vanish the moment we call up the thought that the ideas of Scripture are not expressed in exact scientific language. Had it been so written the expression, "Thou canst not look on iniquity," would have stood, "Thou canst not look (with favour) on iniquity." The sentence, "Yet forty days and Nineveh shall be overthrown," would have been qualified by the words, "if it repent not." Because, then, God does not definitely say that his knowledge of future events is based on their moral connection with present existences, it does not follow that it is not. But the difficulty assumes another form. It is urged that God could not, merely through a knowledge of motives, and of what he himself would do, have inferred many of the events which he has predicted. There is, it is said, such complication in motives, and they depend on so many choices, that it is utterly impossible, on the theory of inference, that he could have predicted so minutely what was to come to pass thousands of years after. This is, after all, the strong point against the theory under consideration, and no one will hastily deny it; but something may be said in reply. When we remember that God has a perfect knowledge of the nature and constitution of each man, and of all motives to action which at present exist; and, especially, when we remember that he himself has so much to do with the particular form which every choice will assume, we may hesitate to say that he could not, by inference, have made all the prophecies which we find in Scripture. Indeed, were it demonstrated to us that it is in this way that he knows the future, it appears to me that we should have no difficulty in believing the prophecies to be genuine. We can prophesy that, if we remain in life and health, we shall do certain things to-morrow. This prophecy is a pure inference. If, then, we, by inference, can prophesy some events, some hours in the future, may not God, by the same method, prophesy millions of events, millions of years in the future?

J. M.—D.

[We have space left only for the remark, that we do not agree with our accomplished and astute contributor in the conclusion which he has reached. We shall see to it that the other side of the argument is presented before our readers in a future number.—Ed. *E. R.*]

REMINISCENCES OF A BUSY LIFE—THE LONDON PRESS.

"GOOD news this morning, James—the Corn Laws are repealed." Such was the announcement of Joseph Sturge one gray morning, in the spring of 1849, as he called on his way to town. There was real joy in the good man's heart, for not only was there new hope for the people, but a new prospect of power for a Liberal Government. Under ordinary circumstances, that would not have been an occasion of satisfaction, for Sir Robert Peel, hitherto, had been the Conservative, or (the name then better known) the Tory leader; but he had yielded to the force of enlightened conviction, and while with the one breath he proposed repeal, with the other he gave Richard Cobden the credit of his conversion. There was now no longer any risk that a "fixed duty" would become a "fixed injustice;" and free trade, once inaugurated, it was thenceforth to be the rule in the commercial life of England.

But with the repeal of the Corn Laws came a collapse in journalism, in so far as it was specially related to the advocacy of commercial freedom. Othello's occupation was gone, and so, leaving the editorial chair to one who could do it ample justice in promoting local politics, we soon found ourselves in London, in obedience to a call to meet the managing editor of the *Morning Chronicle*, then a great authority with the Liberals of that day. Our first surprise was to find, not the editor who attended to the selection of his staff, but the sub-editor, who did this duty well, and one of the proprietors, both Scotchmen. We should not call this a surprise, for we had heard that Mr. Duncan, from Rothiemay, and Mr., now Dr. Mackay, from Inverness, were the life and soul of that journal; but we expected to meet the editor, Mr. Doyle, an Irishman, whose veto settled many things in that office, and was likely to settle our case. That, however, was soon done; for, within an hour of our meeting with the foresaid gentlemen, we were on the staff of the *Morning Chronicle*, a connection which was a very pleasant and profitable one, and which continued until we had to go a step higher, and take a highly responsible place on the staff of the *Times*. There, also, we found congenial minds, great kindness and liberality, and no lack of sympathy in our political work. It was a hard struggle, twelve years afterwards, to leave such a connection—but we must not anticipate, as that interesting fact, with its surroundings, will come up at a later period in the story of this life.

Having got into this new field of labour, let us take a walk through some of the newspaper offices, and have a peep at the kind of folk who live and work there, and whose busy

political lucubrations create and mould public opinion. Crossing from the north to the south side of the Strand, from the *Morning Chronicle* to the *Sun* office, we were received into a quiet little chamber, well filled with books and papers, though sadly in need of being sorted and arranged. Here we got a hearty shake of a big hand, and a Highland welcome, from Murdo Young. There he sat, a square built, burly looking man, about fifty, the editor of the *Sun*. Nor was his sub., Mr. Turnbull, another Scot, less striking in appearance,—only that instead of being short and square, he was tall, gaunt, and thin, with a keen eye, and in his shirt sleeves was busy preparing copy for the paper of next morning. They were both radicals, and in more ways than one were disposed to go to the root of things.

Our next call was a little lower down in Fleet Street, where, on being admitted to the *sanctum* of the *Morning Advertiser*, we found the editor in consultation with a Mr. Northcote, who was urging the importance of taking up the question of sailors' grievances, and was evidently the Samuel Plimsoll of that day. Within an hour or two an article was thrown off, and next morning it appeared. Here, again, we found a brother Scot, a Mr. John Anderson, from Kincardine O'Neil, a pretty little town on the banks of the Dee, in Kincardineshire, who had begun public life as a "dominie" there, wrote occasionally in one of the Aberdeen papers, and then emigrated southwards. Dr. Johnson says—"You may make something of a Scotchman in London, if you catch him young;" yet although Mr. Anderson had been caught young, the Londoners had made nothing of him, for he was still as broad in his accent, as untidy in his appearance, and as gruff in his manners as when he left the Grampians. What became of him we never exactly learned, further than that he left the editorial chair of that journal to edit a new paper called *The Queen*, and his place was supplied by another Scot, Mr. James Grant, a native of Elgin, and at that time very popular as the editor of *Random Recollections of the House of Commons*, and also of the House of Lords. Mr. Grant brought to this office a large and varied experience, a ready pen, great devotion to his calling, and, above all, a high Christian character. In Mr. Grant's hands the paper soon became a valuable property, and for more than twenty years did he walk every evening into that back office in Shoe Lane, like a perfect gentleman, don his literary coat and slippers, give out his principal leader which he had written at home, examine the evening papers, read his correspondence, and write one or two more leaders as passing events might suggest. All this was done, too, with perfect ease, and under the

exhilarating stimulus of a good cup of coffee, which he usually had served up at midnight. Mr. Grant, notwithstanding that the burden of this daily paper in all its chief departments rested on him, yet found time to write a large number of books on religious subjects, which have had an extensive circulation. A more voluminous writer, or a harder wrought editor and author, there is not even yet in London, and for all that his "eye is not dim, nor is his bodily force abated."

We must now turn round, and walk along the north side pavement, so as to turn into Bolt Court, Fleet Street, where Dr. Johnson and his friend Boswell used to spend their evenings in the coffee room which yet bears his name. In this close, as you would say in Scotland, there was a giant of an editor, the Rev. Dr. Campbell, well known as a Boanerges in the pulpit, and a second Barnes with his pen. When we first called he was sitting on a stool chair behind a high desk in a square room, filled round and round with books. He looked every inch a Scot, six feet high, broad chested, and weighing at least fourteen stones. His hair was grisly, his countenance open, and when he got hold of our hand he held it as if it were in a vice! There he sat with a proof of an article for the *British Banner* or the *Christian Witness*, both of which he conducted with great spirit; and we could at once see, on glancing at his desk, that there were other proofs ready for his keen and penetrating eye. An old acquaintance who had wrought with the doctor when he was a blacksmith, when asked on his return from a visit to London what he thought of him, replied—"He's the same man still, seen in another direction. When he was a blacksmith, and had a bar in the fire, he took it out, hammered away at it with all his might, and never cared how the sparks flew or where they fell." This hit the nail on the head. John Campbell was a strong man, but lacked discrimination, and though he had as kind and true a heart as ever beat in human bosom, he was seldom out of a fight. He is gone, and "take him for all in all, we shall not soon look upon his like again."

Crossing the court, who should we find in the editorial chair of the *Beehive*, the organ of the industrial classes, but our old friend Mr. George Troup, the first editor of the *Aberdeen Banner*; next of the *Banner of Ulster*; and then of the *North British Daily Mail*, which last paper he started under the auspices of a Mr. Allison, an iron merchant, and public spirited denizen of St. Mungo. Mr. Troup has laboured, and other men have entered into his labours. His last chair, before leaving for England, was, we think, the editorial of the *Edinburgh Witness*, now defunct, but whose other editor, after Hugh

Miller's death, Mr. Peter Bayne, also found his way to London, where he is still a man of letters and very popular. Mr. Troup had not only a ready pen, but a racy style, but he has not yet found his right place in this great metropolis. He is too sensitive and modest for the rougher ways of going ahead here, but he is beloved by all who know him.

Turning into Mr. Tyler's printing office, we were soon in conversation with his young partner, Mr. Charles Reed, now chairman of the London School Board, whose smile we felt to be sunshine. We called to see or hear something of the editors of the *Evangelical Magazine*, said to be here, viz., the late Dr. Morrison of Chelsea, and the Rev. Dr. Spence of the Poultry Chapel; the one from a watchmaker's shop in Banff, and the other from the straggling little town of Huntly, in Aberdeenshire, both caught young and polished like diamonds.

Out again into Fleet we walked along till we got to the mouth of a dirty dingy court, and met a Mr. George Stiff, by appointment. There he sat smoking a short cigar and sipping his brandy, with a fine looking open countenanced gentleman sitting near, who gave us a hearty welcome in the real Aberdonian voice. This was the late John Robertson, who was for years associated with John Stuart Mill, in the editorship of the *Westminster Review*, and now arranging to write the leaders of a new paper to be called the *Weekly Times*, brought out by this Mr. Stiff, a man of no education, but great shrewdness, and who told us he had spent twenty thousand pounds in establishing the *London Journal*, and would spend other ten thousand on the *Weekly Times*. "Come, now," he said, "you know all about the getting up of a newspaper—there will be four pounds a week to you as sub., and you can do your work on the daily press at the same time." Everything was settled there and then, but, lo! the paper, which was to come out on Saturday, was to be dated *Sunday*, and we could not lift a pen for it. Others were soon found to do the editorials and the getting up. George Stiff is dead long ago, but the paper still lives, and like the *Journal* is a paying concern.

But we are tired with these discursive walks, and must only further say, that although great changes have taken place in the newspaper world since those days, the London press is still, to a great extent, indebted to Scotland for editors and writers; and let who will say anything to the contrary, we hesitate not to declare our conviction that a more upright, able, or honourable class of men are nowhere else to be found in any public profession, than the editors and writers on the London press.

If these reminiscences of the press in London are of any

value, they will lose none of it by a few facts about our Magazine literature. *Chambers' Edinburgh Journal* had introduced a new era in the history of cheap periodical literature in Scotland; and Charles Knight's *Penny Magazine* had done the same thing for England. The "Society for the Diffusion of Useful Knowledge" had done a grand work also in the same line of progress; but little had been accomplished for Christian literature, pure and simple, in comparison. Dr. Campbell was the first to champion this cause, and he did it well. He started, with the help of a few large hearted and wealthy nonconformists, the *Christian Witness*, at the price of 3d. for three times the amount of matter which had ever before been sold at that figure; and yet the magazine paid well. It soon reached a circulation of thirty thousand copies, and left such profits as enabled the Doctor to establish a fund, the interest of which was to go towards helping ministers with very poor salaries, and which, in a few years, reached to the amount of £10,000. Encouraged by the success which attended the *Witness*, Dr. Campbell started the *Christian Penny Magazine and Church Member's Guide*. It reached a circulation of fifty thousand, and also paid well. In his new paper, the *British Banner*, the Doctor was sometimes vehement, and lacked discrimination, but in his magazine literature he was perfect. Thinking over his great gifts, we are reminded of a remark, made by one of his friends, "that none but himself could be his parallel," a description, if not a definition, of the Doctor, which cannot be gainsaid.

Other magazines in the field of Christian literature now appeared—John Cassell taking the lead. John was an earnest man, self-made, raised from the ranks, and with the faith of the Christian woman who, when asked, how she could believe that the whale with its small throat could swallow Jonah, replied, "I believe it, because God has said it; and if God had said that Jonah swallowed the whale, I would have believed it." John Cassell had the faith which removes mountains, and he was as simple as a child. He was originally a temperance lecturer, and then a coffee merchant, John Cassell's coffee being in great request for years. Afterwards, he started a weekly newspaper, called the *Standard of Freedom*, and next laid the foundation of that great house "Cassell, Petter, & Galpin," whose publications are unique. John got into many difficulties, and was like the philosopher of whom it is said, that he

"Jumped into a quickset hedge,
And scratched out both his eyes;
And when he knew his eyes were out,
And caused him mickle pain,
He jumped into a quickset hedge,
And scratched them in again."

When we last saw John Cassell, he was in bad health. To use a most suggestive Scottish saying, "He had fa'en out 'o his claes." The half of him was gone. He said he had no hope that he would ever regain his wonted strength, and that his work here was about done. But he was calm as a river. He loved God, and his peace arose from his firm belief in the finished work of Jesus. He is gone, so also are Dr. Campbell, Dr. Spence, Dr. Morrison, Dr. Fergusson, all of whom were editors of our Christian magazines, and all leal and true Scotchmen. The *Christian Witness* has also disappeared; but the *Congregationalist* has taken its place, with a circulation far below that of the original magazine, though edited by Rev. R. W. Dale, of Birmingham: the *Christian Penny* still exists, with a circulation of 20,000. Although our periodical literature in these instances has declined, and the circulation of the *Evangelical Magazine*, now in its eightieth year, is also very low; yet, the sum total of the circulation of our Magazine literature has greatly increased. The rage now is for the penny magazines, and their number is legion. The paying magazines also are nearly all illustrated; and without pictures it is almost impossible to get even a book sold. Everybody is now in a hurry. The telegraph has revolutionized public taste, and, we greatly fear, has not improved it. The number of thoughtful readers is fewer in proportion to the number who read now; but if this is discouraging on the one hand, it has much to encourage us on the other, for, when a really good article or book comes out, like that recently written by the Rev. Mr. Fairbairn in the *Contemporary Review*, or Canon Farrar's *Life of Christ*, it finds much acceptance, and reaches many more minds than could have been reached by the press twenty years ago. It consists with our knowledge that Mr. Fairbairn's articles on Strauss have been largely read and greatly blessed; and if Dr. Farrar's *Life of Christ* has had a circulation of a hundred thousand copies at a guinea, who can estimate the sale which it will have in its illustrated form, in numbers, as the cheapest work of the kind yet published?

But if magazine literature has become a great fact, the printing press has done still more good by means of little books, well got up, and of a high Christian tone. Take, for instance, the writings of the late Mr. J. H. Cross, published by the Religious Tract Society, with which he was connected for more than forty years. The character of the service which Mr. Cross rendered to that institution, and through its agencies to the religious world, may, perhaps, be gathered from the fact that he contributed to the catalogue of the Society's books six hundred and nine separate publications, of which the total

proximate circulation amounts to nearly 80,000,000 of copies. Of these publications, by far the larger proportion were small books for children. Selections from his works have been translated into thirty different languages. Mr. Cross also edited the *Child's Companion* for thirty-three years; the *Tract Magazine* for six years; the *Visitor* he sub-edited for fifteen years; and the old *Christian Spectator* for about ten years; and yet to have seen and talked with that good man, without knowing his character and rank, you would never have dreamt that he was such a mighty power in London.

We cannot conclude these necessarily hurried reminiscences of the press in London without contrasting the freedom of the press which we enjoy, with the *bondage* from which our fathers suffered. For example, in the year 1663, John Tyron, a poor writer, in ill health, was induced, for the sum of £2, to undertake the printing of a small tract, reflecting strongly on the newly restored king and his government. The edition was 1000 copies, and the press was in a private house in Cloth-fair. Mr. L. Estrange, the press licenser, having had information, visited the house one morning, and found the forms and the printed sheets. John Tyron was brought to trial, and the charge having been proved, he was found guilty of high treason. The following sentence was then passed upon him:—"That you be led back to the place from whence you came, and from thence to be drawn upon a hurdle to the place of execution, and there you shall be hanged by the neck, and being alive, you shall be cut down, and . . . , your head to be cut off, your body to be divided into four quarters, to be disposed of at the pleasure of the king's majesty; and the Lord have mercy upon your soul!" And yet we are told by some that the former days were better than these!

J. H. W.—L.

THE EXTENT OF THE ATONEMENT OF CHRIST.

A MINISTER of one of the large denominations in this city, having publicly called in question the doctrines of the Evangelical Union, and, notably, that of the Extent of the Atonement of Christ, it has seemed good to us, in what we hope may be regarded as a fair and Christian spirit, to canvass the topic in this magazine. It seems to us that such a subject can be more calmly and edifyingly discussed in print than in pulpit or on platform. We have a desire to add, also, to the argument, some observations on co-operation in Evangelistic work among Christians who may not agree with one another on every point.

The blessed doctrine, that Jesus died for the sins of all men in the same sense, we learned, now many years ago, at the feet of Wardlaw, as well as at the feet of Morison. The favourite argument which the former theologian adduced in his controversy with Symington (a controversy conducted with a spirit of mutual good will, which all disputants should endeavour to copy), was founded upon the terms of John iii, 16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." He was accustomed to say—"See! the word whosoever is distributive. It divides the persons whom God loved, and for whom Christ was given, into two classes—those who believe, and those who believe not. Suppose you read, as many propose to read, 'God so loved the elect world, that he gave his only begotten Son, that whosoever of the elect believeth on him should not perish, but have everlasting life,' you would make nonsense out of the passage." That was the way in which Wardlaw argued, who is generally regarded as orthodox. Thus argued all the Wesleyans of the last century; and thus argue their followers still. Dwight, Barnes too, and all the American divines of the New School, are of the same opinion.

We confess that we have a growing dislike to keen controversy as to the doctrines of grace. It seems to us that they are too sacred for the arena of that mere intellectual gladiatorship, on which the angry passions of men are so apt to be called forth. We heartily wish that there never had been any disputes at all among the people of God on the Gospel of salvation; and to us, this will be one of the chief attractions of heaven, and one of the prime reasons why to die will be gain, that all God's true people will see eye to eye, and there will be nothing to hurt or divide in all the holy mountain.

In trying to discuss the thesis, Whether or not Jesus died in the same sense for all men, we shall endeavour to shut out altogether everything like acrimonious argumentation. We see before us only the anxious, eager, inquiring soul. He is presenting the earnest question, "Did Jesus die for me?" We shall have, indeed, little more to do than quote Scripture, for, as the Rev. Newman Hall says in his book *On Sacrifice*, The question comes to be this—there are scores of passages which announce God's love to the whole world equally; while there are perhaps five or six which seem to teach limitation when regarded in a certain light. Now, whether is it fair to explain the scores by the five or six, or the five or six by the scores?

We can get no division better than the classification of texts adopted by the great and learned John Goodwin, the

contemporary of Milton, upwards of two hundred years ago, in his celebrated work entitled, *Redemption Redeemed*. He was Fellow of the University of Cambridge and Vicar of St. Stephen's, Coleman Street, London. His work on the Atonement, as well as his celebrated Exposition of the Ninth Chapter of the Epistle to the Romans, were issued by a minister of Wesleyan body, about forty years ago, for the benefit, specially, of their ministers and students. We need hardly add, that while the classification of the texts is substantially that of Mr. Goodwin's, the interpolated remarks are our own. He arranges them nearly as follows:—

1. *Those passages which speak of God's love to the world, and Christ's death for the whole world.* Under this head fall John iii, 16, already referred to, as well as the 17th verse—"For God sent not his Son into the world to condemn the world, but that the world through him might be saved;" and also 2 Cor. v, 19, "God was in Christ, reconciling the world to himself, not imputing their trespasses unto them." Here also 1 John ii, 2, comes in, in which it is so distinctly said that "Christ is the propitiation, not for John and his brethren only, but also for the sins of the whole world." In reply to the objection that since John and his brethren were believers, the reference may be to the whole world of believers, we may ask—But in what sense does John use this phrase, "the whole world," elsewhere? Only in one other passage do we find it; and what does it mean there? It means most undoubtedly *the entire human family yet under the dominion of the wicked one*; "And we know that we are of God, and *the whole world* lieth in wickedness (1 John v, 15),—so that when we put the two verses together, and let the one explain the other, we may read, "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world that lieth in wickedness." Could totality be more complete? Could universality be more comprehensive? There was once, in the South Sea Islands, a native convert who said to the missionary, "I like the Bible that explains itself." He referred to the copy of the Scriptures that had marginal references. Well would it have been for the Christian Church if her leaders had always allowed the Word of God to explain itself, without an appeal to dogmatic and authoritative standards.

2. The next class of passages comprises those in which it is said, in so many words, that *Jesus died for all*. Under this head falls 2 Cor. v, 14, 15—"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for

them, and rose again." In these words it is twice over distinctly stated that Christ died for all; and what is more, it is taken for granted that he died for all; and the inference is deduced from that postulate that all were dead or depraved,—so that if you deny universal atonement in the one clause, you must deny universal depravity in the other. A powerful passage is also to be found in 1 Tim. ii, 4-6—"God, our Saviour, will have all men to be saved, and to come unto the knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." Here there is a consecutive chain of reasoning from the beginning of the chapter. The chain has three principal links. God desires all men to be prayed for; because he wishes all men to be saved; because Jesus gave himself a ransom for all. If you deny the universality of the second and third links, you must, to be consistent, deny the universality of the first link, and give up praying for all men. But is there a minister who will not pray for any drunkard or criminal for whom a request for prayer has been handed up to his pulpit? Is he not ready to say, with the late Dr. Kidd, of Aberdeen, when he was found fault with for praying for George IV's divorced queen, "I will pray for any sinner out of hell?" Yet, according to the Apostle's reasoning in the passage before us, he has no right to do so except on the hypothesis that God desires the salvation of that person, and that for him or her Jesus gave himself as a ransom on the cross.

3. The third class of passages consists of *those in which the invitations of the Gospel are addressed to all men alike*. Here such texts as the following fall into their places: "Look unto me and be ye saved, all the ends of the earth" (Is. xlv, 22); "Ho, every one that thirsteth, come ye to the waters" (Is. lv, 1); "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John iii, 14, 15); "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. xxii, 17.) The argument here is that the brazen serpent was evidently lifted up for all the bitten Israelites, and the water of life provided for all; which figures, when applied to the fact illustrated, namely, the atonement, clearly implies that Jesus died for all. All are left without excuse who are invited to the Gospel feast. Surely, then, provision must have been made for them all; that is, "Christ must have died for their sins, according to the Scriptures."

4. The fourth class of passages consists of *those which re-*

present God's desire to be a longing desire for the salvation of all the unsaved. Thus, in Ezek. xxxiii, 11, we read, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. iii, 9.) The argument here is that surely such yearning affection would not leave any poor sinner out of its warm embrace on the cross. The Lord of glory knew that no sinner could be saved without his atonement. If, then, he had such a longing love for the souls of all men as these passages announce, he surely would not have refused to die for them on the tree.

5. The last class of passages consists of those which intimate or imply that Jesus died for those who perish. In Rom. xiv, 15, we read, "Destroy not him with thy meat, for whom Christ died." And, again, in 1 Cor. viii, 11, "And through thy knowledge shall the weak brother perish, for whom Christ died." Now, we know that Christ died for those who will be found on the right hand at last; and if it should turn out that he has died for those on the left hand, as these passages seem to imply, is that not the most absolute universality?

Charles Wesley's hymn says:—

"For those that will not come to him
The ransom of his life was paid."

To a similar effect also are the striking words in 2 Pet. ii, 1: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Plainly then it appears that the Lord may have bought a man on Calvary's cross, and yet he may be lost through denying him.

A friend of ours was standing near Mr. Moody, in the Music Hall of Edinburgh, when, turning to the ministers on the platform, he said, "I don't know what you think; but I believe that Jesus died for the lost." And logically it must be so; for if the unsaved will be condemned for rejecting him, he must have done something for them; that is, he must have died for them.

Several objections are urged against this doctrine by the abettors of limited atonement. For example, it is urged that, if Jesus died for all men, and all men are not saved, his death, in so far as multitudes of the human race are concerned, will

turn out to have been in vain. Of course, if men take a commercial *quid pro quo* view of the work of Christ, and assert, with some of the old writers, that he suffered just so many stripes for so many sins, and that therefore those for whom he died must go free, they render their salvation absolutely necessary. The favourite objects of Divine love could demand to be let free; and there could be no manifestation of grace in their salvation after the debt had been thus literally paid. But if you take what seems to be at once the Scriptural and the reasonable view, that Christ was "set forth" as a propitiation through faith in his blood—that he suffered, the just for the unjust—and that he who knew no sin was made sin, that an honourable foundation might be laid on which pardon could be dispensed to all sinners, and be really enjoyed by those who would humble their hearts and accept of God's mercy, the rejection of that world wide atonement by any man does not render it nugatory, or null and void, any more than a law, either Divine or human, is rendered void and of no use because some individuals transgress its precepts, and will not abide by them. When its penalty falls on him the offender finds that the statute which he has violated is not empty or vain; and, in like manner, when the despised atonement of Christ is made at last the ground of the sinner's condemnation, he will find to his cost that it was not offered in vain. True, indeed, he did not reap the benefit which was placed within his reach by the atoning Lamb and striving Holy Ghost; and this sad possibility the Word of God everywhere recognizes. Therefore, it says, "We then, as workers together with God, beseech you also that ye receive not the grace of God in vain," 2 Cor. vi, 1. It also says, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. x, 29. It says, also, "Looking diligently, lest any man fail of the grace of God," Heb. xii, 15. But although, when man fails to lay hold of and improve the death of Christ and the grace of God, he remains unblest, God is still glorified—"The truth of God more abounds through his lie unto his glory," Rom. iii, 7.

One or two Scriptural objections are generally urged against the world wide extent of the atonement of Christ; but, as Mr. Newman Hall says (as we have already seen), even although these have a limited aspect, whether is it reasonable to interpret the multitudes by the few, or the few by the multitudes? Even the apostle Peter said of Paul, that there were some passages in his writings which were hard to be understood, and

which they who were unlearned and unstable wrested to their own destruction. Now, should we allow these few dark texts, interpreted in a certain dogmatic way, to becloud all the rich and blessed promises of the Gospel—Or, should we not rather allow the light of the latter to interpret and illuminate the former? We have already found that Christ, addressing an inquirer, said, “God so loved the world that he gave his only begotten Son.” Now, in the same Gospel, at the tenth chapter, when speaking to a peculiar portion of mankind—namely, those who had already become his disciples—he makes a statement which has sometimes been thought to conflict with that golden utterance. He is there contrasting his conduct as a teacher and guide with those hireling leaders of the people, whose indignation he had already excited. They fled before danger, and left their followers to perish; he, however, does not hesitate to say that “he was the good shepherd, and would give his life for his sheep.”

But he does not say that he would give his life for his sheep, that is, his followers only. Woe betide us if he had died for them only! Elsewhere he says, “Greater love hath no man than this; that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.” They were his friends, his sheep; and he was about to die for them; but we press the question, was it for them, as his friends, that he died—or for them as his enemies? If they had been always his friends, his sheep, it never would have been necessary that he should have died for them as an atoning sacrifice. Therefore his propitiatory blood was shed for them as having been the enemies of God, and the lost sheep that had wandered from the fold. Theologians admit that Christ died as a martyr, as well as a propitiator. Abstract these followers from the mass of mankind; regard them as the disciples whom he had drawn around him by his teaching—the friends he had wooed by his kindness. Well, in that light, it was more as a martyr that he died for them than as an atonement—true to the principle which he had taught them—and not fleeing in the hour of danger, like the hireling Pharisees. But regard them as hell-deserving sinners—as men who had once been in the gall of bitterness and the bond of iniquity—and in so far as the propitiation of their sins was concerned, Jesus died for them as he died for the sins of the whole world. Does Paul not tell us that “while we were yet sinners Christ died for us?” and that “while we were enemies we were reconciled to God by the death of his Son?” The remarkable peculiarity of the tenth chapter of John arises from the fact that the terms employed in it were called forth by the position which Christ’s

hearers occupied—namely, that they had become his disciples through his personal ministry, before his atonement was made—a peculiarity, of course, unprecedented before, and unexampled since. The lesson which it teaches to us, however, who belong to the Gentile fold, and whom he is seeking to draw by that Spirit which saith, “To-day, if ye will hear his voice, harden not your hearts,” is this: “Ye have all like sheep gone astray, and have turned every one to his own way; but the Lord hath laid upon his Son the iniquities of you all. Come unto him. Believe and live. Learn of him the meek and lowly mind. Thus will ye become the sheep of his pasture, will know his voice, and believe in all his claims and all his promises. Thus will you receive from him that eternal life which is the gift of God, and which he died to procure for you, when he regarded you as yet his enemies, and far from the green pastures of salvation.” Or, more briefly, if John x, 11, shows what the Saviour did for the sheep already in the fold, Isaiah liii, 6, shows what he did for the lost sheep of mankind who were wandering on the mountains of vanity—“The Lord laid upon him the iniquities of them all.”

It is also objected that the Lord, in his intercessory prayer, says, “I pray for them; I pray not for the world.” A somewhat similar line of remark will open up the meaning of this contested passage also. The Saviour is here, in his sublime supplication, contemplating his disciples as about to be left by him in the world, a little flock, with the whole mass of mankind against them. He concentrates the desires of his heart around them specially. He does not refuse to pray for the world, because he had no love for the world—or, as an old writer puts it, “he does not refuse to pray, because he refused to pay.” We often make God’s people the subjects of special supplication, and not the world, or *vice versa*; but although we should, in a particular prayer, leave out the one or the other, it would not follow, from that fact, that we had no love to the class for the time omitted. Elsewhere Christ prayed for the world: he even prayed for his murderers on the cross. And his Spirit, in the Apostle Paul, gave directions, as we have already noticed, that “supplications, prayers, intercessions, and giving of thanks, should be made for all men; for kings, and for all that are in authority.” But, further, as the holy Fletcher, of Madeley, remarks (one of those famous clergymen of the Church of England who so warmly espoused the doctrines of Wesley in the last century, and co-operated with him), The Saviour could not very well pray for the world in this intercessory supplication; for he is praying for union; and if he had prayed for the union of the world against the little

phalanx of his followers, he would have been playing into the hands of the enemy of souls. Yet this prayer for the union of his followers, was the surest way of all to bless the whole world. For if they kept one, even as the Father and the Son were one; and if the same spirit of unity would continue to pervade all who would, in subsequent ages, be brought to believe through their word, the world would ultimately believe that the Father had sent him (*vv.* 20, 21.) And thus it appears that the very fact that he did not pray for the unity of the world, would turn out for the salvation of that world! What a responsibility then is theirs who refuse to co-operate with those whom they admit to be Christians! They are actually keeping back the conversion of the unsaved!

We have thus endeavoured to prove that Jesus Christ the righteous really was, and still continues to be, the propitiation for the sins of the whole world; and we have also endeavoured to answer the principal objections that have been urged against that doctrine. And now, in drawing this paper to a close, we return to the remark with which we set out, that we regret to have to speak on these high and sacred themes in a controversial spirit, which is often a near neighbour to an acrimonious one. It is only for the sake of the inquiring sinner that we so speak, that his way may be left open to the cross. Limitarians, indeed, generally say that they leave the way open to the cross too for there is a general sense, according to them, in which Christ died for all mankind, as well as a special sense in which he died only for the elect. We are glad that they admit this general reference of the death of Christ, and thus preach so freely as they do; for it certainly narrows the difference between us and them. But we cannot see how Christ, in the act of making the Atonement, could offer it up with an indefinite reference to all, and a definite reference only to some. We admit that Jesus, on the tree, foresaw who would believe and be saved by his death, as well as who would reject him and be lost; but we cannot admit that, in so far as the Atonement in itself was concerned, it was offered for the one more than for the other (even if such a partition of purpose had been possible), inasmuch as the very same work that would avail for the justification of the one class, was required for the condemnation of the other; and this necessity must have been before the mind of the dying Lamb of God while he hung upon the Cross. But we are chiefly anxious to caution our readers not to look upon this great propitiation superficially or irreverently, by which expression we mean, not to view it as only the battle ground of contending disputants. It is quite true that a mere syllogism will not save the soul—that is to say, if it be regarded only as a logical, and not a

spiritual syllogism. A man may say trippingly on the tongue, "Christ died for all sinners; I am a sinner; therefore, he died for me," and yet remain as unblest as if he had said, "All Britons are white; I am a Briton; and, therefore, I am white." But let a man deeply enter into the meaning of the minor premiss, "I am a sinner," and feel both the guilt and the danger of his sin; and then the major premiss, "Christ died for all sinners," with the conclusion, "and, therefore, for me," will fill him with joy unspeakable and full of glory. On this point we of the Evangelical Union have always been agreed; and this is one reason why our views of the Holy Spirit's ubiquitous operations have always been so precious to us. For we believe Him to be at work in every human heart, seeking to bring men by affliction, by prosperity, by the stings of conscience, as well as by secret modes of access to the soul, which we cannot explain, to feel their need of a Saviour, and of a Saviour's precious blood. The propitiation of Calvary was no light or trivial thing. It was a terrible testimony to the exceeding sinfulness of sin; and men do not really understand that propitiation, if they do not feel that it condemns their sin, while it opens a door of escape for their souls. Blessed be God, John used the present tense, in his epistle, "He is a propitiation;" as powerful to save to the uttermost to-day as ever he was,—powerful still to save even *now* of sinners the chief.

Let a final word be suffered on Christian union. We would tremble to say that we would not co-operate with any body of Christians whom the Lord had permitted to gather together churches all holding Him to be the Head, and striving to bless their fellow-men in his name. We read lately the life of Milne of Perth, by the saintly Dr. Andrew Bonar of Glasgow. The practical question came up frequently before our mind, while perusing that interesting volume—here were Bonar, Burns, and McCheyne, in 1840 and 1841, doing the very work in Collace, Dundee, and Perth, which Henry Wight, James Morison, and John Kirk were doing, at that very time, in Edinburgh, Kilmarnock, and Hamilton. They had congregations of eager weeping men and women, night after night, in halls and churches, putting the question, "What must we do to be saved?"—and they were assuring them that they might all be saved before they left the pews; and that if they were not saved, the fault was their own. Surely, when the aim and result of their labours was so similar, their beliefs could not be very widely divergent. For ourselves (and our brethren, as far as we know them, have the same feeling), we are Christian first, and of the Evangelical Union second. We delight to co-operate

with all denominations of Christians, especially in Evangelistic work. Even although we might hear statements made with which we did not fully agree (and we have rarely, if ever heard anything uttered, in prayer, or preaching, or singing, that we could not say amen to, in all the meetings that have been held in Glasgow since Mr. Moody arrived three years ago)—yet, if we should hear any little expression used which we ourselves would have shaped differently, we would at once forget it, on account of the great body of Gospel truth with which we could agree. We are certain that this is the spirit of the Master; and we very earnestly pray God that this spirit may be granted in rich effusion to every Christian church, and every Christian minister in Scotland, where there is so much work among the lapsed masses for us all to overtake.

It has also been said that we are constantly harping on one string, namely, our own peculiarity of religious belief. Neither is this testimony truthful; for, as the whole word of God is our field, both for exposition and exhortation, our preaching, for weeks and months together, will often be found to be very like the preaching heard elsewhere. Any time that we have had the privilege conferred upon us of preaching the Gospel, in connection with recent Evangelistic efforts in Glasgow, we can honestly say, and can challenge contradiction when we say it, that we have never obtruded any observations which might be regarded as teaching our own peculiar views. Indeed, the preaching of the Gospel, in these meetings, is generally so pointed and so free, that our style of preaching would not be thought peculiar. And we are certain that our brethren of the Evangelical Union, when admitted to the same privilege (as has been the case both in Glasgow and out of it), have acted as we have done, manifesting the spirit both of gentlemen and of Christians. We conclude with the apostolic prayer, "Grace be with all them that love our Lord Jesus Christ in sincerity."

NOTICES OF BOOKS.

Sermons by the late Alexander MacEwen, M.A., D.D., Minister of Claremont Street Church, Glasgow. Edited by his Son. With a Memoir. Glasgow: James Maclehose, St. Vincent Street. 1877. Pp. lvi, 293.

WE may perhaps be pardoned for lingering over this volume with special interest; for our own remembrance of the late Dr. MacEwen goes back to the time when he was a young man of seventeen or eighteen years of age, at college. If we recollect aright, he did not shine as a prize taker in his classes—at least in the department of

philosophy; but he highly distinguished himself as a speaker at the political meetings which were held in connection with the elections of the Lord Rectors of the period. It now appears from this volume that he did much to turn the tide in favour of the Liberal interest, which remained triumphant on four successive occasions. We remember distinctly the impression which young Mr. MacEwen's electioneering speeches produced at the time. All who heard him were constrained to admit that he possessed, to a remarkable degree, the power of popular address, and that he gave fair promise of being an influential man in his day, as well as in his denomination—a promise which his subsequent career certainly did not belie.

After graduating at Glasgow University, Mr. MacEwen had the advantage of spending three terms at Berlin and Halle—at the former of which universities he was honoured with the friendship of Neander, and at the latter with that of Tholuck. To the end of his life, Dr. MacEwen both read and spoke German almost as easily as English; and it was affecting to hear him at Llandudno, when being wheeled along the beach, during the last months of his life, by an old Berliner, conversing with him kindly and familiarly about his home on the banks of the Spree.

Dr. MacEwen's ministerial life consisted of an eleven years' pastorate at Helensburgh, on the Frith of Clyde, and a nineteen years' pastorate in the city of Glasgow. It is well known throughout Scotland that he was, for several years before his death, one of the leading men in the United Presbyterian denomination. His ministry in Glasgow was also a decided success. He was called to his church when it consisted only of nineteen members, and in a couple of years the handsome new building which was erected for him was crowded with the *élite* of our city—a wealthy and liberal congregation who, to this day, occupy the first rank in all works of Christian beneficence. Nor is it wonderful that he succeeded, when we find how devoted he was as a Christian minister:—

“The early part of Monday spent in visits to the sick or distressed, and not in that rest to which a clergyman's Sunday strain is supposed to entitle him; its evening meeting, which never failed; the Tuesday set apart for congregational visiting; its close and the Wednesday forenoon occupied by preparation for the weekly prayer meeting; the end of the week dedicated, as wholly as other engagements allowed, to the careful composition of two sermons.

“This is but the frame of a week's work. Every morning of such a life is broken up by visitors seeking for advice on matters great and small, while an evening cannot be kept free except by unflinching firmness; and as a man is seen, not only to be a judicious and ready representative of his Church, but to take intelligent and practical interest in all public questions, the number of afternoon meetings at which he takes a more or less prominent part increases from year to year. Even his clerical duties are such as would in another country be divided between two or three clergymen; and he is, in all respects, a living illustration of the truth that to him that hath work it is given more abundantly. This is the real difficulty and pressure of such a career.”

Dr. MacEwen had a great love for children; and he seems to have

paid special attention to them on the occasion of his domiciliary visitations. Thus, we read:—

“If one part of his congregation can be mentioned as an object of his special interest, it was the young. He viewed the care of them as among the most important of his ministerial duties. In his earlier years in Glasgow, he had large classes for children on Saturday mornings; and though the pressure of public work compelled him to abandon these meetings, he still tried by every means in his power to see and know children. Nothing gave him a gladder heart than to find, in the course of his regular congregational visiting, that children often begged to be allowed to stay at home to ‘talk to the Minister.’ Nor was this strange; his sympathy with the children was very deep. Through mature years he retained in his own character a child-like simplicity of heart and ways, not often found in one so marked by sagacity and prudence. This aspect of character shines through his letters to children—‘I was wondering, when sitting at an open air concert (in Paris) to-night, how Sallust and the other old boys were getting on with my young boy in the absence of his old boy. I suppose I was looking kindly at a fine little English fellow in our hotel, for he came up to me, put his arms round my neck, and said, ‘You’re an English gentleman; let me kiss you, sir.’ I did so, and kissed another boy besides him at the same time.”

When we inform our readers that the memoir, prefixed to this volume, has been composed by the son, about whose Latin lessons his father was so solicitous when from home (since that time one of the most distinguished students in Glasgow and Oxford), they will be able to understand how entirely it has been a labour of love, as well as the work of editing the specimen *Discourses*, of which the book before us is mainly composed. Mr. MacEwen, jun., had a delicate and difficult task to perform: and it appears to us that he has succeeded admirably. He has left the impression upon his reader's mind that he might have extended the memoir to the size of a volume, so abundant were the materials at his command; but this very brevity, and condensed compactness of his narrative, tell greatly in its favour. We have heard it said that it takes a clever man to make a short sermon, and to make it good: and we are persuaded that a short but satisfactory memoir is greatly to a biographer's credit.

We have often tried ourselves to detail those characteristics which make a man a leader of his fellow-men, whether in the municipal, the ecclesiastical, or the parliamentary arena. We think that Mr. MacEwen, in sketching his father's character, has hit off these qualities very happily—

“He was always earnest, and had a quite distinctive power of throwing his whole heart and mind into whatever he undertook; indeed, even when a mere boy, he seems to have made it a matter of principle never to sow with a half hand. With this he combined peculiar skill and tact in dealing with business of every kind, and in the management of men. This gift can hardly be analysed; it requires a clear intellect, and ready felicity of expression; a mastery of details, and grasp of principles; decision of character, and frank, winning manners. All these blended with a steadiness of purpose which inspired confidence, and an insensible influence which cannot be defined, made him fit to counsel and to lead.”

Dr. MacEwen's skill in management was notably brought out in connection with the organ question, as it affected his own congregation. His people had built a very expensive organ in their church; but they required the sanction of the Synod before they could use it. The debate came off in 1858; and it is amusing to read now the arguments which were then employed against instrumental music: "Tubal-Cain belonged to the generation of the wicked;" "the next thing would be incense and violins," &c., &c. Dr. MacEwen made a temperate yet telling speech; but, nevertheless, he and his people were outvoted. Then came the trying time for the minister. Many of the congregation were so sorely wounded in their feelings that they wished to leave the U.P. Church; but he met them, and in a set address gave them the following wise advice:—

"That the organ was not a broad enough foundation for a new church; 'too narrow a basis is sure to be fatal to a Christian society';—that while 'the principle of toleration is fundamental to the church unions of the future,' and 'certain ere long to triumph,' the United Presbyterian Church was, as a matter of fact, in advance of other Scottish Churches in regard to the point in dispute;—that to exaggerate the importance of the question would imperil the adoption of these views by others—would, in fact, be the worst policy:—that, in short, he had resolved to submit to defeat, and advised them to do so too. The congregation agreed to his decision, and acknowledged that 'his expressed intention had influenced very many of them to remain in connection with the United Presbyterian Church.'"

Prudence and patience were ultimately rewarded. The next time the question came before the Church Courts tolerance became the rule; the embargo was lifted off the poor Claremont Street organ; and after ten years' silence, as if it had been a licentiate suspected of heresy, and silenced for the same, it was allowed to exercise its melodious gifts in the face of the congregation.

As we are aware that a considerable proportion of our readers are in the ministry, they may be interested to hear how this successful and popular modern preacher prepared his sermons:—

"He never neglected preparation for the pulpit, and was deeply impressed with the necessity and the difficulty of presenting Christian truth in fresh and vivid aspects to intelligent people. But further, and characteristically, he set aside from the first all endeavour or ambition to preach 'fine sermons,' and devoted himself to exhibiting religion as it should bear on practical life. He talked rather than preached to men about their spiritual interests. With this end in view he guided his reading and his thoughts. He had no mean acquaintance with theological literature; but it was from what was going on around him, from history, biography, and general literature, that he gained a keener insight into men's feelings and wants."

And again—

"The subjects of his sermons were before him from the beginning to the end of the week, and his writing was always over early on Saturday. Then there was a long walk or drive in the afternoon. In the evening, which he reserved from all public and congregational business, he liked to be alone. 'The happiest hours of my life,' he writes, 'have been spent in my study on Saturday evenings.' How he spent these hours he never said. His preparation for Sunday was finished, and his manuscript set aside.

But if any of his family had to go into his library, he was seen sitting at his desk, his head resting on his hands over an open Bible ; and when he joined his household in evening prayer, the solemnity of his manner, and the subdued earnestness of his tones, made them feel that he had been in the best of all company."

When we look over the twenty-three discourses which are given in the volume as specimens of Dr. MacEwen's average preaching, we observe that his son's estimate of them is correct. They are not the result of an effort to be eloquent or profound, but are manifestly the production of a man who aimed at being practical and profitable. A few of the discourses are on the Gospel of the grace of God ; but the majority of them bear on the life which Christians should lead. We felt specially edified ourselves by perusing the sermons on *Self-communing* and *Cautions concerning Mirth*. In so far as evangelical doctrine is concerned, there is not a sentence in the volume that we could find fault with. Evidently Dr. MacEwen would have voted for a revision of the *Confession of Faith*. We are confirmed in this opinion by his son's own account of his father's preaching—

"In spite of unusual variety of subject and method, there was one idea which was never absent from his preaching. The writer has heard him preach many hundreds of sermons, but never without reference to the freedom of the Gospel message. That salvation is unfettered, that every one may turn from evil and live, that earnest efforts after righteousness always find an answer in God's grace through Christ—these truths were always in his thoughts ; they were the essence and marrow of his preaching."

Frequently we find references to continental life, which show that the Doctor, when in his study, did not forget what he had seen in Germany. Thus, in the sermon *About Children*, we read—

"I have known the drunkard snatch the glass from the hand of his child, and the slave of all uncleanness tremble lest his children should become the victims of lust ; ay, and an infidel teach his child the knowledge of Divine truth, with a care that might be an example to the professing Christian. I remember, when in Germany, seeing the impressive rite of Confirmation administered to a large number of young people. As the girls came forward, all dressed in white, to be received into Christ's fold, I heard sobs bursting, it seemed, from the very heart of a man near me, in whom I recognized one of the leading sceptical professors of the university at which I was then studying. His only daughter was amongst those who were making this solemn profession of their faith in Christ, and it seemed as if God's voice were speaking to the father's heart, with a power which all the arguments of his philosophy were unable to resist. 'A little child shall lead them !' Who can withstand the silent reproof of his children ? Who does not feel that in sinning against God he is sinning against those whom God has given him."

It must have been a great trial to Dr. MacEwen when, in the midst of public usefulness, he was arrested by serious and unexpected illness, in the fifty-second year of his age. After returning from the meetings of the Synod, in 1873, he was suddenly visited by a strange, though temporary, paralysis of the tongue. This affection, however, was only symptomatic of an approaching prostration of his general

health; and he died at Llandudno, in Wales, on June 4th, 1875, soothed and supported by the hopes of the Gospel.

We doubt not that his bereaved congregation will prize heartily this memorial volume, and that our readers will thank us for telling them a little about a life and character in which there were so many points worthy of their imitation.

A Commentary on the Original Text of the Acts of the Apostles. By HORATIO B. HACKETT, D.D., Professor of Biblical Literature in Newton Theological Institution. First Complete British Edition. London: Hamilton, Adams, & Co. Glasgow: Thomas D. Morison. 1877. Pp. 366.

THE importance of the book of the Acts of the Apostles, lying as it does mid-way between the fourfold narrative of the life of Christ and the apostolic epistles to the primitive churches, cannot be overrated. From such a volume as Paley's *Horæ Paulinæ* we may see what wealth of corroborative evidence to the heavenly origin of Christianity is to be found in this indispensable intermediate composition, the existence of which is a clear proof of the wisdom and love of that Divine Spirit who has, from the beginning, watched over the interests of the Church. Yet exegetes have, in general, devoted more time to the gospels and the doctrinal epistles than to this God given history of the planting of Christianity in the earth; and it is matter of thanksgiving when so exhaustive a work as Dr. Hackett's is brought within the reach of the students of theology. Of course the book is intended for the learned—the teachers of the people. Every word in the sacred text is brought through the crucible of searching criticism; while so many influential quotations are continually being made from the commentaries of the ablest German and British expositors that the impression is left upon the reader's mind that the author has literally made himself acquainted with every work that bears upon the exposition of the Acts. Books of travel are also frequently laid under contribution; while Dr. Hackett repeatedly, yet not intrusively, gives us the benefit of his own journeys and voyages in Palestine and the Levant.

In a very careful and instructive introduction, Dr. Hackett gives it as his opinion that Paul's conversion took place in A.D. 36—that is, three years after our Lord's crucifixion. He then supplies a condensed summary of his life, enabling his reader to see at a glance the chronological order of the subsequent events of the Apostle's laborious life. We have turned up some of the most important passages in the volume, and have found that the character of the exposition for profound scholarship and admirable judgment is sustained throughout. We think it probable that Dr. Hackett is himself a Baptist in sentiment, inasmuch as, although he does not give a decided opinion on the Pædo-baptist controversy, when he has occasion to refer to it, the passages which he quotes from such writers as Olshausen, De Wette, and Neander, tell more on the Baptist than on the Pædo-baptist side.

THE
EVANGELICAL REPOSITORY.
SIXTH SERIES.

No. XII.—JUNE, 1877.

FROM GLASGOW TO MISSOURI AND BACK. No. 12.

CHAPTER XXVI.

FROM MONTREAL TO NEW YORK.

As we drew up in the "Corinthian," at the harbour of Montreal, we noticed that another splendid steamer was ready to start for Quebec, upwards of a hundred miles farther down the St. Lawrence, whenever the passengers would be transferred to her from our boat, who preferred the watery to the iron way. Two warm friends of the Evangelical Union, Messrs. Weir and Smith, were standing on the pier ready to receive us, having been advised of our intended visit, as well as of Mr. Anderson's. They conducted us to the Ottawa Hotel, in Great St. James's Street, a house of entertainment which, in point of size and comfort, could vie with any which we had yet seen on the American continent. Many pleasant reminiscences were called up of the work of the Lord in Scotland, when the Evangelical Union was founded, upwards of thirty years ago, the scene of which lay chiefly in the district of Shotts Iron Works, where Mr. Weir's boyhood had been spent. He holds now an important and responsible situation in the Custom House at Montreal.

On Sabbath forenoon, Dr. Morison went to worship in the splendid Wesleyan Church in St. James's Street. He had been much importuned by the minister of that church to preach there, as we came down the St. Lawrence the day before, but had declined on the score of his weak voice; but as he feared lest the worthy clergyman would be offended at his refusal, he

went to hear a sermon in the edifice, to show his perfect goodwill. Mr. Weir called to take me to the Shaftesbury Hall, where the mission station had been established, in connection with which Mr. Anderson had come to Montreal to preach for a Sabbath or two.*

When I reached the hall I found that I was expected to conduct the services. I had considerable liberty in preaching, but if I had known that Mr. Dougall, the proprietor of the *Montreal Witness*, was present, and that he was busily engaged in taking notes of my discourse (which, indeed, he reported at considerable length in the issue of the Tuesday following), possibly I would not have felt so much at home in my subject.

The following is the outline of my day's proceedings, which my brief and often very illegible journal contains: "Dinner with Mr. Baylis, one of the deacons of the John Knox Congregational Church (Rev. Dr. Wilkes' for many years, now Rev. Mr. Bray's). Tea at Mr. Weir's, where Dr. Morison baptized his infant child. Kind Christian welcome from Mrs. Weir and family, and Miss Russell, from Scotland. Yielded to much solicitation, and preached in the evening in John Knox Congregational Church. Much surprised at close of sermon at the number of Glasgow people who came up to speak to me, and claimed acquaintanceship as old members and hearers in Blackfriars Street, Glasgow. Dreadful thunderstorm came on before the service was ended. Had to remain in the church for some time, waiting for it to clear away. Found on reaching the Ottawa Hotel that Dr. Morison had preached to a large congregation in the Wesleyan Chapel, on Matt. xi, 28."

On Monday we spent the forenoon in visiting some of the more prominent objects of interest in Montreal. Chief among these was the Cathedral of Notre Dame, built in imitation of the celebrated building of that name in Paris,—and certainly it is a very good miniature, if miniature it can be called. The two towers are each 220 feet high, and the church is said to be capable of containing 10,000 persons. It has a celebrated bell, which is without doubt remarkable, for it actually weighs 29,400 pounds. Dr. Morison, Mr. Anderson, and myself found abundant standing room between the tongue and the sides. I took down the Latin inscription that has been carved upon it. On the one side we read: "Piissimo mercatorum, agricolarum, artificiumque Marianopolensium dono." (By the most pious

* I find it necessary to correct a statement which I made in last chapter. Owing to complications in the history of the John Knox Church, Montreal, which I need not specify, they ceased to support the mission, and Mr. Anderson was compelled, even after a chapel had been built, to retire from the field. He is now pastor of the Congregational Church in the town of Gaines, New York State, and fifty miles from the Falls of Niagara.

gift of the merchants, husbandmen, and tradesmen of the city of Mary). I am here reminded that the Indian name of Montreal was Hochelaga. Then from 1642 to 1760 it was called *Ville Marie*, Mary's City. Since 1760, however, when it fell into the hands of the British, it was named Montreal. On the other side of the bell the inscription ran: "Negotiamini dum venio. Omnis spiritus laudet Dominum. Fundatae anno Marianopolis 206. Pii. P.P. pontificatus IX. Victoriæ Reginæ Britanniarum XVIII." (Occupy till I come. Let every soul praise the Lord. Founded in the year of the city of Mary, 206. Of the pontificate of the holy Pope Pius, 9. Of Victoria, the Queen of Britain, 18.) There is, undoubtedly, edification to be found in the preaching and teaching of that bell. If only every one that breathes would begin to praise the Lord for His mercies, would not that be the beginning of regeneration in many a soul? And if, besides praising God, they would *transact all their business* in His fear, and in view of His second coming (and the word which I have rendered "occupy" has that meaning literally), would not that be true sanctification besides? If I lived in Montreal, that would be the blessing I would derive from the deep sound of the *Gros Bourdon* every time I heard it ring.

We could have told that we were in a city which was, to a large extent, Roman Catholic, by the number of priests whom we saw moving about, especially in the more quiet streets, rendered noticeable by their peculiar dress and their demure looks. Montreal extends along the shore of the St. Lawrence for nearly three miles; while in breadth it goes back towards the hill from which it takes its name, in some places a mile, and in others even as far as two miles. The city is built upon an island, which is formed by the waters of the Ottawa and the St. Lawrence. Only a third part of the Ottawa falls into the St. Lawrence above the La Chine rapid, as I mentioned in last chapter. The principal stream flows to the north of the island of Montreal, ten miles from the city, and joins the St. Lawrence about eighteen miles below it. The island of Montreal is thus thirty miles in length and ten in breadth.

We were surprised to meet this Monday forenoon, in the streets of Montreal, the Rev. John Baxter, of Wishart U. P. Church, Dundee, with whom we had crossed from Liverpool to New York in the "Abyssinia." He had been preaching the day before in the Presbyterian Church from which he subsequently received a call, and of which he is now minister. We paid a farewell visit after mid-day to Mr. Weir's family, and commended them in prayer to the Lord, hoping to meet in the heavenly world, if never more in this.

We left Montreal at 3 p.m., *en route* for New York by Lakes Champlain and St. George. We found several friends waiting at the dépôt for the purpose of bidding us good-bye, who had just begun to hear of our visit to the city. Among these was Mr. Cameron, formerly a member of my own church, and then in a bank in Montreal, and Mr. Synnington, who used to hear me, as he said, between the years 1847 and 1851. We immediately entered upon one of our most remarkable experiences during the whole of our Transatlantic tour. I refer to the crossing of the St. Lawrence by the grand Victoria tubular bridge, which, as I remarked in the close of the last chapter, is nearly two miles in length. It continues the Grand Trunk Railway from the island of Montreal to the southern shore of the river, which great line had crossed the branch of the Ottawa already described, near La Chine. This magnificent viaduct was constructed at the cost of £1,260,000, and was opened by the Prince of Wales on the occasion of his visit to Canada in 1860. The tube through which the carriages run is 22 feet high, and 16 feet broad. Every here and there, little windows let in the light upon the gently advancing traveller; for the speed is prudently made slow, owing to the peculiarity of the mode of transit. We saw nothing of the river till we had crossed it; and we were ready to confess when we had emerged from this iron tunnel that it was well worthy of the name that is sometimes given to it, "the eighth wonder of the world."

We now sped rapidly along the open railway towards Rouse's Point, at the head of Lake Champlain. The thirty miles of our journey which lay between the southern shore of the St. Lawrence and this beautiful lake, lay in the dominion of Canada; for I omitted to notice in last chapter that shortly after we passed Ogdensburgh the United States territory on the southern shore of the river terminated, so that both sides of the St. Lawrence at Montreal were under the government of our Queen. Whenever we reached Lake Champlain, however, we had the State of New York again on our right hand, and the State of Vermont on our left, as we sailed down the inland sheet of water on that beautiful summer evening. Before reaching the lake we noticed a large gushing river on our left hand from time to time. This turned out to be the Sorel or Richelieu, which is the outflow of Lake Champlain, and falls into the St. Lawrence about fifty miles below Montreal. What makes this Lake Champlain and its smaller sister, Lake George, so very agreeable to the American tourist, is the fact that the great lakes of the continent are really inland seas, and possess no beauty save that of grandeur when their vast expanse is surveyed, or when the tempest has agitated them furiously. But

the two lakes on which we were now about to sail, like the storied Swiss lakes, or like Windermere, Loch Lomond, and Killarney, of the British Isles, were of such a convenient size, and were, moreover, so dotted with islands, and surrounded by mountains, as to be worthy to be called picturesque rather than sublime.

When we reached Rouse's Point, we found a splendid steamer awaiting us; and certainly we had a very swift and enjoyable voyage down the lake. The green mountains of Vermont were on our left hand, and the numerous peaks of the Adirondacks, in the State of New York, began to show themselves on the right. Ere we left the steamer we had reached the point at which there is the widest expanse of the water; for opposite the town of Plattsburg, Lake Champlain (which is named after a celebrated explorer and geographer) attains a width of ten miles. As we felt wearied about 7 P.M., we thought that there was no need of making "a toil of a pleasure;" and consequently, instead of going on farther, we decided to stop at Plattsburg, especially as we were informed that, by the help of an auxiliary steamer in the morning, we would be able to make up the two hours lee-way of the night.

Plattsburg lies in a bay, called the Cumberland Bay; and the hotel at which we stayed all night was called "The Cumberland." The river Sarinac enters the lake at that point, and performs an important part in propelling the machinery of one or two woollen factories. The Americans are very proud to tell that, in the year 1814, a double battle was fought both by land and water in Cumberland Bay, called the Battle of Lake Champlain, and that the British navy on the lake was defeated by the American navy, and the British army on the shore defeated by the American army. In such circumstances, we poor Britishers can only sigh, and look down, humbled and resigned. Before the sun descended, Dr. Morison and I took a walk along the shore of the lake. Some discouraged fishermen whom we saw at their boats reminded us that the fishers of men are frequently discouraged too. At another point of our stroll, the harsh croaking of frogs almost drowned the sweet singing of the birds—a combination which reminded us that the murmurers in a congregation sometimes make more noise than those who are ready to give thanks to God and man.

The auxiliary steamer came up early next morning, and for several hours we kept sailing along the western shore of the lake, calling every here and there at beautiful little villages, which, if near Glasgow, would soon be made towns, by the villa-building propensities of our enterprising citizens. In the course of the forenoon, however, we began to cross over to the

opposite side of the lake, passing on our way, I remember, a beautiful tree-clad island. What made us cross was the important city of Burlington, one of the busiest commercial centres in the State of Vermont, and finely situated on the shore of the lake. The houses are built up the side of a hill, the summit of which is crowned by the towers of the University of Vermont. Here we changed into one of the large and handsome lake steamers. We were pleased to find the Rev. Mr. Baxter, of Dundee, standing on the pier, and were glad that we were to have his company as fellow-traveller for the rest of the day. The immense quantity of wood at the Burlington pier made it plain that its lumber trade was immense.

After half an hour's stoppage at Burlington, we set off again down the lake, and bound for the opposite side. The Rev. Mr. Baxter and myself took our station near the bow of the boat, and recounted to one another our varied experiences since we had bade one another good-bye on the morning of our arrival at New York. As we talked together we noticed a feature—or rather a feat—in navigation which was new to us. These lake steamers are made shallow and slim for the sake of swiftness. I am certain that we flew through the water at the rate of twenty miles an hour. But the balance of the boat was so easily destroyed, that if even a few dozens of the passengers changed their positions from the one side to the other, a disagreeable lurch was experienced. How, then, was the equipoise restored from time to time? An ingenious expedient was resorted to. An immense leaden roller was placed at the very point where its influence would be most powerfully felt; and three or four men had been told off for the express purpose of rolling this ponderous body from the one side to the other, to preserve the balance of the boat. What a blessing it would be if some kind of machine could be devised for keeping in exact equilibrium unbalanced minds, unbalanced families, unbalanced nations, and this morally unbalanced world! But is not this the very influence which the blessed Gospel of Christ is calculated and designed to exert, if individuals, families, nations, and mankind would only admit its precious counterpoise?

Lake Champlain is 150 miles long, and varies in breadth from ten miles to half a mile. Indeed, for twenty miles at its southern end it is only half a mile broad, and has very much the appearance of a placid river. Just where the narrowest part begins, however, we required to leave the steamer, and cross in a coach to Lake George—a distance of four miles. The village at which we landed is called Ticonderoga, in honour of Fort Ticonderoga, the ruins of which are still to be seen in the neighbourhood. This was one of the first forts that fell

in the Revolutionary war of 1775. Colonel Edwin Allen of Vermont, at the head of the "Green Mountain Boys," penetrated to the very bedroom of the British commander, demanding his surrender; and when the latter in surprise, asked in whose name he made the call, the Colonel thundered out, "In the name of God and of the Continental Congress!"

We had not a little amusement in crossing from the one lake to the other. There were too many passengers for the coach, so that the surplus had to be accommodated in a double gig. Then, when we had got half way we found that a bridge had broken down which spans the Horicon, the brawling stream by which Lake George discharges its overflow into Lake Champlain. Here a rush was made for the coach and gig on the other side of the water, when it turned out that some who had enjoyed much the discomfiture of those who were doomed to the minor conveyance at the start were compelled themselves to take "the lower seat" for the rest of the way.

We found that Lake George resembled our Scottish lakes in size and appearance even more closely than Lake Champlain. It is thirty-six miles in length, and from only three to four in breadth at its widest part. It contains no fewer than 300 islands; while its water in some parts is 480 feet deep. The two tiny steamers that ply on it so swiftly are called the "Ganouskie" and the "Minnehaha," the latter name being familiar to Mr. Longfellow's numerous readers. I have little to say concerning it, but that we enjoyed a most delightful sail down its whole length on the afternoon of this Tuesday, June 16th. The American writers are guilty of no exaggeration who say that its scenery may be favourably compared with that of the loveliest lakes in Switzerland and Scotland. Every here and there, moreover, the shores and the islands have been immortalized by hand to hand encounters in the wars of the American Independence, and also in the battle fought between the Indians, aided by the French, and the Colonists—for we had now reached the region round which Fenimore Cooper, the American Sir Walter Scott, has thrown the charm of his genius in his thrilling tale, *The Last of the Mohicans*.

The beautiful village at the southern end of Lake George is named Caldwell. There is one immense hotel there called Fort Prince Henry Hotel, which certainly looks like a castle worthy to be the residence of a prince. We chose, however, a humbler but very comfortable house of entertainment called Lake House. When we had entered our names in the landlord's register, he seemed quite pleased to have three ministers of the Gospel beneath his roof for the night. He must have

sent off word immediately that he had caught this clerical prize to the only clergyman in the district, the Rev. Mr. Lancaster of the Episcopalian Church. This gentleman and his lady called down to see us whenever we had finished dinner, and introduced themselves on the plea that they saw very little ministerial society. If I remember aright, they came from Scotland. At any rate, they were overjoyed to find that Mr. Baxter of Dundee knew friends of theirs, to whom he promised to convey an account of our unexpected meeting.

Next morning we left by coach for Glen Falls—the nearest railway depôt on the line to New York. The distance was nine miles; and we enjoyed the company, during the drive, of a lady and gentleman who had spent the greater part of their lives on a Jamaica plantation, but were now living in retirement in London. We had first to mount a steep ascent, and then descend into a deep valley, after which the road became more even and tolerable. We found Glen Falls to be a town of some size; but I am sorry that I did not know till after leaving it what gave it either its importance or its name. The splendid Falls are there of the upper Hudson, within the roar of which were laid some of the most exciting scenes of the *Last of the Mohicans*. Perhaps, however, we might not have had time to visit the Falls, as we were anxious to catch the first train at Glen Falls depôt for the great Spa of Saratoga. At this point Mr. Baxter left us, as he was bent on proceeding eastward to visit the city of Boston.

Dr. Morison and myself reached Saratoga at noon, and remained there till 7 P.M. We strolled leisurely all day among the different wells that have made the place famous, as also among the magnificent hotels, or rather palatial inns, at which the wealth and fashion of the United States are to be found during the season—that is, in the months of July and August. But while we were there, all was comparatively desolate and dreary. Another fortnight would bring the birds of fashion; but as yet they had not begun their flight. It was like visiting Dunoon or Inellan in midwinter, or, rather, such places as Moffat or Bridge-of-Allan at a time when the inns are empty, and lodging-house keepers are occupying their own rooms. Moreover, the day was dull and cold for the season, so that our memories of Saratoga are not very bright—only it is something to be able to say that one has been at the great resort of our American cousins during the hot season—the place, moreover, to which writers, like the authoress of the *Wide Wide World*, duly bring their heroes and heroines, and where so many matches are made in the realms of fancy, and doubtless in the realms of reality too.

Saratoga has nothing to recommend it except its spas and its hotels; and it is strange that the resort of the sick has become the resort of the gay too. It has been happily remarked that the order of the day there, is to drink the spa very early in the morning, and to dance in the saloon very late at night. If the same people do both, either they cannot be very sick, or the dancing will neutralize the doctoring. The village contains only about 8,000 people when the strangers are absent, but its population in the season mounts up to 30,000. The hotels are truly marvellous. Such buildings as "The Union," "The Congress," and "The Clarendon," Hotels excelled in splendour and size, so far as outward appearance was concerned, anything we had seen in New York. We were told, indeed, that they were owned chiefly by the millionaires of that city.

The chief street of the village is finely shaded with trees, after the fashion of the original Boulevards of Paris. The celebrated hotels are, for the most part, in that main street, while the principal spas are to be found in a street which branches off from that thoroughfare and runs down a declivity. We visited the Pavilion Fountain or Spa, the High Rock, the Star, the Empire, the Columbian, &c. In some instances a cupola or small tower has been built over the fountain, but in others only a little of the rock has been excavated, so that access is made easy to the precious water. A boy is generally in attendance to hand the draught to the would-be drinker; and although the wells are all free, the boy expects a few cents as his pay or perquisite.

The High Rock Fountain was discovered as early as 1767, and the Congress in 1792, although the medicinal properties of these waters were known to the Indians long before. We tasted a little of the water of all the wells. Some we found to be very offensive indeed; but one was so very pleasant that it tasted like the very best lemonade or ginger beer. I said to myself when I had drank of it, that verily if a physician should order me to Saratoga to drink the waters, without specifying any spa in particular, I would count it a pleasure and no pain to patronize that sweet spa daily, whose name I am sorry that I forget, but whose nature I very well remember.

As we were performing our peregrinations among these spas we were overtaken at one point by a very heavy thunder shower. Although we went below a tree, and crouched besides, under the single umbrella which we had between us, we were but poorly protected from the literal deluge of rain that came down as if from a discharging water-spout. Seeing our somewhat pitiful plight, a lady came to the door of her little cottage, which was nearly opposite our uncomfortable post, and politely beckoned

us to come in. We enjoyed half an hour's very pleasant intercourse with our kind benefactress. She informed us that it was not merely the hotels that were benefited during the Saratoga season, but that indeed they were all very happy to let out their rooms to the strangers. We found her to be both a Christian and a friend of the temperance cause; while we, on the other hand, informed her that we were ministers of the Gospel from Scotland, and temperance men too. We did not like to offer her anything like a gratuity for our shelter; but, as she had told us of her trials, Dr. Morison told her of his, and left with her a photograph of his excellent eldest son, Mr. Robert Morison, who had died the year before at sea, in the peace and hope of the Gospel, when on his way to Australia in quest of better health. There is thus one humble home in Saratoga which has kindly remembrances of us, as we have of it.

We dined at one of the restaurants in the village, and afterwards walked out to the suburbs, where we found still more mineral fountains, and yet additional magnificent hotels. My readers may form some idea of the scale on which these palatial buildings are got up when I inform them that the Union Hotel alone, has an opera house attached to it, capable of containing 1,500 individuals. At 7 P.M. we took the train for Albany.

The only thing that I remember as being worthy of record, during our three hours' ride to Albany, was that at a certain point of the road very imposing falls of the river Hudson were pointed out to us, the name of which I could not catch. On approaching Albany, we could observe from the great amount of lumber in a canal contiguous to the railway line, as well as from the number of canal boats, that the commerce of the place must be mightily enhanced by the fact that both the Erie Canal from the east, and the Champlain Canal from the north, discharge their immense freights into the Hudson at that city. It was almost dark as we were being driven through the streets of Albany to the Stanwix Hotel, where we passed the night.

I got up early in the morning and took a stroll through the streets of Albany. It is one of the oldest towns in the States, having received its present name in honour of the Duke of York and Albany in 1664. It was made the State capital in 1798, so that all Congress business for the State of New York is transacted in it, as well as all that which is connected with the higher courts of jurisprudence. The town contains about 70,000 inhabitants, and from the air of quiet dignity which characterises it, it may be said to occupy towards New York, in so far as appearance is concerned, the relation which York bears to London, or Perth to Glasgow. I climbed up State Street and had a good outside view of the State House and the

City Hall—buildings which certainly had a very genteel and even aristocratic look. The city has a fine appearance, especially from the bosom of the river Hudson, as its houses rise up to an eminence 220 feet in height above the water, and are therefore visible at a considerable distance.

We left the pier of Albany at half-past 8 A.M., in the magnificent steamer "Daniel Drew," and were engaged all day till 6 P.M. in making the grand descent of the river Hudson to New York, which has often been compared to the descent of the Rhine, and certainly, in many respects, is not unworthy of the comparison. It was an interesting thought that we were descending the body of water which was the first in the world to be successfully ascended by steam, in 1807, by the "Clermont," commanded by Robert Fulton; although the Americans themselves are willing to admit the superior genius and prior discoveries of our own Scottish James Watt. Every here and there smiling villages and thriving towns appeared, now on one shore and now on another; while the peaks of the Catskill mountains lend variety to the view soon after the voyagers leave New York—the scene of Rip Van Winkle's long sleep, according to the humorous creation of Washington Irving's fancy. I was interested in the appearance of Poughkeepsie, exactly half way between Albany and New York, because before his lamented death Professor Morse resided there, who divides with our own Wheatstone the honour of having discovered the electric telegraph, and where abode that very day the family of his brother-in-law, Mr. Goodrich, with whom I travelled in Egypt and the Holy Land, and from whom I would have received a warm welcome if only I could have gone ashore and tarried for a while.

But onward still the "Daniel Drew,"
On his unceasing journey flew,
And stole me, like a wandering Gipsy,
Far from my friends at fair Poughkeepsie.

The town contains 23,000 inhabitants, and from the number of spires visible, seemed to have a fair proportion of churches.

The banks of the river were in some places so high that we could not see the towns, the names of which were displayed on the wharves at which we tarried. Thus, although we passed West Point, the celebrated military training school, fifty-one miles from New York, we could not see it for the high bluff which hid it from view. We were compelled to be content with the information which our guide-book conveyed to us, namely, that it contains accommodation for 220 cadets of the United States army.

When we were thirty-three miles from New York we reached the broadest part of the Hudson; for right opposite the State Prison of Sing Sing, the river attains a width of four miles. The great prison stands on a height overlooking the watery expanse, and always has within its gloomy hold upwards of 1,000 prisoners. I used to think that this double name of joy had been given to it in mockery of the groans and sorrows of the incarcerated inmates; but I learned that it is an old Indian appellation that means "stony place." And of a truth the prisoners feel that the lines are fallen unto them there, not in pleasant, but in "stony places."

As we approached New York, we could observe the great extent of that remarkable rocky formation, the beginning of which we had been able to descry before from the neighbourhood of the city. I refer to the heights called the Palisades, and which are of a peculiar trap rock, columnar in formation, and not unlike the Giant's Causeway in Ireland, or Fingal's Cave in Scotland. They line the western bank of the Hudson for nearly thirty miles, and in some places present the appearance of a bold precipice 300 feet high.

As our good ship drew up at the wharf at New York, we could not but be devoutly grateful to God that we had thus, in the course of five weeks, since leaving that very point, without a single accident, by rail or coach, lake or river, journeyed for upwards of 4,000 miles on the American Continent, besides discharging the duties of our ecclesiastical commission in the far western State of Missouri. We had been kindly constrained to promise that on our return to New York, instead of repairing to the hotel, we would become the guests of our friend, John Aitken, Esq., in West Forty-Fourth Street, whose hospitality we had more than once enjoyed during our residence at the Brevoort House in the beginning of May. We had, indeed, a little difficulty in threading our way to Mr. Aitken's house, for we felt the want of our good friend Mr. Service's piloting care, which we had enjoyed so much during our first stay in New York. What made matters worse was, that we committed ourselves, in going from one omnibus to another, to the care of a gentleman of very diminutive stature, but of very high pretensions, who turned out to be "a blind leader of the blind." However, "all's well that ends well!" We spent a very enjoyable evening in the bosom of Mr. Aitken's truly delightful home circle. They had invited their pastor, Rev. Dr. Thompson, of the Presbyterian Church, to meet us, whose intelligent conversation lent additional zest to the evening's entertainment.

CHAPTER XXVII.

BOSTON.

As the "Abyssinia," in which our return passages to Liverpool had been taken out, did not set sail till Wednesday, June 24th, we had still a few days at our disposal for additional sight-seeing after reaching New York, as just described, on the evening of Thursday, June 18th. And as we had not been able to visit the city of Boston during our journey from Canada, from our great desire to enjoy "the descent of the Hudson," we determined to start for that renowned capital of Massachusetts on Friday, and return to New York on Saturday evening. As the distance between the two cities is about 170 miles, the greater part of the two days was consumed in railway travelling, so that Boston and suburbs required to be visited on the evening of the one day, and the early forenoon of the other.

Starting on Friday, at 10 A.M., we soon left the island of New York behind us by crossing the bridge at Harlem, and found ourselves flying along the shore of Long Island Sound, which fine sheet of water, about twenty miles in breadth, we had on our right hand for several hours. I was interested in the appearance of the flourishing town of Bridgeport on the shore of the sea (20,000 inhabitants), where the Howe Machine Co. as well as Wheeler & Wilson have their American works for the manufacture of sewing machines, and where also General "Tom Thumb" was born. New Haven, also on the sea shore, is 76 miles distant from New York, and is the most populous city in the State of Connecticut (which we had now reached), as it contains 51,000 inhabitants. What pleased me most, as we passed through this flourishing town, was the view which we got of the towers of Yale College, where the celebrated Timothy Dwight lived and taught divinity in the beginning of this century. The University still flourishes, for upwards of 700 students are instructed there annually in Arts, Divinity, and Law. Here we left the shore of the sea, and struck into the interior of the country, coming, in the course of the afternoon, upon the broad and beautiful River Connecticut. Thirty miles past New Haven, we stopped at Hartford, the state capital of Connecticut. Here the poetess, Mrs. Sigouney, lived; and here also, more recently, the eminent theologian, Dr. Bushnell, preached and lectured. The Congregationalists of New England have an important theological seminary in Hartford, and altogether the place has an air of literary refinement. The late President Finney frequently held "revival meetings" at Hartford, Con-

necticut, although he confesses that on one occasion "the blessing" was kept back by a doctrinal variance between Dr. Bushnell and another leading minister. At length the earnest evangelist acted as mediator between them, persuaded them both to attend and co-operate at the services, when the blessing which man's estrangement had kept back, man's reconciliation brought down. Hartford is beautifully situated at the junction of the Park and Connecticut rivers.

As the afternoon advanced, we entered the State of Massachusetts, and found ourselves, about six P.M., approaching the important city of Boston. We reached the terminus at half-past six, and proceeded forthwith to the American hotel, which was quite near the railway depôt. Our landlord advised us to go to see Bunker's Hill that evening, and Auburn Cemetery, with Harvard University, next morning, assuring us that we would get a tolerably correct idea of the topography of the whole city by these two excursions.

On our way to the tramway centre to which our host directed us, our road led us up Tremont Street, one of the principal streets of the city. Like Princes Street, Edinburgh, it is built, for a considerable distance at any rate, only on one side, as it looks into Boston Common, a fine undulating enclosure of rail-fenced and tree-clad grassy ground, fifty acres in extent. Unlike Princes Street, however, it is not level but steep, being built, as its name implies, on one of the three eminences of which the original peninsula of Boston consists. I may here remark that Boston is built upon a peninsula, running out into a land-locked bay. The main body of the population is to be found on this peninsula; but it is connected by seven great bridges with such important suburbs as South Boston, East Boston, Charleston, Chelsea, and Cambridge. Thus, the population of the place is swelled up to 300,000; whereas in 1822 it amounted only to 45,000. Only one of these suburbs is on an island—namely, East Boston. All the rest are on shores of the bay, out into which the peninsula juts. Indeed, a great number of the houses in Boston are built on piles of wood driven into the water. Hence Longfellow, in his song entitled "I Stood on the Bridge at Midnight," describes the brine from the ocean as flowing in "among the wooden piers." Of a truth our memories of Boston are very *watery*. We entered it on a great railway viaduct, which seemed to wind for about a mile amid water. And wherever we went we required to cross immense bridges or viaducts built in water. Then it rained incessantly from the time we approached the city till we left it. So that if we cannot brag about our weather in Glasgow, the people of *the hub* (for they call themselves, half humour-

ously, half vain-gloriously, *the hub*—that is, wheel-centre—*of the universe*) have nothing to *boast on*. I must admit, however, that the name of the aqueous city has a very good origin, as it was called Boston in honour of the Rev. John Cotton, one of the earliest emigrants who came from Boston, in England.

Bunker's Hill is in the suburb of Charlestown, south of the peninsula, to which we crossed by the Battery Bridge. The district is named after the Charles river, which here flows into the harbour. When Dr. Morison and I presented ourselves at the gate of the monument, we found that we were unexpected visitors, both on account of the lateness of the hour and the unfavourable state of the weather. We were admitted, notwithstanding, and after writing our names duly in the visitors' book, we climbed up the 300 stone steps to the top. If the doctor can beat me in logic, I can beat him in breath; for I got up to the top of the monument before him. But, alas, the summit of the Temple of Fame cannot be reached by muscular strides.

The monument on Bunker's Hill was erected in 1843, and inaugurated in the presence of President Tyler, by an eloquent oration from the lips of the great Daniel Webster. It was intended to commemorate the successful resistance which was made at Boston Harbour by the militia of the United States, at the commencement of the Revolutionary War, to the Stamp Duty and Tea Tax of George the Third's Government. On that occasion, the dead body of many a British soldier rolled down the steep mound on which the monument is built. Although we were sorry that our countrymen were defeated on this occasion, the victory of the Americans brought to us one advantage—namely, that of affording us a fine view of Boston Harbour and all the environs of the intellectual "Modern Athens" of the United States. After enjoying the view for a while, amid steadily descending rain, we retraced our wet and weary steps to the American hotel.

Next morning the rain still continued, but we set off, nothing daunted, to visit the suburbs of Cambridge. On our way to the tramway centre, we entered Boston Common, and admired the "Frog Pond," which is in the middle of it, as well as the "Old Elm," that is supposed to have stood there before the settlement of the city. The tree attained its full growth in 1722. It is now protected by an iron fence, while an inscription tells that it was nearly destroyed in a storm in 1832.

I am sorry that it will not be in my power to finish this chapter till next Number.

AN RESPONSIBLE FOR HIS CHARACTER.

THERE are few sins more prevalent, or which manifest themselves at an earlier period in the conduct of men, than that of resorting to some species of falsehood, to cover, to excuse, or to extenuate their guilt.

Perhaps there is no taint we have inherited from the parents of the race which clings to us with more pertinacity than that of throwing the blame of our evil conduct either upon others, or upon the circumstances in which we are placed.

It is somewhat remarkable, however, that the very men who are most apt to act thus, are those who, when they do anything which is good, always wish to take the full credit to themselves for the same. They never attribute their good conduct to circumstances, or to the influence of others.

Some men boldly throw their sins back in the face of God. They seek and try to find the cause of all things in the will of God.

In all ages of the world's history, men have dared to sit in judgment upon God—nay more, they have charged him with double dealing; they have said in one way or another, that "His ways are not equal." One writer, well known in our native land, has said, when addressing God, and even in prospect of death:—

"Thou know'st that thou hast formed me
With passions wild and strong,
And, listening to their witching voice,
Has often led me wrong."

Again, he speaks of being

"Misled by fancy's meteor ray,
And by passion driven;"

and then he impiously adds,

"And yet the light which led astray
Was light from Heaven!"

Another poet has said,

"Who knows but he whose hand the lightning forms,
Who heaves old ocean, and who wings the storms,
Pours fierce ambition into Cæsar's mind,
Or turns young Ammon loose to scourge mankind?"

In both of these passages it is covertly hinted that all irregularities in life and conduct are but the legitimate outcome of the passions implanted in our natures by the Author of our being. And hence one has said that "a man is no more re-

sponsible for his character than he is for the colour of his hair" (Lord Brougham). I have heard the late R. D. Owen, the celebrated infidel Socialist, say, that "no man's character was made *by* him; it was made *for* him, inasmuch as he was the creature of circumstances to all intents and purposes,"—"that all his religious beliefs, or non-religious beliefs, and all the conduct which flowed from these, were entirely the result of the circumstances in which he was placed." Now, are such fatalistic ideas confined to irreligious or infidel men? Verily they are not. Less than fifty years ago, religious belief in Scotland was saturated with the same. Even religious men ascribed all that took place to the decree which embraced within its comprehensive sweep all the actions of men whether good or bad. Hence such sayings as the following were quite common—"What we are born to be and do we cannot get past;" "Those who are born to be drowned or hanged, will never die in their beds;" and with reference to ill assorted marriages, I have heard it said in a tone of sympathy, "Well, it is a pity, but what can we say? those we are appointed to get we cannot get past." And thus men have tried to shift the blame of their wickedness, their thoughtlessness, and folly from themselves, and sought to find the originating cause of the whole in the will of God.

As in the days of the Psalmist, so now, men have slandered the character of God: they have "thought that he was altogether such an one as themselves;" but to all such he says, "I will reprove thee, I will set thy sins in order before mine eyes."

I lately heard it stated by a man of some intelligence, that "the will of man is not free; that it is subject to the motives presented to it; and that these are determined by circumstances which are entirely beyond our control." If this be so, what then? Is there any place for such emotions as regret and remorse? Verily there is not. In such a case, I am no more to be praised or blamed for my actions, than "the feather which rises, floats, and falls, only as it is moved by the motions of the air." I am only a piece of plastic matter, which may be moulded into some hideous or some beautiful form by circumstances which I cannot alter. Now, in dealing with the statement which I have quoted, let me say that, while I frankly admit that circumstances, to a very large extent, determine what we will be, and what we will do, yet it must never be forgotten that the circumstances which thus determine our conduct are, to a very large extent, of our own creation. This noteworthy statement might be illustrated in a hundred ways. Take a few examples:—

Many men, through a sheer perverse exercise of their wills,

voluntarily surround themselves with influences, and place themselves in positions out of which temptations arise, which it is next to impossible for them to resist; but is their criminality less on that account? Verily it is not. Can men take fire into their bosoms and not be burned?

It is matter of general belief, that crime of every description which is committed against man, as well as moral delinquency, particularly toward God, is to a large extent the result of ignorance. Now, why does ignorance exist to such a large extent? Is it because men lack the capacity to learn? Or, is it because the opportunities for receiving knowledge are not to be had? Everybody knows that this is not the case. Books suited to every capacity; schools, both secular and sacred; churches, and Gospel ministries: popular lectures on every branch of moral, social, and physical science, afford every facility to the active inquiring mind for acquiring knowledge; but, alas! to what a small extent do thousands upon thousands in every population avail themselves of these.

A horse or foot race, or the miserable spectacle of a man attempting to climb a greased pole for a leg of mutton, or any such frivolous and degrading amusement, will attract the vacant gaze of gaping multitudes, for whom a useful book, an instructive lecture on science, or a useful sermon tending to unfold the relationships of God to man, would have no attractions whatever. And thus, to use a Scripture expression, they are "willingly ignorant." Without an effort worthy of a man, they willingly give way to every temptation, and are content to follow low vulgar pursuits and pleasures, if for the time being they please, no matter what may be the subsequent consequences. It is upon this hypothesis alone that we can account for the great difference which exists between the moral conduct, attainments, and aspirations of some young men, when compared with others, whose positions in life, natural capacities, opportunities for improvement, and temptations to idleness and vice, were the same, at least as far as these were determined by circumstances over which they had no control. The difference between them lies mainly, if not wholly, in this, that the one class steadfastly availed themselves of present opportunities, and steadily resisted present temptations, and thus created for themselves new and even higher and better opportunities which naturally grew out of those improved, while they lessened the force of future temptations by manfully resisting the present; whereas the other class not only lost present opportunities, but in doing so even partially lost the disposition to avail themselves of those which might have presented themselves in the

future. Moreover, they greatly increased the force of future temptations by unmanfully falling before the present. It is upon this principle that we are to interpret that much misunderstood passage in one of our Lord's discourses, where he says—"To every one that hath shall be given; but from him who hath not shall be taken away even that which he hath."

A man's social position in the world, in many cases at least, is very far from being in his own hand; but his character is ever wholly so. It may not be in my power to become a rich man; but it is always in my power to be a true man, and that is far better. It is not necessary to my happiness, either here or hereafter, that I should be rich and great in worldly wealth. That, let me say once more, may not be in my power; but my happiness, both for time and eternity, depends upon my being *good* and *true*, and *that* is always in my power. Circumstances may compel me to eat a very poor dinner, or go without it altogether; to wear a very shabby garment, or dwell in a very poor house; but no circumstances can compel me to tell a lie, or act falsely in any way.

I take my stand upon the character of God as the altogether just Ruler of the universe; and I fearlessly assert that he will see to it that no man is placed in circumstances in which he could not do otherwise than sin; for were such the case the word "sin" would be completely misapplied. All men have not the same power to resist temptation, the reasons for which I do not wait now to discuss; but this I do say, that every man has power to say with Joseph, when assailed with great temptation, "How can I do this great wickedness and sin against God?" Circumstances may extenuate the guilt of some crimes; but that can only be to the extent that these circumstances were not created or willingly entered into by us. But be that as it may, no man's character can be determined by circumstances. This will be made incontrovertibly clear if we remember that our real character in the sight of God consists in the thoughts and intents, the loves and hates, the desires and aspirations which we secretly cherish, and in which we luxuriantly indulge, and which are known only to the Omniscient One. These, whether good or bad, will have their outcome in the actions of the life. These are the source and spring whence the outward life takes its rise. Hence it is within the hidden recesses of the heart or will that all the essential attributes of the character are formed; and hence the wisdom of that Scriptural injunction, "Keep your heart with all diligence, for out of it are the issues of life." Let me, therefore, add practically: Watch with all prayerfulness the motions of your wills. When good thoughts, desires, and purposes arise in your

minds, let us be careful to endeavour to create circumstances, and to surround ourselves with influences which will tend to deepen, strengthen, and intensify these; whereas, when evil thoughts, desires, and purposes arise in the mind, let us be equally careful to flee from positions in which we would be surrounded with circumstances which would tend to inflame, to deepen and intensify the latter; and thus "our path shall be like the shining light, which shineth more and more unto the perfect day." I close with a very apt quotation from the great German poet Goethe:—"Man's highest merit always is, as much as possible to rule external circumstances, and as little as possible to be ruled by them." "But woe to him who, from his youth, has used himself to search in *necessity* for something of arbitrary will; to ascribe to chance a sort of reason which it is a matter of religion to obey. Is conduct like this aught else than to renounce one's understanding, and give unrestricted scope to one's inclinations? We think it is a kind of piety to move along without consideration; to let circumstances which please us determine our conduct; and, finally, to bestow on the result of such a vacillating life the name of providential guidance."—
J. W.—K.

THE KNOWLEDGE OF GOD IN RELATION TO THE FUTURE.

No, we are not forgetting the "wandering mazes." We have Milton's monition distinctly before the mind, and have, in addition, a pretty lively sense of the fact, that there may be a great many persons—washerwomen, for example, and factory girls, and crossing-sweepers, and a few belonging to other classes besides—who will have very much the same kind of conduct, and very much the same career, whatever be the line of argument we pursue and the conclusion we reach. Matters on 'Change will very possibly go on to-morrow just as if this article had never been written. The pendulum of the great clock of Time will swing away, not at all influenced by either the strength or the weakness of the logical weapons we use. It is said that parliaments are not ruled by logic, and there are a good many things in the same position. It ought not to be so, of course; but we are a long way yet from ought to be. To all these things, and many more on the same line, we are quite awake, and will try not to forget them as we work our way to the conclusion of this paper.

And yet it takes a good deal of confidence in any one who attempts to write on universal foreknowledge, or on any

subject belonging to the same circle of things. One has to get over so many difficulties and discouragements at the very beginning. "It is a mistake," says Lord Macaulay, "to suppose that subtle speculation touching the divine attributes, the origin of evil, the necessity of human actions, the foundation of moral obligation, imply a high degree of intellectual culture. Such speculations, on the contrary, are in a peculiar manner the delight of intelligent children and half civilized men." Surely such an estimate of matters is quite enough, if one were very sensitive, to make one dash the pen to the ground, and abandon for ever all theological discussion. But as we are not, just at present, over sensitive, we feel disposed to retain our hold of the pen and make it do our bidding on this subject, if only for the last time.

Froude, too, is very severe. He says, "God gave the Gospel, and the father of lies invented theology." He says again, "Christianity, as a principle of life, has been the most powerful check upon the passions of mankind. Christianity, as a speculative system of opinion, has converted them into monsters of cruelty." These are strong and sharp words, and seem like a sword, against the point of which we have to press in touching such a theme as foreknowledge. Let us, however, just push that sword aside for a little while, for writers in the *Repository* have not yet got so far as Faust would lead them when he says,

"If you will have a certain clue
To thread the theologic maze,
Hear only one, and swear to every word he says."

But these "obstinate questionings,"—when shall we have done with them? Why is it, especially, that such subjects as his lordship has thus catalogued, should be so recurrent in their nature, and take such fast hold of minds? It is but uttering a thrice-told tale, to say that few would have found any difficulty in connection with foreknowledge, had not Calvinism assumed such an attitude towards the doctrine of free will and fore-ordination. The relation of divine prescience to future contingencies could scarcely have presented any difficulty to men who believe in the divine omniscience. Men naturally shrink from the idea that it can only be by even the shrewdest and coolest calculation that future events are known to God; that the range of his vision should be bounded in any way; that in the development of the great drama of human freedom, God has to wait till scene after scene is evolved before he can know anything about it; that, in short, he should be like the spectator who knows nothing previously of the play, and to whom every new scene is new knowledge. But men

have been driven to these and other extremes through the disturbing elements which Calvinism has thrown in upon theological thought. Hence the constant recurrence of questions that have been discussed again and again. The Heavenly Father, one fears, has a good deal to bear with, in relation to his earthly children, and might very reasonably complain of the rather undue freedom which they take with his capabilities and character. Like a finite father he may be willing enough, and wishful too, that his children should know as much about him as possible, since all they can know of him will be good for them; but for their own sake there are barriers which their freedom must not pass; there are liberties which they must not take; conclusions to which they, in their own interests, must not come. And so we take poetry to be but an echo of philosophy, when it says that there may be a good many

"Things which the invisible king,
Only omniscient, hath suppressed in night."

As Whedon puts it, "The difficulty, then, is not to tell how our freedom is consistent with foreknowledge. It is to tell how God is omniscient. We shall not trouble our mind with that inquiry." Why should we? It can scarcely be very humbling to a finite mind to know that there should be a few things man may not be able to understand very clearly. Yet there is a limited circle of minds that take pleasure in, and also, we imagine, derive profit from pushing their inquiries as far as possible on the subject with which this paper professes to deal, and for their sakes it may not be amiss now and again to turn the subject round as it presents itself to different thinkers, bearing in mind, as Aristotle teaches us, "not only to thank those whose researches yield conclusions which are in accord with our own, but also those who seem to reason less adequately—for they contribute something, even if they only exercise our speculative habit."

One appreciates the motives of men who prefer a metaphysical difficulty to a moral one, but who, mistaking the relation of foreknowledge to future contingencies, shrink from the idea of things coming to pass as they are foreknown, and prefer to believe that there are things which God does not foreknow, which, even if he could foreknow, he chooses to turn away his mind from, preferring the difficulties of limited knowledge to even the possibility of character being involved in the existence of sin. The feeling may be commendable, but the thought which takes such a position needs light. Why should there be any belief which demands the sacrifice of the divine prescience to the defence of the divine moral character? The logical

contradiction involved in the assumption that there are things from which God turns his mind away must be very apparent; for surely he must first think of the things which he resolves to shut out from his conscious thought. He must think of them in order not to think of them. But if he thinks of them at all, he must think of them truly; he must think of them as they are; he must thus know them. To imagine that since God is conscious of all power and all resources equal to all emergencies that may arise in the universe, we are at liberty to think of him as being either by his nature or choice ignorant of future things, seems such an extravagance in thought as scarcely to merit attention. For if he is thus ignorant, his resources are not infinite, and may not be equal to the contingencies that arise, and consequently his action is little other than action in the dark. But surely this is not the Perfect God whom the necessities of thought demand, and whom the Bible makes known. When we understand that knowledge implies its objects, that it does not cause them, and that prescience simply looks upon them as they are, we are saved from the necessity of making a choice between the metaphysical and moral difficulties that are supposed to exist.

"The chief point and perfection (*apex et fastigium*) of divine knowledge," says Episcopius, "is to know contingences." In his discussion of the subject he is careful enough not to peril the salvation of any man on the opinion which that man may hold regarding divine prescience. There are cords enough binding the soul to God, even if this one may not be so very tight. At the same time, since all great truths are so closely and so vitally related that, to touch one is to make all the others feel the influence of that touch, it is necessary that we exercise the utmost care in the conclusions to which we come. A bold mind possessed of rare courage may be able to carry with firm steps its speculations into regions where weaker minds had better not venture. Well poised, it may be able to balance itself on narrow footholds that would be fatal to others. We are quite willing, for our own part, that such venturesome souls should have their wind out, should give themselves room enough in their explorations, and let us see what kind of grapes the land can produce. But if we are asked to assume that the divine mind, in order to knowledge, has to go through the processes of which the human mind is conscious, has to wait the development of events, and reach conclusions by inferential methods, we seem to be touching the validity of inspiration, detracting from the value of prophecy, and rendering ourselves unable to feel the calming influence of either providence or prayer. Hence some of the clearest theological thinkers care

not to discuss this subject on any but Scriptural grounds. They will not base their argument for divine foreknowledge on the ground of divine immutability. They will not reason on this subject from the idea of God's infinity of attributes. They do not, it is true, and would not, speak of God's infinite foreknowledge; for foreknowledge is limited, by its very name, to future things; it is a phase of the all knowledge of the infinite mind. But they would just as little think of saying that there is no foreknowledge, or that divine foreknowledge can be anything else than universal. They feel no pressure upon them to deny universal foreknowledge because of the assertion that things come to pass as they are foreknown. For knowing things does not produce them. Nor would they ever dream of denying universal foreknowledge on the theory that God, from choice, turns away his mind from things objective to himself; since such a notion must first imply that God has thought of what he must not think of. And as little would they dream of denying foreknowledge on the ground of any speculative theory of presentative or representative knowledge in relation to the divine mind. And so of the two methods—speculation and Scripture—they prefer the latter, feeling that if we represent God by what we draw from the phenomena of consciousness, we are in danger of flinging our own shadow upon him, of surrounding him with our own limitations, and thinking of his knowledge as reached in the way we reach ours; while, if our representations are taken from Scripture, we shall be in no such danger. For the symbols of thought will be those which he has himself given to us. And though we may be free to imagine that there are more absolute forms of truth than can be conveyed to us in human words, and which may some time in the future be made known to us in other symbols, we nevertheless feel that the ideas that are conveyed to us now, and which we can apprehend are regulative, and are harmonious throughout. With such thinkers it is of course a fundamental position taken up by the Bible that holy men of God spake as they were moved by the Holy Ghost, and that what they saw and said of the future, was not simply an inference, a shrewd guess, or the product of transcending genius. It was no mere lofty feat of intuitional consciousness. Whence then this wonderful foresight? If it is not mere divination, augury, soothsaying, or necromancy, what is it, and whence came it? We are quite sure that it could not be given them by one who did not possess it. It is divinely conferred foresight. But foresight of what? Of things which the divine mind could see. For in this case the seers are concerned, not only with the purposes and plans of God, but also with the ways and works of men.

But, now, what if the attempt be made to take even Scriptural ground from under the feet of thinkers who believe and teach that all future things are known to God? It is a courageous effort to carry a theory over every barrier. We submit, however, that in making such attempts it is not quite wise to assume that on this subject "the ideas of Scripture are not expressed in exact scientific language." Let us take an example or two. Suppose we allow Jesus Christ to guide us in the first case. In the conversation which took place on the way to Emmaus we have these words—"O fools, and slow of heart, to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." How now could these things, many of them so very minute, have been written of him without having been foreknown? There was absolute knowledge somewhere, otherwise they could not have been written, and these blinded brethren could not have been to blame. Let Peter guide us in the second example, where he says—"Lord, thou knowest all things." Is this anything else than scientific language? Well, now, did Jesus know simply by inference? Did he simply reason from Peter's presence and conduct that there was love in his heart? A theory is scarcely worth clinging to that would take such ground. Take another illustration. God, through Isaiah, has said to us—"I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done." Is not this pretty exact language? But does God simply declare by inference? Does he set certain forces to work, or does he see others originate certain forces, and then infer from the character of the forces what the issues will be? David reminds Solomon that "the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." This, too, is pretty exact language. It would, of course, be running psychology to death to say that while the feelings of the heart and the thoughts of the intelligence may be known, the volitions of the will are not known; or to say that the divine knowledge is simply of the mental phenomena that are, and not of those that will be. Nor is there anything in the language chosen to represent the divine feelings in reference to men's moral failures that is in any way out of harmony with the exact scientific language which the understanding that is infinite uses when we read, "Know that I am he that searcheth the reins and the hearts."

Then we are not sure that it is at all safe to run a theory

about foreknowledge, so that it becomes necessary in the interests of argument to fall back on the idea of the conditional prophecies of which men are capable. "We can prophecy that, if we remain in life and health, we shall do certain things to-morrow." Ay, we can call spirits from the vasty deep; but will they always come? This paper, such as it is, would have been thrown off a few days ago had the prophecies of the night been fulfilled in the morning. It was not the want of strong desire and earnest purpose that stood in the way, but things we could not foresee. Well, now, if God has to infer like us, and if this be the nature of his prophecies, alas for the government of the universe! Besides, where is the point of analogy between what we ourselves resolve to do and a prediction of what others will do some hundreds of years hence? The volitions of others are always to us the unknown quantity, and especially the volitions of those who are opposed to us. But men and nations are opposed to God. Whatever then God has to do with the "particular form which every choice will assume," we are sure that he will not necessitate it; that he will not bring to bear upon it power that will destroy responsibility, and that, therefore, his knowledge cannot be simply an inference from the motive to the result. Is there in the universe a mightier motive than his own unutterable love? Can he infer, therefore, from its presentation to the mind that the heart will receive it and bow to its power? Or can he infer the opposite? By such a mode of gaining knowledge, how often must he have been deceived, for while on the one hand many have received it, many on the other hand have turned to it a deaf ear.

How, then, does God come by his knowledge? It is a bold question; but these are bold times, in which startling questions are asked and answered. It is somewhat difficult, we confess, just to see whither men are driving in some of the answers that are given to the question. They are not satisfied apparently that the circle of omniscience should enclose all that can be known, that a perfect mind should have absolute knowledge, but demand that that mind should go through the discursive processes by which finite minds gain their knowledge. Thinking of God, it is important that we distinguish between knowledge and a faculty for knowing. If God infers, he has the faculty of knowing, but not knowledge. Probability is not knowledge. The distinction between moral and absolute certainty is erroneous and misleading. There are no degrees of certainty. For certainty is just knowledge. If God does not know future contingencies, he cannot be morally certain of them. If he does not know them, he is ignorant of them.

There is no escape from this conclusion. We "know not what shall be on the morrow;" but is God like us? A mind cannot be omniscient that simply can, but that does not really, know all things. God does not get his knowledge by sensation, by reflection, by reasoning, by conjecturing as we do. There is no point in his thought where error may creep in. God sees. The infinite mind is an infinite eye. His knowledge is intuitive. He does not know future events in the same way that I know there is such a country as China. I know that there is such a land by the evidence, by the proof, by the representations that are given. My knowledge is mediate. It has been denied that a "future contingent event may be self-evident as a fact lying before the divine mind." But why the denial? Is not the contingent event an object of thought? If, as an object of thought, it is not "lying before the divine mind," where is it? The divine mind is thinking about it; is not that the only conclusion? If, in reply, it is said that the divine mind cannot be thinking of the event, but only of its "ideal representation," we ask what is meant by *its*? There is a little haze about this thought of "ideal representations" that would be all the better for being brushed away. The expression cannot mean that the event projects some image of itself into the divine mind. All that can be intelligently meant by it is that God has an idea of it, has a thought of it; that is, that he is thinking about it. And since his thought is accurate, he knows it; he thus foreknows it.

The scholastic figment of an "eternal now" may be open enough to objection, and easy enough of refutation; but what this can have to do with the question of foreknowledge we have failed to see. We are quite sure at least that the authorities from whom the idea that there is a "future to God" has been taken, would be the first to express their surprise at the service into which their opinion has been pressed. For, whatever may be meant by there being a future to God, it cannot mean that he is ignorant of his future. It cannot mean that he is not the Eternal One. It cannot mean that he is older since the world was made than he was before it; and that he will be older when it is wrapt in flames than he is now. It cannot mean, then, that what we call the future can in any way be veiled from his mind. There may, indeed, be succession in relation to the mind of God; there must be, we imagine. Events lie in their order before his thought; his own thoughts and feelings and volitions do not melt, as it were, into one, nor do the thoughts and feelings and volitions of other minds. God may think of past, present, and future, even as we do; but what is there in this to give colour to the thought that

"events come into, and pass out of, the immediate knowledge of God?" The thinkers who reject the scholastic notion of God's existence being *literally* an *eternal now*, would be the first to say, as Dr. Cooke says, "Either God knows events *before* they transpire, or he does not. If we affirm that he does not know them, we charge him with ignorance." They would say, as Dr. Morison says, "God's prescience is, from the perfection of his infinite nature, necessarily unlimited." Thus God's foreknowledge is just a phase of his omniscience. He is the Omniscient One. But he could not be so if he had to wait for his knowledge till the years rolled, and human wills made their choices.

Has a perfect mind then the power of knowing future events that depend upon the free will of free beings? My reply is, yes; for to a perfect mind there can be nothing hid. In a perfect intellect there can be no ignorance. A perfect intellect is an omniscient one, and future things are as clearly seen by it as present or past things. A perfect intellect then cannot increase in knowledge, cannot by our discursive processes enlarge the boundary of its vision, cannot by inference work its way from what is known now to what may take place centuries hence. The fact that there is succession in events, that, in other words, things appear in their order, in their various relations before the perfect intellect, can be no argument against that mind's knowledge of future contingencies. It knows them as future contingencies. It does not know one thing as occupying the place of another. It does not know one event as taking place synchronously with an event a thousand years before; but it knows them, notwithstanding, and in their order. The fact that we distinguish between ideas and concrete realities, and that a perfect mind may do the same, can never imply that that perfect intellect cannot know future contingencies. Ideas and their embodiments are both known to God. He knows them in their relations. A mind may have certain ideas of its own before consciousness which it may or may not be able to embody in concrete fact; but it cannot have correct ideas of what other agents will do without knowing that such things shall be done. In short, it cannot have knowledge without having knowledge. If men tell us that they can conceive of the divine mind as perfect in its knowledge without having foreknowledge, we scarcely know how to estimate their powers of conception, or the meaning of their words. They and we must be attaching different meanings to the words "a perfect mind." If a perfect mind be an omniscient one, then that mind has foreknowledge of possibilities and actualities, so that when Sir W. Hamilton says "a thing

is known immediately or proximately when we cognize it in itself," the words have as much application to the possibility as to the actuality, the one "in itself" being as much an object of thought as the other. It is knowledge. It is not probability. It is not inference. It is not moral certainty, if that can be anything else than knowledge; it is just knowledge, and since it is of things that are future, it is foreknowledge. Thus, a perfect mind is perfect in its knowledge of all things that are, that will be, and that might have been.

Then the fact that man infers, that he reaches his knowledge of what men shall do by his knowledge of the motives that play upon them, never can give man certainty, never can give such certainty as to enable man to say what his fellow-man shall be and do. Hence the logical break-down of what has been called a "Science of History." The theory would not stand pressure even when based on masses of men any more than when applied to the individual. To man the human will must always be the unknown quantity which will disturb his calculations. No "doctrine of averages" can protect him against mistakes. The newspapers of to-day tell us that last year nearly one thousand persons committed suicide in the Department of the Seine. Will any man, with the possibilities of revolution on the one hand, or reformation on the other, before his mind, undertake to say that ten years after this, or even within next year, the number may not be either greatly enlarged or greatly diminished? As Froude puts it, "The temper of each new generation is a continual surprise. The fates delight to contradict our most confident expectations." But is God open to such surprises? Are his expectations contradicted? If not, why not? In a free and easy way we speak of probabilities, and of degrees of certainty. Even philosophers speak of calculating future contingences with some degree of certainty; but this easy way of speaking could never afford any analogy of the foreknowledge of God, and no philosopher worthy of the name would peril the doctrine on any such analogy. Tappan has indeed been quoted in a way which might lead those who are not familiar with his writings to imagine that he gives some countenance to such a mode of dealing with the question, as when, for example, he asks, "How far short of a certain and perfect knowledge of all future contingent relations can infinite intelligence be supposed to fall by such calculations?" But it should have been added, if only to protect us against the danger of losing confidence in our favourite authors, that Tappan's very next expression is—"But we may not suppose that the infinite mind is compelled to resort to deduction, or to employ *media*

for arriving at any particular knowledge. In the attribute of prescience, he is really present to all the possible and actual of the future." And thus he never can be open to the surprises which no mere inferential knowledge could ever escape. Therefore, we may not only suppose, but positively affirm, that it is dishonouring to God to think of him saying to himself, "My certainty of this act is not absolute." For if he could be supposed to say anything of the sort regarding any one act, it would be difficult to give a good reason why he might not be supposed to say so of every act. And if so, he could not be to us the God whose understanding is infinite. Only imagine a man representing God as saying to himself, "I have not knowledge; I have only faith; I know not what I may do; I can only trust my present purpose." It is indeed startling. No, we must not so think of God. God has absolute knowledge of himself, and can never have any doubt of how he shall act. To pile up probabilities to any conceivable height is not to attribute knowledge to him, but to leave an element of uncertainty that vitiates all our attempts at accurate thought.

When it is denied, as it sometimes is, in connection with this subject, that a future contingent event can be self-evident to the divine mind, we are disposed to ask in reply, How, then, can it be evidenced? The answer will, of course, be that it is evidenced by its ideal form or representation. But, then, what is meant by "its?" What's? The thing that is present to the divine mind. Is any other answer than that possible? Some writers have got into the habit of writing about things in themselves in a way that is sometimes misleading. It should, however, be borne in mind that whatever be meant by things in themselves, and the same things, we presume, in some other aspect or relation, the question of universal foreknowledge is not touched by any such distinction. And it is, we imagine, under the pressure of this thought that theories push their way to the conclusion that God gets his knowledge by inference. All the contention about presentative and representative knowledge as applied to God's foreknowledge goes for little, indeed, for nothing at all. Nor can the double theory of absolute and moral certainty save the inconsistency in thought. It is simply mental playfulness to imagine that while God absolutely knows all things, there can be any things to which he must work his way by calculating probabilities, by inference, by going from one degree of certainty to another, as if there could be any such degrees of certainty in his mind. Men will always find difficulty in trying to work their way from the philosophical doctrine of presentative and representative knowledge to anything like a true conception of

God's foreknowledge. When we speak of presentative knowledge we mean the knowledge which we get by sense-perception. This picture of Luther's thesis hung up in defiance of ecclesiastical power, which is hanging before my eyes, is to me presentative knowledge. I see the picture, and not simply an appearance of it. But the picture represents a stirring scene in history. It is in this way also representative knowledge. The same scene may be represented by words. I did not witness the scene, but I believe the testimony of history, and can imagine to myself what the scene may have been. If, now, I were sitting at the foot of Mont Blanc, I could, if memory did not fail me, recall into consciousness the mental image which this picture has left in my memory. But what is there in this that has any analogy to the foreknowledge of God? If by representative knowledge, when applied to God, we cannot mean some material or quasi-material image thrown by objects into the divine consciousness; if we cannot mean what is recalled from memory or pictures by imagination, what then can be meant by it? A mind that is in immediate contact with everything must surely have knowledge, and immediate knowledge of everything. To speak of "events coming into and passing out of the immediate knowledge of God," is, as we think of it, a large leap in speculation. For where, in relation to his immediate knowledge, do they come from, and where do they go to? It cannot be out of the unknown into the forgotten, as with us. For omniscience cannot learn anything, neither can it forget anything. If God gets new immediate knowledge, there must have been a time when all immediate knowledge was new to him, when, in short, he must have been ignorant. But surely this is the very bathos of philosophy. Things, events, don't come into the knowledge of God; don't come as out of some shady land of probability into the momentary brightness of knowledge, and then pass into shade again. The doctrine of succession in relation to the divine mind does not mean that he has not immediate knowledge of all things. If any one were to assert that God has an immediate knowledge of the diplomatic relations of Russia and Turkey of to-day, as if they were the same as the diplomatic relations of some years ago, or of what they may be a few years hence, he might be charged with being guilty of contradiction. But that is not so. The doctrine of succession means that God knows things in their order and relation, and that his mind is present with them as they are. Things that are not immediately known are not known at all; they may have been known, or they may yet be known, but it cannot be said that they are known. If, then, there be any such things, God's knowledge is not perfect.

Thus the philosophical doctrine of presentative and representative knowledge cannot avail, when pressed to do service in the attempt to prove that God's foreknowledge is not universal. Every analogy breaks down. The evolutions through which the general puts the army on the night before the parade are mental pictures. They are made up of the stuff of memory and imagination. They are not drawn from anything "in itself" that is in the future. There is not a single evolution that the general has in his mind, that may not on the morrow be other than as he sees it on the evening of his forecast. And hence many a victorious battle is won on the field of imagination, that is lost on the field of blood. The painter has had many a picture in his mind that he could never put upon the canvas. That picture does not come of stuff that is in the future. Surely God's foreknowledge is something very different from all this. The general gains his knowledge by experience, by events as they occur, but it is not so with God. We must take care that, in our efforts to escape mystery, we do not plunge into mere absurdity. Our human psychology is an interesting and important thing for us; but if we make it in all respects a mirror of divine psychology, we shall get astray. For men can have no "ideal forms" of future contingencies. They may purpose, they may imagine, they may plan; but they can have no knowledge of what they shall be or do the next hour. They can far less have accurate ideal representations of what others may do. But it is not so we must think of God.

The fact that, in order to protect our confidence in God's ability to meet all emergencies that may arise in the future, it is necessary to speak of him as determining the circumstances of men in the future, and the motives out of which they will act, is to our mind rather suspicious as to the tendency of the doctrine or theory we are passing under review. It is, to say the least of it, coming too near the moral difficulty, in order, if possible, to escape from the metaphysical one. Besides, it must be assumed that in determining the circumstances and the motives he must also think about the men. He must thus know them. He must, therefore, foreknow them. It is not simply patterns of sin and purity he is thinking of, but sinning men, or men turning away from sin. This, we presume, was Paul's conception when, with a bright glimpse of God's ways, he penned the words—"For whom he did foreknow," &c. Thus it is on God's universal knowledge we rest in reference to all emergencies. We are confident that all things are known to him. If we must only think of his knowledge under some such terms as a high degree of moral certainty, then there

might be infinite complications of infinitesimally small degrees of uncertainty that would prove ruinous to our correct thought and calm trust. Of course one might be able to assure himself on the question of security; but it could only be by shutting out from his mind the logical consequences of his theory. Nor is there, so far as we can see, any help afforded by the assumption that possibly moral certainty and absolute certainty may run parallel. Certainty is just knowledge. But the idea of God's knowledge being a thing of degrees is not a comforting thought in a turbulent universe like ours. Hence the conclusion, not reached, but aimed at, has no practical value in it. It lets no light down into the controversies on free-will and foreknowledge, makes the question of prophecy no simpler, leads us with no firmer step through the intricacies of providence, gives us no broader ground for our calmer trust in the government of the universe. Rather the reverse of all this, as it seems to us, is the case. One is haunted by uncertainty over every line along which such a speculation conducts the mind, and that, at least, is not a healthy influence for any theory to exert. I shrink from the idea that the horizon of the divine vision should be bounded in any way, that it should only be by even the highest probability God knows the future; and hence I would rather re-traverse the philosophical ground again and again to make sure that no element has been at work that has escaped notice, than that I should rest in the conclusion that, in relation to the future, God simply *infers*.

R. M.—M.

[Perhaps we should mention that the article on the above subject, which appeared in the March Number of the *Repository*, was solicited by us from the author, "J. M., D." He remarked, in reply to our verbal request for a paper for this Magazine, that "he could give us one on Foreknowledge; but perhaps we would not like it altogether." If we remember aright, our reply was, "Send it in; and if we differ from you we can express our difference." We hope, then, that our esteemed friend did not feel offended by the parenthetical foot-note in our last issue; for we are aware that both good and great men have held his views. We admired the transparent candour of his article; and observed, also, that in several paragraphs, he was writing tentatively, and hypothetically rather than dogmatically, although, doubtless with manifest leaning towards a certain side of the argument. We wish also to state, that it filled us with admiration that one who used to be led, as a little boy, to wait upon our ministry, was now able to write upon so abstruse a subject so intelligently, and with such decided proofs of culture and ability. As we wished, however, to set before our readers the opposite side of the subject, we have called in the aid of a brother, this quarter, whose metaphysical research and powers are well known throughout our denomination, and who, although he has crossed the Tweed, has forgotten neither the theological contentings nor the psychological hair-splittings of his native land. We do not mean this article to be exactly a reply to the last, but, to a great extent, an independent essay on the same subject.—*Ed. E. R.*]

MEMOIRS OF REV. CHARLES G. FINNEY. *

THE Lord Jesus Christ himself, when conversing with Nicodemus, a ruler of the Jews, said, "Except a man be born again he cannot see the kingdom of God." That demand holds true of the nineteenth century as well as of the first, and of Scotland as well as of the land of Judea. Men in their natural state are alienated from God "through the ignorance that is in them," and "enemies of God by wicked works." The great object, then, with a view to the attainment of which men are ordained to the work of the Christian ministry is, that souls may be converted to God through their instrumentality, and afterwards built up in their most holy faith by the exposition of the word and the fellowship and ordinances of the Christian Church.

We are not aware that even the most sanguine of the followers of Christ would take up the position that souls are born to God as numerous and as rapidly as could be desired. All God's true people, on the other hand, are ready to confess that the good work advances too slowly, and that the Lord does not see of the travail of his soul as frequently as could be desired. The usual state of things is that two here, and three there, may be brought in; and it is plain that if the millennium is to be brought about by a progressive spiritual work, and that if the ordinary rate of increase to the Christian Church is to continue, that golden age, so rapturously predicted, and the arrival of which is so devoutly to be desired, must be far, far distant, indeed.

From time to time God raises up men who move whole country sides, and even entire generations, and whose ministry, directly and indirectly, results in the conversion of hundreds of thousands of souls. We are not aware, however, that any servant of Christ in any former age advocated a state of continuous revival as what might be called the ordinary condition of the Church of Christ as zealously as Mr. Finney of America did, or laboured so long and persistently in the cause. We do not need to be reminded that men like Whitfield and Wesley flitted laboriously from city to city, and from clime to clime, spending and being spent in the unwearied proclamation of the Gospel of Christ; but the delivering of a single sermon, night after night, in various villages and towns, does not come up to that persistent siege of a certain place for weeks and months in succession which has indeed become familiar to

* Memoirs of the Rev. Charles G. Finney. Written by Himself. Second Edition. London: Hodder & Stoughton, Paternoster Row. 1876. Pp. 470.

us now, and even fashionable in various quarters, but which we owe largely, both in theory and practice, to that noble pioneer in the work just named.

Mr. Finney seems to have found it to be a pleasant task, during the years 1867 and 1868, and when he had already reached the seventy-fifth year of age, to pen or dictate the interesting autobiography from which the Christian Church in America and Great Britain has lately learned the charming story of his public life. We use the word autobiography, indeed, with a limitation. He has not written down a minute account of his private life, but only of his career as a servant of Christ, and especially in connection with Revivals of Religion.

The child is father to the man; and we can often predict from the experience of the spiritual babe, how he will regard the work of Christ, and how he will serve him, if called to his service. Now, when we read the narrative which Mr. Finney has left of his own conversion to Christ, we are not surprised, especially when we take into account his manifest self-assertion and energy of character, that he strove all his life to pull men by a kind of holy violence into that kingdom which he himself took, as it were, by force. He informs us, in the first place, that he never received anything like a college education. He attended a high school for a year or two; and although he gained some knowledge of Latin, Greek, and Hebrew subsequently, he candidly acknowledges that he never felt warranted to advance anything like criticism on any portion of the original text of the word of God. He had been bound as a clerk to a lawyer in the town of Adams, Jefferson County, New York State, in the year 1818, in the twenty-sixth year of his age; and, while studying the elementary books of common law, he had been struck to find that the most eminent jurists made frequent reference to the Mosaic code. He seems not to have possessed a Bible of his own; for he purchased a copy that he might be able to read for himself those wonderful oracles to which we were indebted not only for the religion which we professed, but even for the code of laws by which public order was preserved. Gradually he became interested in the things of salvation, by attending the ministrations of the Rev. George W. Gale, the pastor of the Presbyterian Church in Adams, and also by the earnest study of the word of God. On a certain Sabbath evening, he vowed that he would earnestly seek the Lord that very week. He recollected his vow next morning; and that day, October 10th, 1821, was ever afterwards memorable to him as the day of his regeneration. For, when on the way to the office, after an early breakfast, so clear a view was presented to his mind of the way of

salvation—that the work had been wrought out by Christ, and that he was called upon to accept something that was freely offered to him—that he stood for a long time in the street, wrapt and lost in thought. He saw that he did not need to work out this righteousness; still (and even here we see the dawning of what may be called the Oberlin creed on faith), he was of opinion that he required to accept of this gift of God by a distinct act and almost effort of trust and self-surrender. North of the village lay a wood, and he said to himself, “I shall not enter the office this morning; but I shall retire to that grove, and give my heart to God there, or die in the attempt.” There, for hours, he wrestled and agonized; and when the passage in Jeremiah darted into his mind, “Then shall ye go and pray unto me, and I will hearken unto you; then shall ye seek me and find me, when ye shall search for me with all your heart” (xxix, 12, 13), he became conscious of trusting Christ, and God gave him many rich promises, “which,” as he says, “did not seem to fall so much into my intellect as into my heart, to be put within the grasp of the voluntary powers of my mind; and I seized hold of them, appropriated them, and fastened upon them with the grasp of a drowning man.” He came down from the grove filled with a blessed calm; but that night, after his master, Squire W., had left the office, a yet more wonderful experience followed. First of all, he thought he saw the Lord Jesus himself; and as he lay in imagination at his feet, bathed in tears and blessedness, he gave himself away to him in a fresh surrender. Then going into the front room, and when about to sit down beside the fire, such a baptism of the Spirit came over him that he was constrained to cry out, “Stop, Lord, or I shall die.” Here, also, we see the germ of his somewhat peculiar creed as to the baptism of the Holy Spirit sealing the believer after a full surrender has been made. He says that something like electricity passed through him, while “wave after wave as of liquid love” went over him, melting him down in tenderness and happiness before the Lord. For weeks and months the result of this baptism of the Spirit remained with him, being manifested chiefly in the wonderful power that was lent to the simplest utterances in a spiritual direction which fell from his lips. He asks his master if his soul is saved—if he has passed from death to life. The latter finds no rest till he finds Christ, in the very grove in which his clerk had given his heart to God. He comes upon a Universalist arguing in a shop against the punishment of the wicked, and exposes the fallacy of his reasoning; but the Universalist is not merely intellectually satisfied, for he, too, immediately retires to the woods and

surrenders to God. That same night he is asked to give thanks for food at a tea table; but he is so mightily overcome in his feelings by the thought of the unhappy spiritual condition of some young people who were present, that he bursts into tears—tears which led them to him who wept over Jerusalem. Now, throughout his whole life, Mr. Finney maintained that ministers of the Gospel should seek this baptism of the Spirit, which makes the face shine like that of Moses, and imparts to the simplest words Pentecostal power. Speaking of the reason why the preaching of his own pastor, Mr. Gale, did no good, he lays the blame at the door not only of his hyper-Calvinistic Princeton theology, but of his want of the baptism of the Holy Spirit:—

“I do not wonder, and did not at the time, that he was shocked at my views and purposes in relation to preaching the Gospel. With his education it could not be otherwise. He followed out his views with very little practical result. I pursued mine, and by the blessing of God the results were the opposite of those which he predicted. When this fact came out clearly, it completely upset his theological and practical ideas as a minister. This result, as I shall mention in its place, at first annihilated his hope as a Christian, and finally made him quite another man as a minister.

“But there was another defect in brother Gale’s education, which I regarded as fundamental. If he had ever been converted to Christ, he had failed to receive that divine anointing of the Holy Ghost that would make him a power in the pulpit and in society, for the conversion of souls. He had fallen short of receiving the baptism of the Holy Ghost, which is indispensable to ministerial success.

“When Christ commissioned his apostles to go and preach, he told them to abide at Jerusalem till they were endued with power from on high. This power, as every one knows, was the baptism of the Holy Ghost poured out upon them on the day of Pentecost. This was an indispensable qualification for success in their ministry. I did not suppose then, nor do I now, that this baptism was simply the power to work miracles. The power to work miracles and the gift of tongues were given as signs to attest the reality of their divine commission. But the baptism itself was a divine purifying, an anointing bestowing on them a divine illumination, filling them with faith and love, with peace and power; so that their words were made sharp in the hearts of God’s enemies, quick and powerful, like a two-edged sword. This is an indispensable qualification of a successful ministry; and I have often been surprised and pained that this day so little stress is laid upon this qualification for preaching Christ to a sinful world. Without the direct teaching of the Holy Spirit, a man will never make much progress in preaching the Gospel. The fact is, unless he can preach the Gospel as an experience, present religion to mankind as a matter of consciousness, his speculations and theories will come far short of preaching the Gospel.”

Mr. Finney, although he seems to have held a view of the doctrine of election which the Arminian cannot fully homologate, incurred the displeasure of both the Old School and New School Presbyterians in America by constantly maintaining that the influence of the Holy Spirit in the conversion of the soul was not physical but moral, wholly a teaching and persuasive

influence. Yet it will be observed that "this baptism of the Spirit," on which he lays such emphasis, is, one would almost think, a physical power, for he calls it electrical. It is to be borne in mind, however, that according to him it is posterior to faith, and for the confirmation and sanctification of the soul that has already been committed to God.

Mr. Finney depended upon the teaching of the Spirit to the extent that, in his early evangelistic labours at any rate, he made little preparation for his public appearances. In fact, his labours became so abundant and all-absorbing that he had no time for preparation. Whenever he was converted he resolved to become a preacher of the Gospel. With a heart full of zeal and love for souls he went wherever he found an opening to deal with individuals, and address those village congregations in the immediate neighbourhood of his residence to which alone he had access at first. To illustrate the state of his mind at this time the following quotation may be made from the work, with reference to the day after his conversion:—

"This morning, of which I have just spoken, I went down into the office, and there I was having the renewal of these mighty waves of love and salvation flowing over me, when Squire W—— came into the office. I said a few words to him on the subject of salvation. He looked at me with astonishment, but made no reply whatever that I recollect. He dropped his head, and after standing a few minutes left the office. I thought no more of it then, but afterward found that the remark I made pierced him like a sword; and he did not recover from it till he was converted.

"Soon after Mr. W—— had left the office, Deacon B—— came into the office and said to me, 'Mr. Finney, do you recollect that my cause is to be tried at ten o'clock this morning? I suppose you are ready?' I had been retained to attend his suit as his attorney. I replied to him, 'Deacon B——, I have a retainer from the Lord Jesus Christ to plead his cause, and I cannot plead yours.' He looked at me with astonishment, and said, 'What do you mean?' I told him, in a few words, that I had enlisted in the cause of Christ; and then repeated that I had a retainer from the Lord Jesus Christ to plead his cause, and that he must go and get somebody else to attend his law-suit; I could not do it. He dropped his head, and without making any reply, went out. A few moments later, in passing the window, I observed that Deacon B—— was standing in the road, seemingly lost in deep meditation. He went away, as I afterward learned, and immediately settled his suit. He then betook himself to prayer, and soon got into a much higher religious state than he had ever been in before.

"I soon sallied forth from the office to converse with those whom I should meet about their souls. I had the impression, which has never left my mind, that God wanted me to preach the Gospel, and that I must begin immediately. I somehow seemed to know it. If you ask me how I knew it, I cannot tell how I knew it, any more than I can tell how I knew that that was the love of God and the baptism of the Holy Ghost which I had received. I did somehow know it with a certainty that was past all possibility of doubt. And so I seemed to know that the Lord commissioned me to preach the Gospel."

Mr. Finney soon began to obtain preaching appointments

and certainly the results of his labours were very wonderful. The entire population of a village which had probably enjoyed little or no religious privilege would be moved and yield to God. He would not know his text till he had looked upon the audience and had asked it from the Lord. And, without doubt, in some remarkable instances, the text suggested was so appropriate that it looked as if it had been given to him in answer to prayer, and by a kind of direct inspiration. In view of these early days, and of his evangelistic career generally, the venerable autobiographer is led to make some general remarks upon preparation for the pulpit, some of which it may be not out of place to quote. As might be expected, Mr. Finney is opposed to the use of manuscript discourses in the pulpit. He says, characteristically—

“The captain of a fire company, when a city is on fire, does not read to his company an essay, or exhibit a fine specimen of rhetoric, when he shouts to them or directs their movements. It is a question of urgency, and he intends that every word shall be understood. He is entirely in earnest with them; and they feel that criticism would be out of place in regard to the language he uses.”

Yet he did not neglect preparation for the pulpit altogether. It just comes to this, that he had his own way of preparing. He thus describes the plan he followed after that he had become an experienced evangelist and pastor—

“My habit has always been to study the Gospel, and the best application of it, all the time. I do not confine myself to hours and days of writing my sermons; but my mind is always pondering the truths of the Gospel, and the best ways of using them. I go among the people and learn their wants. Then, in the light of the Holy Spirit, I take a subject that I think will meet their present necessities. I think intensely on it, and pray much over the subject on Sabbath morning, for example, and get my mind full of it, and then go and pour it out to the people. Whereas one great difficulty with a written sermon is, that a man after he has written it, needs to think but little of the subject. He needs to pray but little. He perhaps reads over his manuscript Saturday evening, or Sabbath morning; but he does not feel the necessity of being powerfully anointed, that his mouth may be opened and filled with arguments, and that he may be enabled to preach out of a full heart. He is quite at ease. He has only to use his eyes and his voice, and he can preach, in his way. It may be a sermon that has been written for years; it may be a sermon that he has written, every word of it, within the week. But on Sabbath-day there is no freshness in it. It does not come necessarily new and fresh, and as an anointed message from God to his heart, and through his heart to the people.”

We are well aware that on this vexed question something may be said on both sides. The pastor of a stated congregation, and to which he may have ministered for many successive years, cannot be justly spoken of in the same breath with an evangelist who goes about from place to place, so that the same rule may be laid down for them both. And we are

aware that, in the opinion of even competent and sanctified judges, Mr. Finney's own labours, in many instances, might have been more permanently beneficial if he had studied his discourses more. Still, there is an important element of truth in what he says; and the observations just quoted deserve the serious attention of all ministers of the Gospel and teachers of the people generally. We think that Dr. Taylor, of New York, in his recent Yale Lectures, has perhaps (as we noticed in a recent review) set the point in the best possible light when he remarks that the average preacher requires both to write out a sermon and bring it with him to the pulpit; but by no means should this manuscript be coldly and slavishly used. It should be a manuscript that has been much prayed over and frequently perused after its completion, so that he who looks upon it from time to time may be both familiar with its contents and in burning sympathy with the truth contained in every line.

Another point which may also be called a peculiarity of Oberlin practice and theology is noticeable in the recorded views and experience of this eminent evangelist soon after his conversion to God—we refer to his opinion about the prayer of faith. With him it is an absolute assurance that the thing asked shall be given if only there has been enough of wrestling and agonising at the throne of grace. A notorious rebel and sceptic is brought to God after hours of physically exhausting prayer on the part of Mr. Finney and his friends. When no special blessing descends on a town, it is because this agonising prayer of faith has not been presented. He tells the people, in a place called Rome, that if they would only unite in such supplication that would take no denial, "the answer would come from heaven sooner than they could get an answer from Albany, the State capital, by the fleetest post-horses." And sure enough, when they did vehemently besiege the throne of grace, an air of seriousness brooded over the very first meeting that was held, most blessed in its results, and altogether unprecedented in the history of the place. Nor was this prayer of faith successful only in spiritual things. A woman is declared to be dying by her physician whom Mr. Finney knows to be unconverted. An agony of earnestness comes over him for her recovery, that she may not die in her sins. In the middle of the night he feels that his prayer is answered, and that the subject of his strong crying and tears will live—a conviction corresponding with the result. At times, however, a soul is not given him; and he feels that God has not heard his prayer—because the sinner in this case had determined to prefer parliamentary fame to eternal life. Even although the reader may think some of his statements a little extravagant

in this direction, the perusal of this volume is calculated to have a healthy spiritual effect upon the mind, inasmuch as it mightily encourages to that importunate prayer which waits earnestly upon the Lord and does not faint.

A brief *résumé* of the career of this devoted servant of God may be appropriate at this stage of our article. At first, as we have said, Mr. Finney's evangelistic labours were confined to the villages and towns of that part of the State of New York in which he lived. His zeal was so great, and his success so considerable, that he was licensed by the Presbytery at Adams in 1824—although he had received no theological education, save that which was carried on under the eye of his minister, Mr. Gale. He says that he had not read the *Confession of Faith*, in which he was called upon to express his belief; and that, afterwards, when he found out how entirely he dissented from what may be called its dark parts, he did not spare them in his public ministrations, but exposed them without hesitation and unceasingly. Utica, in the State of New York, was the first city in which he held meetings. But there the exaggerated account of his plan of procedure, which got into the newspapers, called the attention of the leading ministers of the eastern sea-board to his labours, and a convention was summoned at New Lebanon, for the express purpose of sitting in judgment upon what were considered to be his extravagances. At this meeting, Dr. Lyman Beecher and Dr. Nettleton were prominent. Their objections were not taken so much against Mr. Finney's doctrines, with which, being New School men, they largely sympathized, as against his calling for an anxious seat, and other practical eccentricities, as they imagined. The majority of the brethren present were decidedly of opinion that the charges brought against Mr. Finney and his friends were not proved; but Drs. Beecher and Nettleton retired from the convention dissatisfied, and as their published memoirs show, remained somewhat unfriendly to the earnest evangelist to the end of their days—although now and then Dr. Beecher's large heart overflowed in admiration of a zeal whose genuineness he could not deny.

As yet, however, Mr. Finney's fame had been confined within comparatively narrow limits; but a minister from Wilmington, Delaware, being on a visit to his parents at New Lebanon, N.Y., invited him to conduct a series of meetings in that city. This appointment led him next to Philadelphia, where he laboured for eighteen months with great success. A desire was now expressed that he should be heard in New York, the commercial capital of the United States; but none of the ministers in that city would invite him to co-operate with them.

The pious and wealthy laymen, however, came to his aid. First, Anson G. Phelps, Esq., purchased for him Princes Street Chapel, and then Lewis Tappan, Esq., fitted up for him the Chatham Street Theatre, in which he laboured from 1832 to 1835. A difference with the Presbytery on a matter of discipline, led to his becoming a Congregationalist; and in this new connection he preached for some time in the Broadway Tabernacle, which also was specially fitted for up him. He was the means of converting many souls, and of originating seven churches in that great city, besides that of which he himself was pastor. In the year 1835, however, the Trustees of Lane Seminary, Cincinnati, having forbidden the students to discuss the question of slavery, a considerable number of them left, and were like sheep without a shepherd. The wealthy gentlemen who had backed Mr. Finney at New York were zealous anti-slavery men; and they proposed that he should proceed to the newly founded college at Oberlin, Ohio, and act as President there, lecturing to the students on theology from spring to autumn, and returning to New York from autumn to spring again, to labour at the Broadway Tabernacle. This he did for several years, although ultimately he spent successive winters in such cities as Boston, Rochester, Providence, and Hartford, Connecticut. On two occasions also, in 1851 and 1859, he came to Great Britain, and laboured both in England and Scotland. It is well known, however, that he retained his connection with Oberlin Institute to the end of his days.

It is interesting and instructive to hear how his Lectures on Revivals were preached and published, by means of which his name first became known in this country, and by which also many churches were stirred up and many souls blessed. In 1834 Mr. Finney's health had failed through the abundance of his labours, and he had taken a voyage in a sailing ship to the Mediterranean, tarrying first at Malta and afterwards at Sicily. On his way home his mind was much exercised as to the state of his health, and chiefly as to the prospects of revival work. He feared lest it should go down; for he did not then know of a single individual besides himself, who was willing to help pastors in the way of evangelistic labour. One day especially, in the beginning of July, he had been in an agony of prayer all day, both as he walked the deck and remained in his rather uncomfortable state cabin. At evening time, however, it was light. A great calm came over his spirit; and he felt certain that God, in some way or other, would answer his prayers, and carry on the work of revival, although he did not know how. But when he reached New York, the Lord

graciously opened up a path of extended usefulness for him. Mr. Leavitt, the editor of the *New York Evangelist*, came to him and said, "Mr. Finney, I have hurt my paper by my rather premature advocacy of the cause of the slave. My list of subscribers is falling off at the rate of 60 per day. I have been thinking that if you would deliver a course of Lectures on Revivals in your church, one per week, I will report them and publish them in my paper." The idea was manifestly from God. The list of subscribers rose more rapidly than it had fallen; and thus those Lectures were produced, which, especially in their book form, were so signally owned of God for the revival of his Church. One publisher in London told Mr. Finney that his father alone had sold eighty thousand copies of the edition which he issued. The work was translated into Welsh, French, and German. The Congregational ministers of the Principality of Wales, at one of their public meetings, appointed a committee to inform him of the great revival that had resulted from the translation of those Lectures into the Welsh language.

After Mr. Finney went to Oberlin, he adopted and published views on the subject of sanctification which, while they endeared him all the more to those who received them, both in Britain and America, undoubtedly weakened his influence in certain quarters for a time, and exposed both himself and the institution over which he presided to much disownment and suffering. He had become painfully conscious, as he tells us, of a want of steadfastness in Christian temper and frame of mind, although he thanks God that he had never been allowed to backslide far. He was not satisfied with the Wesleyan view of holiness; because it seemed to place the chief seat of that attainment in the sensibility and not in the will. He first publicly expressed what he ever afterwards believed to be the true view of the case in somewhat remarkable circumstances. There had been not a little discussion among the students at Oberlin on the subject of sanctification; and one Sabbath day, in the large church which both the students and townspeople attended, his colleague, President Asa Mahan, was preaching on this topic. As he proceeded with his impressive discourse, Mr. Finney thought he saw just where he failed. He was representing sanctification to be a thing of desire rather than of voluntary committal. Mr. Mahan, in these days, when he had finished, generally asked Mr. Finney if he had any additional remarks to make. The latter rose and enforced this point upon the audience, that it was not enough to desire holiness and delight in it. There might be a mere æsthetic appreciation of the doctrine, and all the time the soul might

remain in the slavery of sin. What was needed in order to complete sanctification was the voluntary and determinate committal of the soul to God; and when the citadel was thus yielded, God would take possession of the heart and keep it as his own palace. The result was that the Holy Spirit fell in a remarkable manner on professors, students, and people alike, baptizing them with a rich spiritual blessing. We do not recollect of ever having read before of the work of grace being helped forward by what may be called the clearing up of a metaphysical difficulty, or rather the making of a nice metaphysical distinction. However, Mr. Finney admits that he did not himself get into the innermost recess of the secret place of the Most High till a few years after this, when he was holding protracted meetings in the city of Boston in 1843-4. He had been discouraged by the paucity both of attendance and results. He was led to give himself much to prayer that he might reach such a degree of spiritual tranquillity as would not be easily perturbed, and also that he might be enabled to summon Christians to a higher standard of sanctity; for he found that the dominant Unitarianism of that city had shrivelled and dwarfed orthodox Christianity into a very sickly and diminutive condition. But one day, after long continued supplication, the petition of the Lord's prayer was so powerfully applied to his mind, "Thy will be done on earth, as it is done in heaven," that ever after, as he says, he was enabled to look sweetly up into his Heavenly Father's face, and say, "Thy will is best in all things; Thy will be done!"

We have not felt in a frame of mind to attempt anything like censorious criticism of this book. We have tried to yield ourselves, on the other hand, to its gracious influence, praying that some of the devoted author's earnestness might be imparted unto ourselves. We have also remembered that in very many instances theological controversies have been logomachies rather than veritable logical contests; so that when terms have been defined, and the opposite parties have come to understand one another, it has been found that they have been fighting shadows in a war of words rather than of reality. Still, if disposed for theological combat with this venerable author, we might take the ground occupied by such theologians as the late Drs. Chalmers and Russell of Dundee, and maintain that faith *qua* faith is purely intellectual, and that the voluntary surrender of the heart, which Mr. Finney always called upon inquirers after salvation to make, was rather the result of faith than of the essence of faith itself. Again, we might be inclined, when in a very critical mood, to remark that it was perhaps imprudent to say that Christians might live without

sin, and feel that they had no reason to condemn their own hearts and frames of mind, without adding the qualifying admission that in ordinary circumstances such elevated communion with God and consecration of soul does not remain unbroken for days, and certainly not for weeks at a time, without the occurrence of some deviation from the straight course, that makes the tears run down. There is almost an appearance of egotism, moreover, in the author's style, from the very frequent use of the first personal pronoun; but we believe this to be more a mere mannerism than any indication of a heart defect. And the fact is, that where God has given a man great mental ability, we may generally expect a certain amount of consciousness of power along with it, and without which, indeed, it would not be made manifest to the world. As to the doctrine of the baptism of the Holy Ghost sealing the believer, and anointing him with a heavenly unction, it is, without doubt, one of the most important peculiarities of the venerable author's system. We can only say for ourselves, that we wish that we knew more fully, by a rich personal experience, what it means; and we cannot imagine how any man with any pretensions to spirituality of mind, could rise from the perusal of this book without hungering and thirsting after a more abundant measure of that divine influence which seems to have made the author and his brethren so signally useful in the work of God.

President Finney was honoured to do not a little good, also, in Great Britain, on the occasion of both his visits. His labours in Scotland were not so very successful; but in Dr. Campbell's Tabernacle, in London, in 1851, and in the town of Bolton, in Lancashire, in the early months of 1860, he accomplished really important results. After he had preached a series of searching sermons, night after night, for about three weeks in London, he had a desire to call a meeting of inquirers after salvation, in a room adjoining the Tabernacle, the British School-room, which would contain from 1,500 to 1,600 individuals. Dr. Campbell at first objected to the measure, because he thought it would be a failure. But Mr. Finney had had experience enough as a spiritual physician to be able to tell the state of the pulse of a religious meeting. The large room was crammed with *bond fide* anxious inquirers; and when the earnest evangelist invited them to kneel down at the mercy seat as imploring penitents, the entire congregation literally fell down before the Lord. In Bolton, again, the whole town was moved. As had happened in Rochester and other places in America, the good effects of the revival were felt in an empty lock-up and sparsely occupied prison; while thousands of

pounds were given back which had been stolen by those on whom Mr. Finney actually imposed restitution as a test of sincere repentance.

There is, indeed, one blemish in the book ; at least for us of the Evangelical Union. We have hesitated about referring to it; but it is best to let the full truth be known. In his account of his visit to this country in 1859-60, Mr. Finney, after giving a narrative of his series of meetings at Edinburgh, in the church of the Rev. Professor Kirk, and at Aberdeen, in the church of the Rev. Fergus Ferguson, senior, makes the following reference to ourselves, and the Evangelical Union in general :—

“While I was with Mr. Ferguson at Aberdeen, I was urged by his son, who was settled over one of the E.U. churches in Glasgow, to labour with him for a season. This had been urged upon me before I left Edinburgh. But I was unwilling to continue my labours longer with that denomination. Not that they were not good men, and earnest workers for God; but their controversies had brought them into such relations to the surrounding churches, as to shut me out from all sympathy and co-operation, except with those of their peculiar views. I had been accustomed, in this country, to labour freely with Presbyterians and Congregationalists; and I desired greatly to get a hearing among the Presbyterians and Congregationalists of Scotland. But in labouring with the E.U. churches, I found myself in a false position. What had been said in the *Christian News*, and the fact that I was labouring in that denomination, led to the inference that I agreed with them in their peculiar views, while in fact I did not.

“I thought it not my duty to continue any longer in this false position. I declined, therefore to go to Glasgow. Although I regarded the brother who invited me as one of the best of men, and his church as a godly, praying people; yet there were other godly, praying people in Glasgow, and a great many more of them than could be found in the E.U. church. I felt uneasy, as being in a position to misrepresent myself. Although I had the strongest affection for those brethren, so far as I became acquainted with them; yet I felt that, in confining my labours to that denomination I was greatly restricting my own usefulness. We therefore left Aberdeen and went by rail to Bolton, where we arrived on Christmas Eve, 1859.”

At page 456 he mentions the points as to which he differed from us :—

“Their view of faith, as a mere intellectual state, I could not receive. They explained away, in a manner to me utterly unintelligible, the doctrine of election; and on sundry points I found I did not agree with them.”

The venerable author might perhaps have spared us this somewhat slighting notice. The fact is, that in this highly Calvinistic country there was so much opposition to himself on account of his well known deviations from *soi-disant* orthodoxy, that we do not believe that he could have got a hearing at all, except under the wing of the Evangelical Union. As to our intellectual view of faith, we believe that the great

majority of the world's theologians agree with us. As to our view of election, it is just the ordinary view which anti-Calvinists or Arminians maintain. We are surprised to find that Mr. Finney held any other; for, if he did uphold unconditional election, even in a modified form, he, without doubt, in so far stultified the entire theological testimony which he felt called upon to make to the religious world. We could quote a score of beautiful passages from this volume, in which the earnest author gives us a confession of his faith; for after the account of his labours in any place, he generally tells us the doctrines which he preached, and which were thus signally owned of God, so that there is quite an abundance of doctrinal declaration in the book. Now, in all these epitomes of belief, there is a most remarkable resemblance between the Oberlin deliverances and the Kilmarnock deliverances apparent, with the single exception of that little point about the nature of faith—even to the extent of warning the inquirer against prayer, lest it should lead him past the cross—one of the eight indictments, our readers will remember, charged upon James Morison in 1841. Since reading the foregoing paragraph, we have perused again the chapter on Election in President Finney's *Systematic Theology*, and we must confess that we had a great difficulty in making out what his opinion on the matter really was. In some passages he speaks as an Arminian, and in others as a Calvinist; but we are certain that, in so far as he was the latter (if he really was so), he was very inconsistent with himself.

One point we are willing to concede to the venerable author, now no more—namely, that we of the Evangelical Union have been compelled to contend for thirty years and more against what he calls “a terrible wall of prejudice.” Indeed, it is wonderful that we are in existence at all. It is much to our credit, we think, that we have braved and breasted that difficulty from which Mr. Finney ran away. Of course, we required to bear it or die; whereas he was under no such necessity. Therefore, it was perhaps better for him not to come to Glasgow, but to go to Bolton, where all the dissenters in the town worked with him, and where he had great success. We heard a Congregational minister say, the other day, that he had heard Finney at the time, both in London and Scotland, and he was quite sorry to see him preaching only to a hundred or two in the north, while thousands had hung upon his lips in the south.

For ourselves, we believe that better days are in store for us. The movements in the U.P. Church, of which we speak elsewhere, must tell ultimately in our favour in the land; and it

is assuredly a significant fact that the Congregational Union of Scotland, the other day, appointed the Rev. David Russell of Glasgow, one of their most experienced and respected ministers, to represent them at the next Annual Conference of the Evangelical Union. So that the wall of which the President speaks shows signs of crumbling. But we gladly return from this unwelcome topic to bring our eulogistic notice to a close.

While Mr. Finney was labouring in Birmingham, in 1851, with Rev. Mr. Roe, a Baptist minister in that town, the renowned John Angell James was at first shy about him, as many people had warned him against what they conceived to be the American revivalist's erroneous doctrine. But Mr. James adopted a very good plan of action in the case. He called in the aid of the learned and judicious Dr. Redford of Worcester; and the two venerable men attended the meetings night after night, both in the chapel and in the inquiry room. The result was that their suspicions were completely removed, in proof of which it may be mentioned that Dr. Redford soon after wrote a most laudatory preface for the British edition of Mr. Finney's *Systematic Theology* that was issued by William Tegg & Co., Cheapside, London, and as to which he said that it was just the sort of book for which, when he was a young man, he would willingly have given away the one half of the books of his library. He also remarked that the very fact that Mr. Finney had studied theology at none of the schools, and was largely a self-taught man, taken into connection with his naturally great logical powers, made his work on *Systematic Theology* altogether unique, and, in some respects, altogether unrivalled.

The blessed impression, in fine, which the perusal of this volume is calculated to produce upon the minds of ministers of the Gospel is this, that if they only keep near to God in spirit, and pray and wrestle for the conversion of souls, there are almost no bounds to be set to the amount of usefulness which they may reach in the service of their adorable Master and Redeemer.

"His last day on earth was a quiet Sabbath, which he enjoyed in the midst of his family, walking out with his wife at sunset, to listen to the music, at the opening of the evening service in the church near by. Upon retiring he was seized with pains, which seemed to indicate some affection of the heart; and after a few hours of suffering, as the morning dawned, he died, August 16th, 1875, lacking two weeks of having completed his eighty-third year."—*From conclusion of Finney's "Autobiography," by a Member of his Family.*

SIR WILLIAM HAMILTON'S PHILOSOPHY OF THE CONDITIONED.

It would be a somewhat invidious, though not an uninteresting task, to attempt to catalogue the various misrepresentations, graver as well as more venial, to which the "Philosophy of the Conditioned" has, in recent times, been successively subjected. Not unfrequently have its essential meaning and aim been almost reversed. It is perfectly legitimate, it must be at once conceded, to test any doctrine by even its remotest logical results; yet that doctrine should, in the first instance at least, be examined from the standpoint of its author, so that its real meaning, as apprehended by him, may be correctly ascertained. Many terms, indeed, may possibly be found appropriated to a very partial or unusual meaning, the propriety of which may be fairly questioned; still it must be evident that the validity of the inferences drawn from the data furnished, must be tested from the position occupied by the writer in constructing his system.

One fruitful source of confusion and misapprehension to many critics, is the failure on their part to keep steadily before them the important distinction, on which Sir W. Hamilton so emphatically insists, that the forms or laws of human thought are not to be identified with the laws or forms of outward existence. The alleged impotences of human thought, or the contradictions said to be involved in certain assumed forms of conception, are not, therefore, to be held to apply relentlessly to corresponding existence outside the sphere of thought. What is thus found impossible to human thought—what human thought, in other words, cannot compass—may not thereby be impossible in existence. We may be unable to realize the possibility of this existence; but this is merely the impotence of our own thought, and does not determine the impossibility of existence outside thought. Now, the neglect of this essential distinction appears to pervade and fatally vitiate the entire arguments and reasonings of Dr. Hodge on this subject. It may seem presumptuous thus to depreciate the writings of a man so distinguished, in many respects, as Dr. Hodge is held to be; yet this consideration alone prevents one speaking of his treatment of the subject with the severity it deserves.

Starting from the alleged limitations involved in the human conception of personality, Dr. Hodge reasons that, if the representations given of these be admitted, they involve the inadmissible consequence that the divine personality—even his very existence—is thereby virtually pronounced impossible.

"Therefore"—in inference from Mansel's definition of personality, as we conceive it—"if God be infinite, he can neither be a person, nor possess moral attributes." No such inference, most assuredly, by any means follows. The only inference clearly warranted by the statement is, that our human idea or conception of personality does not, and cannot, represent a divine personality, or what may correspond to human personality. The fact that personality is realizable in human thought only under the conditions of limitation and difference, does not, indeed, imply that no other than human personality—that no personality except under the conditions of human thought—or that no other form of being corresponding to human personality, can possibly exist. Because we cannot *conceive* personality free from the conditions of our finite nature, it would be most illogical to infer that *all* personality—or everything *corresponding* to personality—must always be *only as we conceive it*. We cannot conceive an actual personality stretching wide enough to fit into, or to cover, the form of divine existence; but such an impotence on our part cannot fairly imply that a divine being can neither exist nor know. Dr. Hodge would not surely insinuate that the only form of divine existence possible, is the form of personality as conceived by us. Thus sternly to apply the forms of human thought to existence outside, would assuredly make the *possibilities of human thought the measure of all existence* throughout the universe of God.

The "Philosophy of the Conditioned" thus directly regards the capabilities or possibilities of human *thought* alone, and only indirectly involves issues affecting relations to being outside. Its method is strictly subjective; and its decisions cannot legitimately be held to cover ground altogether outside its own acknowledged sphere. To meet the assumptions involved in the theories of Franco-German transcendentalists, who claimed to reach pure absolute being in the last analysis of human thought, the "Philosophy of the Conditioned" seeks to show, from the data furnished by individual consciousness, that human thought is utterly incompetent to achieve any such stupendous result, that the marks of the "Conditioned" are ineffaceably stamped on all the lines of positive thought, and that the absolute being of transcendentalism is but the dream-mist of imagination. The question thus directly regards the strict power or capacity of human thought, not the conditions of outward being. The abstract terms "finite" and "infinite," "conditioned" and "unconditioned," and "absolute," become all the more appropriate here, because they are weighted, at most, only with the minimum of objective existence, and are

the more expressive, therefore, of the mere power or formula of thought.

The contradictions involved in our alleged conceptions of the Infinite or Absolute, it must be obvious, cannot thus, without the grossest illegitimacy, be transferred beyond the domain of thought, or in any sense be held to cover the possibilities of outward existence. The only inference fairly deducible from such data is, that human thought cannot transcend its proper sphere without involving itself in inextricable perplexities and insoluble contradictions. The attempt, therefore, to scale the heights of Infinite Being by positive thought can only lead to infinite disaster; and presumption meets with its merited reward. While, however, the question raised by the theories of the Infinite and the Absolute is strictly only an inquiry into what human thought can, and what it cannot compass, it must, nevertheless, be admitted, that indirectly the issues reached will affect our knowledge of being outside the domain of thought. If it be found that the human mind is unable to think except under the inexorable conditions of finite being, then the Infinite God, as God and Infinite, is removed immeasurably beyond the loftiest plane of human conception, and the mightiest effort of thought in this direction will thus be found to be only the *nearest finite* approach to the unutterable existence beyond.

A great deal of confusion in connection with this subject is frequently caused by not severely distinguishing between an object *as thought*, and an object *as existing*. In consciousness we discriminate between what belongs to *me*, and what belongs to a *not-me*. There is a limit where each becomes the negation of the other. Without such discrimination the knowledge of either becomes simply impossible; hence we cannot be conscious of an absolute one, or of pure absolute. We distinguish an object of thought as we distinguish an outward object, by marking it off from others not itself. The subject and the object of thought are thus known only in correlation, and "mutually limit each other." Neither, consequently, in our thought, can be other than simply finite. The subject of thought cannot, of course, by possibility limit the object thought about—or the object *as existing*, which the object, as thought, only represents; these two are in no sense known in correlation. What therefore may be said of the object *as thought*, cannot affect the object *as existing*. If this distinction had always been kept in mind, many irrelevant inferences from Sir W. Hamilton's teachings would have been saved. A transition from the inner to the outer sphere seems often very quietly effected here, without the individual being ever aware that

any break in the continuity has occurred; and it is almost natural, therefore, that under this delusion the object *as thought*, should be clothed with the qualities or attributes that are the exclusive property of the object *as existing*.

Indeed, if all the parties in this controversy were each to define with severe precision the special terms employed, and also in judging of his opponent's doctrine to accept meanwhile the special signification attached to particular forms of expression, there would, we believe, be discovered much less divergence of view entertained than now frequently appears. It would be manifestly unfair to select the meaning that we consider the most natural and appropriate to the words employed, taken by themselves, and then to test an author's statements by this standard, irrespective of special shades of meaning to which, in his argument, he may have restricted them. In arguments and discussions on this question, one can often discover the conflict and crossing of different lines and shades of meaning which the respective writers have attached to the terms employed by them, and which, *if apprehended in their differences*, would have caused the instant collapse of many a vehement criticism. A more striking example of this we have seldom met with than in Professor Kirk's lecture before the Victoria Institute. He says—"What is called 'the unconditioned,' intending by the word to combine the 'infinite' and the 'absolute,' demands our attention on similar principle. The 'conditioned' and the 'unconditioned,' as mere abstractions, are *nothing*. It is in what is called the *concrete* that we see the positive absurdity of the notion. . . . In the sense of this term, as used by Sir W. Hamilton and his followers, existence is just as impossible as it is that 'yes' should be 'no.'" Now, this application to the *concrete* of the term "unconditioned," combining both the "infinite" and the "absolute," as used by Sir W. Hamilton, is not only prohibited by Sir William, but held to be absolutely impossible, inasmuch as "infinite" and "absolute," as distinguished by him, are simple contradictions, and are classed under the hypothetical genus "unconditioned," *only* because of their mutual inconceivability. The "unconditioned," as *combining* the "infinite" and the "absolute," Sir William pronounced an *impossible existence*, as no object of course could be both absolutely *limited* and absolutely *unlimited*. These two terms are, with Sir W. Hamilton, merely the two contradictory unthinkable extremes, within which positive thought is alone possible, and are *united only* in their common character of unthinkablebleness. The "absurdity" instanced is entirely due to Professor Kirk's own misconception of Sir W. Hamilton's meaning.

It is generally amid a peculiar haziness of the outlines of thought that the idea or conception of the Infinite finds an entrance into the imagination of men. If reasoning be attempted in defence of imagination, the argument not unfrequently ends by assuming the very point to be proved. Doubtless the difficulty, from the nature of the case, of proving the reality of a conception of the Infinite may be pleaded as an excuse; and this indeed may be all the more freely conceded, when it is remembered that, in the alleged conception of the Infinite, in so far as this is a positive conception, there cannot be found a single characteristic to differentiate it from the other finite conceptions of the human mind. If, again, we start from the negative conception of Infinite, which, because of its very negativity, is not properly conception at all, then we ever find a sort of dim background of positive finite thought, without which the mind could not really entertain this negative conception, and which thus gives a sort of substantiveness to what is in itself strictly formal. Negative thought, as purely negative, is simply impossible; hence our negative conceptions of Infinite or Unconditioned rest upon a positive finite base, which, in the circumstances, seems often not unnaturally mistaken for the veritable, though shadowy, dawn of the Infinite itself in the soul. It is this *added* positive element that renders a negative notion in any sense conceivable or realizable.

Professor Birks, in his *Modern Physical Fatalism* says,—“The first maxim implied in the doctrine of the Unknowable is that inconceivableness or unthinkableness is a term of one meaning only, and the same with self-contradiction.” There seems to be in this statement either extreme vagueness or extreme confusion of thought. “Inconceivable” is not certainly with Sir W. Hamilton synonymous with self-contradictory. The Infinite may be inconceivable, but it is not thereby pronounced self-contradictory. We may be unable to conceive the Infinite because it utterly and for ever *transcends* every law and condition of finite being, under which alone human thought is possible; but the Infinite may yet exist in defiance of our inability to conceive it. The *alleged* conception of the Infinite by man may undoubtedly appear self-contradictory, because, admitting this for a moment to be possible, there would then emerge in human consciousness something absolutely and for ever severed from those very conditions under which human consciousness itself is alone possible. In this case the self-contradiction would be, that what is essentially and necessarily free from all conditions yet emerges from the definite conditions of finite human consciousness. If this be the meaning of Mr. Birks, then we are not prepared to dispute

the justness of his conclusions; such an alleged conception does appear to us to involve self-contradiction.

It may be urged that sufficient allowance is not made here for the distinction—so resolutely insisted on in certain quarters between the so-called *indefinite* conception of the Infinite, and the *adequate* conception of the Infinite. No one, it is pleaded, contends for an *adequate* conception of the Infinite, for only the Infinite One can comprehend the Infinite; but then it is maintained that a conception, though indefinite, and consequently inadequate, may yet be real and true, *so far as it goes*. This issue reduces the question very much to a mere definition of terms. What one might call an indefinite or inadequate conception of the Infinite, another would probably designate a strictly finite conception, merely assumed to represent, so far as finite thought can, an infinite and unutterable existence beyond the realm of positive conception, and, in so far as extending beyond human thought—in other words, in so far as infinite or unconditioned, and outside our conception—being both unknown and unknowable. Now, it does not appear at all extravagant to suppose that if each party were severely to define the terms employed by him, and moreover to keep by that meaning, as well as to respect the probably somewhat different definition given by his opponent, both might come to see that they have in their discussion not unfrequently been regarding different objects, and not rarely even been occupying different planes of thought.

In the positive conception of an object we, by one or more features at least, distinguish that object from other objects of thought. The differentia between the conception of a finite object, and the alleged conception of an infinite object, it may be supposed, is just the absence of limitation in the one object as contrasted with the other; but then, in this case, the conception, as *conception*, does not cover the assumed non-limitation, or even the indefiniteness of outline, in the alleged object conceived? The very indefiniteness of outline, or the non-limitation, really marks the limit of conception proper, beyond which existence is shrouded only under *negative* terms. If it be said in reply that this very suggestion of unlimited existence beyond our positive conception is really the very point contended for, then this we apprehend is a virtual surrender of the entire question; for it relegates the Infinite Existence away from the forms of positive thought to the deeper and holier region of belief, where, below all the processes of reasoning, the conviction remains ineffaceable that infinitely beyond the loftiest plane of human conception God sits enthroned in love and blessedness and splendour for ever.

The human conception of the Infinite, it is admitted, is inadequate, though "real." In this case, we should suppose, the *reality* of the conception—or rather, perhaps, its *worth* as an alleged conception of the Infinite—will largely depend upon the proportion of the known embraced by it, to the Unknown beyond—in other words, again, the proportion between a finite conception and an Infinite Being. Now the very partialness or inadequacy of such an alleged conception, as well as of the knowledge of the Infinite involved in it, appears but another name for its strictly finite character. In so far as such a conception is partial, it does not, and cannot, correspond to God Himself. In this respect at least, he is *not* as we think him; and the difference between our knowledge in this connection and the real Being outside our thought, is the unmeasured and immeasurable distance between our finite nature and finite thought, on the one hand, and, on the other, a Being, so far as this relation is concerned, absolutely and for ever severed from the very form under which alone we can think him. Can such a conception, admittedly so partial and inadequate, really involve *bond fide* knowledge of God—that is, knowledge of God, *as God*, when such an infinite quantum of absolutely unknown and for ever unknowable lies beyond our farthest grasp? Every object of knowledge must present itself through the coloured glass of our own minds, the very form, as well as much of the substance, of which knowledge is due to the necessary conditions of finite thought. When God passes before us, even according to the representations in his own word, he ever seems to wear the features and lineaments of finite nature—even of finite human nature.

The conception of the Infinite, if it be in any sense valid, cannot possibly be a pictorial one; for this latter conception coming clearly within the positive lines of human consciousness, must be in all points subject to the conditions under which consciousness itself is possible. If, therefore, such an alleged conception of the Infinite have any objective validity other than its subjective characteristics warrant, it must obviously be entirely due to negative considerations. The only *positive* way, apparently, in which we can endeavour to realize the true conception of God, is by subliming the highest and holiest excellencies of human nature and character to the very loftiest point to which the sanctified imagination can rise, and after having exhausted every finite form of excellence and splendour, to confess that we are still outside the sacred and impenetrable domain of Godhead, still only in the outer shrine where everything around is finite like ourselves, testifying, it may be, to superhuman power and goodness, but *as seen or*

realized by us, presenting only the glorified shapes of finite being. Even at that last point of human striving, our knowledge of God, *as God*, is after all essentially and profoundly negative. God is simply *not as we can think Him*, but infinitely beyond all human thought.

T. W.—G.

(*To be concluded in our next.*)

REMINISCENCES OF BYEGONE DAYS.

FROM the press to the pulpit seems to be a reasonable transition, for they go hand in hand together, although in historical if not in logical order. The tongue precedes the pen. In our case the order was reversed; but as both have been combined, a glance at our first experiences in connection with the London pulpit may now be a useful reminiscence. "What in all the world can this mean?" said an eccentric working clergyman to himself one day, as he passed along the Borough Road and saw a lot of pigs following a man who was going before them. By and bye they disappeared as they were led through the door of a court. After an enquiry, he found that they had gone to be butchered. But to see pigs *following* a man was that which excited this clergyman's curiosity; for pigs usually have to be driven, so he enquired again and found that the man had been strewing beans, which the pigs had picked up, and this revealed the mystery. "There now," said that brother, when telling the story at a temperance meeting, "that is the way men are led to the public house; they follow the publican's *touts*, and are led to their ruin by the devil's beans." The points of the analogue may not be very apposite, but the story itself reveals something of the man who told it, who was the late Rev. Rowland Hill, of Surrey Chapel, Southwark. He was a character. Many queer stories are told of him which are now among the current coin of anecdote; but one has not yet been told, and as it bears practically on the question of religious freedom, we must tell it. Towards the close of the last century, the Rev. George Cowie, of Huntly, in Aberdeenshire, not only having expressed his sympathy with the Haldanes, and other early lay revivalists, but received them into his pulpit, was expelled from his denomination by the Secession Church, to which he belonged, and became an independent. Simeon of Cambridge, a most devoted and godly clergyman having been a fellow-worker with the lay evangelists, and with James and Robert Haldane, vowed, on the top of Ben Lomond, that he would not cease until the three had

visited every town, and preached the Gospel in all Scotland. He soon found his way to Huntly. Through him, we believe, Rowland Hill came to know of Mr. Cowie's case, and made up his mind to visit him. He did this, we think, in the autumn of 1787; and we have seen a letter which he wrote to a friend, sent by "waggon," with the quaint remark, "a penny saved's a penny got," and in which he expressed hearty sympathy with that "persecuted good man," and said he could not rest until he had shaken hands with him and bid him God-speed in his glorious work. Such an incident, unimportant in itself, shows that Rowland Hill was a far seeing man; that his views of religious liberty were in advance of many of his cotemporaries; and that he had an ardent desire to be a partner in the great revival.

Surrey Chapel did not strike us as an attractive place, but it was always full. Built in the shape of an octagon, the congregation were all seen, and all saw the minister, while its acoustics were good; but the place had a heavy threshing mill-like look about it outside, and but for the attractions of the pulpit would not have been well attended. Being what is called a "Countess of Huntington's Chapel," which means a "Free Church of England," the Litany of that church was used, but Rowland Hill practised free prayer, and could not be tied down by any forms or ceremonies. Succeeded by Rev. James Sherman, and then by Rev. Newman Hall, who has built a new Surrey at a cost of nearly £60,000, the interest of the place has been well sustained; but the ministers have now got the old chapel, and they are very likely to make it the centre of a great and important work in the south side of London.

J. H. W.—L.

(To be concluded in our next.)

NOTICES OF BOOKS.

Reconstruction of the Creed: Speeches and Strictures in connection with a Motion recently introduced into the Glasgow Presbytery of the United Presbyterian Church, anent a Modification of the Subordinate Doctrinal Standards. By REV. FERGUS FERGUSON, Queen's Park U.P. Church, Crosshill. Glasgow: John S. Marr & Sons. 1877. Pp. 68.

SINCE our last issue, another champion has arisen in the United Presbyterian Church in defence not only of a revision of the *Confession of Faith* (the length to which the Rev. David Macrae had gone in his project of reform), but even of its "reconstruction."

Not much came out of the second meeting of the Paisley and Greenock Presbytery, which we spoke of in our March number as being imminent. Dr. Hutton and other speakers, although they tried to shield the weak points of the old document as well as they could, made little of it. It was pitiable to hear men of their ability rejoicing over a valueless distinction between predestination and foreordination, and actually trying to shelter themselves behind Dr. Hodge in support of the utterly defenceless position that the use of the phrase "elect infants" in the Confession does not imply non-elect infants. Mr. Macrae re-asserted all his former points with his usual clearness and force; but, of course, was left in a great minority. Unfortunately, he did not think of appealing to the Synod till it was too late. He will have an opportunity, however, of addressing that Court when it meets in support of a unanimous memorial from his kirk-session pleading specially for the revision of the Westminster Confession. Indeed, we just remember that the reports of the meetings of that venerable body will be in the hands of many of our readers before this magazine will reach them.

Our distinguished namesake, the hero of the Reconstructed Confession, is not unknown to ecclesiastical fame. When he was minister of the East U.P. Church, Dalkeith, near Edinburgh, a meddlesome member of his congregation brought him before the Edinburgh Presbytery for an exposition which he had given of the difficult text in 1st Peter about "spirits in prison," in which his accuser thought that he (Mr. Ferguson) had broached un-Protestant opinions as to the intermediate state. In the course of the rigid cross-examination to which he was subjected in connection with that case, Mr. Ferguson did not hesitate to bring out views as to the extent of the atonement and man's ability which somewhat startled one or two of his more strait-laced reverend interrogators. The matter was debated in the U.P. Synod of 1871. Feeling ran high, and Mr. Ferguson, being put under strong pressure, was induced to sign four propositions, which were thought by some to be tantamount to the abandonment of the positions which he had taken up, but which we are glad to see from his recent letters to the *Scotsman*, he never regarded in that light.

Since that time Mr. Ferguson has been a prominent man in the country; but it would be wrong to say that his celebrity was only that of notoriety. He is regarded as being both able and accomplished, and, we must add, a man of independent thought, and fearless in its expression. It is well known that he took a high place in the University of Glasgow during his curriculum of study there; and he seems to be one of those ministers who pursue a course of systematic study besides their ordinary professional labours. When he came to Glasgow, about a year ago, it was expected that he would take a good position in the city; but he has even exceeded expectation, in so far as influence and eminence are concerned. He has been incessantly occupied in preaching anniversary sermons since he came, in other denominations as well as his own; and it is wonder-

ful that both his health and the patience of his people have stood the strain that have been put upon them. At all public meetings throughout the country he has been quite a representative man; while even our local caricaturist has honoured his manly countenance with a place among its characteristic cartoons. His large church in the suburbs of Glasgow has been overflowing with prosperity; the sum of £100 has been added to his already first-rate salary; and we noticed the other day that for missionary purposes alone his people had collected during the year £690.

When a man, then, in such a position comes forward to assail the *Westminster Confession of Faith*, he speaks with all the moral support which such powerful backing can give him. He may speak more fearlessly, too, than a humbler brother; for the leaders of a denomination do not care to proceed against even an innovator with a formidable following.

Whenever Mr. Macrae spoke out, it was expected that Mr. Ferguson would at least support him in his crusade. They were fellow-students both at college and at the Divinity Hall, and it was known that they looked at things theological much from the same point of view. The members of the U.P. Presbytery looked at one another in amazement when Mr. Ferguson rose at their monthly meeting in March, and announced it as his intention to move an overture to the Synod, at the next monthly meeting, calling upon that body to take steps towards the Reconstruction of the *Confession of Faith*. The terms of the proposed overture must have convinced them (if, indeed, they needed to be convinced), that they had in their midst a man of thought as well as a man of bravery and daring. It was worded as follows:—

“Whereas, the Church of Christ, as an organization existing in the world, being, according to the Scriptural idea of it, that body in which the Spirit of God most fully dwells, and by which, therefore, the mind of God, as contained in the Sacred Scriptures, ought to be most clearly made known to the world, in order that the world may be brought back to God, it is the first and most imperative duty of the Church at all times to see to it that the doctrinal expression of her faith is in as perfect harmony as possible with the Word of God, or Supreme Standard of truth in the Protestant Church: And whereas, it admits of perfect demonstration that the existing subordinate doctrinal standards of this Church, viz., the *Westminster Confession of Faith*, and other subordinate standards of the Presbyterian Church, are not in such perfect harmony with the Supreme Standard, being not only in respect of their logical form badly constructed, and also in respect of their literary style unhappily expressed, but, above all, in respect of their subject-matter giving an inadequate exhibition of the truth, first of all, as regards the three fundamental topics of natural religion—viz., the truth concerning God, the Universe and Man; and in the second place, as regards the three fundamental topics of revealed religion—viz., the truth concerning Christ, the Church, and the Bible—The Synod of the United Presbyterian Church is hereby humbly and respectfully overtured to take into its earliest and most serious consideration the duty of the Church in relation to this whole matter, with a view to the rectification of an anomaly so painful and injurious to the highest interests of the Church and the world; and for the purpose also of contributing

thereby to the reconstruction of the creed of Christendom, and the consequent unification of the Church throughout the world."

The speech which Mr. Ferguson delivered in support of this overture was very different from Mr. Macrae's, although it arrived at much the same result. One star differeth from another star in glory; and the remark holds true of these reformers in the U.P. Church. Mr. Macrae was pointed and practical, Mr. Ferguson comprehensive and philosophical.

"The poet's eye in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven."

Even so did our poet-philosopher include in his theologic survey the existence and attributes of God himself, the great universe, and man, to whom he thinks is yet to be assigned the high honour of being, under Christ, the highest order of created intelligence in that universe. Yet his statements as to the glorious Gospel of the blessed God were quite as trenchant as his Gourrock friend's, although rather brought in as easily deduced corollaries from grand principles which had been either previously postulated or proved. Zealous sticklers for the limitarianism and necessitarianism of the *Confession of Faith* assuredly could not hear such statements as the following, concerning its theology, without wincing:—

"The truth that God is no respecter of persons, is simply disregarded in the representation that the elect are saved without any regard to their moral character at all, as a conditioning element in their salvation; while the lost are passed by, and ordained to wrath and dishonour, on a different principle altogether—viz., on the ground of their sins, those sins being, at the same time, the inevitable result of the absolutely corrupted nature with which they were brought into existence; and all this is done on the principle of self-glorification, or to 'the praise of His glorious justice.' The truly glorious declaration that God loved the world, is narrowed down to mean, that God loved only a certain and definite number of the human race. The idea of God as a Spirit, which is third in the scriptural order, is always put first, thus subordinating the truth as to the Fatherhood of God and the Sonship of Christ, to the ascendancy of a will whose action, ultimately considered, is altogether inexplicable and incalculable, in the sense of its being a something in respect of which we can never say how it may act, in opposition to the truth of Scripture, that nothing is so much to be relied upon, and so uniform in all its operations as the divine will."

The following also must have tasted like gall on the chapter entitled "Free Will:—

"An attempt is made, in the chapter headed 'Free Will,' to express the distinction between man and the general impersonal universe (which as a mere nature is under necessity), but it is a failure. The very title shows that the divines misconceived will altogether. The true notion of will is that of a point, considered as a living individual, or being, able to move in any direction, and for any length of time. So that a will that is not free is not a will at all. The statements implying a nature in the will, and asserting that will is free only in eternity, are incompatible with accurate thinking on the subject. Hence, when the divines speak of man as a fallen being, they mean that his will is altogether paralysed on the side of

goodness, and active only on the side of evil; that the divine Spirit has withdrawn from him altogether; that he is consequently 'dead in sin, and wholly defiled in all the faculties and parts of soul and body;' and that, in short, he no longer consists of a body, soul, and spirit, but of the two former *minus* the latter.

"In such a case, he would be lost and vile indeed; but the simple answer to all that is, that it is not true. God never so abandoned any living man, save as that man deliberately and persistently sinned away his day of grace. The view of the Confession reduces man to the level of a beast; and surely those who hold that view ought not to quarrel with the Evolutionists for bringing man up out of the brute, when they have already performed the less reputable operation of gratuitously degrading him to that level.

"In such a condition man has, strictly speaking, no probation at all."

The following also will delight the readers of this Magazine on the view given by the Confession of the person and work of Christ:—

"The work of Christ as the Saviour of the world is related to God, to the universe, and to man. As related to God, it means that he has provided salvation for all; that he has appointed the means by which this salvation may be realised by all; and that he has promised the Holy Spirit to enable all to avail themselves of the means, and so realise the end. Those three points constitute respectively the threefold decree of predestination, fore-ordination, and election,—a decree, the different items of which are not only much confounded in the Confession, but the first of which is narrowed down so as to embrace only a portion of the human race; the second of which is extended so as to include whatsoever comes to pass, thus logically making God the author of evil, however much the divines may try verbally to repudiate that; while the third degenerates into a compound of fatalism and favouritism."

Hear a final paragraph on "Effectual Calling,"—

"The doctrine of 'effectual calling,' as taught in the Confession, has to do with the first aspect of the Church, as a body called out from the general world. A call or invitation is effectual, when it is listened to and accepted. God sends his Word as a call to all men, and he promises in connection with that Word all the aids of his Holy Spirit to enable every one to whom the call is addressed to accept it, and to walk in the light of it. In relation to all who thus freely accept of it, the call is, of course, effectual. But, according to the Confession, effectual calling means, that while the Word of God goes forth to all men, as an ostensibly sincere invitation to salvation, the Spirit of God is not really given to all to whom the Word thus comes, to enable them to accept of it, it being no part of the real purpose of God to save all men; and thus the Church, as bound to such a creed, is placed in the dreadful position of upholding the stupendous hypocrisy of offering salvation to multitudes of men for whom no salvation is provided. It is admitted, indeed, that what are called 'some common operations of the Spirit,' are given to some men to whom the call of the Word comes; but these men, not being elected, 'never truly come to Christ, and therefore cannot be saved;' the only apparent result of the Spirit's work upon them being to deepen their condemnation, and to aggravate their everlasting woe."

Of course the Morisons and Guthrie never said half as much against the Confession as this fearless iconoclast has done. They rather spoke respectfully of the venerable 'document at the com-

mencement of their career. All the liberty which they desired was that of being allowed, under its sheltering shadow, to tell every man whom they addressed that Jesus died for him. But here the axe is laid to the root of the tree, and all the wood resounds with the telling blows aimed at its yielding fibres, by the persistent and perspiring forester. Mr. Ferguson had spoken so long in support of his overture that the debate was adjourned for a week. Then a truly memorable seven hours' discussion took place, resulting in a triumph of Liberalism over Limitarianism. For although only seven members voted for Mr. Ferguson's overture, a moderate and mediatory motion, by the able and eloquent veteran Dr. Joseph Brown, to the effect that more of the love of God should be introduced into the *Confession of Faith* than was to be found in it, was carried by 39 as against 38 votes in favour of a do-nothing policy. So that the Synod of the U.P. body of May 1877 has found that since it met in Glasgow, in 1841, to expel James Morison, a remarkable change has taken place, for it was actually petitioned by its largest and most influential presbytery to introduce James Morison's very views into its *Confession of Faith*! The wheels of Providence move slowly, but they make wonderful revolutions in the course of a generation, and they grind Presbyterial as well as personal errors exceeding small. The Rev. Mr. Ramage, indeed, (one of the oldest and most experienced members in the Presbytery), made the only reference that was made to the formation of the Evangelical Union, but it was quite in an apologetic strain. He remarked that they had all learned some wisdom in the course of thirty-six years, and if they had been more patient and tolerant before, there would have been one denomination less in the country than there was to-day. The Rev. Dr. Leckie, also, one of the most thoughtful and accomplished ministers in the U.P. Church, and who seconded Dr. Brown's motion, caused some sensation by observing that not only did they find elders hesitating to accept office on account of the views given in the *Confession of Faith* of the doctrine of predestination, but that no fewer than five of their students of divinity had lately called upon him, who were hesitating to take license because of that same grim and frowning barrier in the way. Dr. Leckie, indeed, added that "he did not hold the Arminian view of predestination," because he believed that that high doctrine and free will were two opposites which were irreconcilable, and that all he wanted was that God's mercy should be put into the foreground of the theological picture, and predestination shaded off in the background. We must say that we prefer Mr. Ferguson's view of free will to Dr. Leckie's. Why seek a golden mean between right and wrong? If you do so, you will get something very mean indeed. Why seek a golden mean between light and darkness? If you do so, you get what is not *golden* at all, but only dim and ever deepening twilight.

In the preface to his *Speeches and Strictures*, which Mr. Ferguson has, in this pamphlet, given to the public, he has certainly shown no inclination to knuckle down to the Presbytery, or curry the favour of the more prominent men by soft and winning words. On the other

hand he subjects them to the lash of unsparing and even satirical criticism. In the report of his own Reply, at the close of the great discussion on his case (which is given much more fully in the pamphlet than as it appeared in the daily press), Mr. Ferguson has proved himself to be a very ready extemporary debater. He sometimes hits very smartly. We should suppose that his assailants henceforth would be afraid of him. Some of his off-hand remarks were first-rate. Among the best of them was his reference to the fact that an exception is allowed by the U.P. Church when the *Confession of Faith* is signed by her ministers; for the article about the civil magistrate is always left out. And should not everything be left out, continued the orator, that throws any discredit on the Magistrate of the Universe?

In this Reply Mr. Ferguson also referred to the objection, that "If he had changed his views since the time of his ordination, he should leave the Church." To this he answers, "Christ ordained him, not the Presbytery;" and that pastors and teachers are given to the Church "for the edifying of the body of Christ, till we all come into the unity of the faith." He seems to hold, with Principal Tulloch, that a wrong was done him, in the first place, by the imposition of so narrow a creed; and, in the next place, that he can do more to rectify his Church's faith working *ab intra*, than if he left her and began to work *ab extra*. There are men of tender consciences who would not remain in the U.P. Church with Mr. Ferguson's views. Perhaps he may think these consciences morbidly tender. And certainly if any of our readers should be inclined to find fault with Mr. Ferguson's position or Mr. Macrae's in this respect, they should by this time be willing to condone the fault, considering the boldness with which they have both spoken out; for they have both virtually said to the denomination, "We do not believe in the Confession: put us out, if you please."

Since we commenced to write this review, we have learned that, in fact, a Committee of the presbytery has been appointed to confer with Mr. Ferguson as to the statements which he has made, with the threat, of course, that if his explanation should not be satisfactory, a libel for unsound doctrines will be prepared against him. Some onlookers may perhaps not be altogether surprised at this result, considering the unsparing criticisms which the courageous champion of the truth allowed himself to make on the recognized standards of his Church. We asked our readers last quarter to uphold Mr. Macrae in their prayers in the trials that might lie before him; and, considering the cloud that seems to be gathering around the courageous Boanerges of our own city, we feel that we can ask yet more earnestly for him, affectionate and sympathising supplications, to the end that the Lord may stand by him, make his way plain, and cause all things to work together for his good.

WHILE correcting our proofs we have learned that Mr. Ferguson has been so deeply perplexed by the adverse decision of the U.P. Synod that he has resigned his charge. It is thought that he may be induced to remain with his people; but as he has evidently been passing through deep waters, we beg to express our sincere sympathy with him.

The War Against the Westminster Standards. Rev. DAVID MACRAE'S SPEECHES, &c. Glasgow: John S. Marr & Sons, 194 Buchanan Street. 1877. Pp. 68.

WHICH is Russia and which is Turkey—which the healthy man and which the sick man is not said; but we can have little doubt, when Northern heroism *rushes* gallantly against a rigid necessity which, although called by the name of Christian, really finds its counterpart in Mahommedan fatalism. This pamphlet, like that which we have just noticed, was opportunely prepared against the recent meeting of the U.P. Synod, and must have been purchased and well digested by hundreds of the ministers and thousands of the members of that body, at the recent meeting in Glasgow, as well as of the Christian public in general. It consists mainly of four speeches, delivered by the Rev. David Macrae, of Gourrock, since the recent controversy commenced about the Revision of the Standards, and which, indeed, he has himself originated. On the first of these we commented in last issue of this magazine, giving specimen extracts. The second was delivered at the succeeding meeting of the Paisley and Greenock Presbytery; the third at a public meeting in Gourrock; and the fourth, although prepared to be delivered at a Presbytery meeting, was there suppressed. But how grandly does the free press repress tyranny and come to the relief of oppressed orators and suppressed speeches!

For here the gagged and grieved Macrae
Gets saying all he'd got to say.

These four admirable speeches present us with four distinct yet similar views, on the one hand, of gloomy limitarianism as a thing to be shunned; and, on the other hand, of the gloriously free and untrammelled love of God as a thing to be welcomed and embraced. How refreshing it is for us of the Evangelical Union, who have borne the burden and heat of the day for thirty years and more, to find the very positions which we occupied assumed by young and gallant defenders, and the very guns pointed at the enemy which we have tried to point in our day, and served by the self-same Scriptural ammunition, too, which we drew forth from the Biblical arsenal. We sometimes have complained that our books and magazines have not had so great a circulation as we could have wished; but here comes a wondrous revival of free grace and free will literature, thrown broadcast over the land. We do not feel, indeed, as if we should shut up shop in favour of the new concern over the way; on the other hand, we expect a brisker sale for our own goods, since the fashions are undoubtedly changing, and there is a large demand for the Kilmarnock prints and patterns of 1841. Listen to the following, for example, from the Gourrock speech, at p. 42:—

“Everywhere in these Standards we see the king; but we look in vain for the Heavenly Father. They give us a telescope with which to survey the power and majesty, the justice and severity of God, and also his love for the elect. But when we want to see his love for the world, we find the

wrong end of the telescope turned to the eye, and the foreground of the Scriptures receding into infinite space and invisibility. We are shown a terrific machinery for the rescue of the elect; but where is the revelation of the Father's love? Where are the precious offers of mercy to all? Where is the Father's heart yearning over his prodigal boy? Where is the love that melts the sinner's heart? the love that has drawn ten thousand to the Saviour, for every one who has been driven to him by the fear of hell! Where in these Standards (voluminous though they be) are the free offers of the Gospel?—'Ho, EVERY ONE THAT THIRSTETH, come ye to the waters.' 'The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and WHOSOEVER WILL, let him take of the water of life freely.' 'God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' 'Come unto me ALL ye that labour and are heavy laden, and I will give you rest.' Where, in the theology of the Confession, are these free and glorious promises, these glad tidings of great joy? Where is the revelation of a Father's love and a Saviour's pity that has touched the heart of nations, that has turned millions to God, that has kindled in the Church, within the present century, the flame of missionary enterprise, and sent the messengers of mercy into the slums of the city and away to every heathen land? Where is it in the Confession of our Faith? Echo answers where? Of other things we have enough and to spare, and yet the best of all is wanting. It is the Bible, with the heart cut out of it. It is the family without its father. It is Christ dishonoured. It is God robbed of his highest glory. Yet this is called the Confession of our Faith, our exhibition of the sense in which we understand the Scriptures. Is it not astounding that our Churches have contented themselves with such a Confession so long?—that superstitious veneration for this Calvinistic idol should make them shrink from the idea of removing even its acknowledged defects?"

Take also the following from p. 44 :—

"But I would have you read Chapters VI, X, and XVI, of the Confession, and ask yourselves if such doctrine can be reconciled with the character of God as revealed by Christ. The meaning is unmistakable. It teaches that God brings men into the world utterly disabled and made opposite to all good, and then, having made them so, punishes them as guilty for not being different. This is a doctrine utterly at variance with the divine character, revolting to the moral sense which God himself has implanted in the human breast. It is established in morals that no man can justly be blamed for what he could not help. If a man puts out his eyes, he is to blame for not seeing; but if he is born blind, he is an object of pity, not of blame. The man who would take a blind child and beat her to death because she could not see, would be regarded as a monster unfit to live. And yet we are required by the 6th chapter of the Confession to believe that this is God's way with men,—bringing them into the world incapable of doing right, and then sending them to hell for not doing it! It may be said, 'The man by nature is disabled, but God can give him strength.' But the Confession teaches us, in Chapter V, that if the man be not one of the elect, God, instead of helping, or being willing to help, blinds and hardens him to make sure that he shall not be moved to come. To speak of God as just and merciful, and yet charge him with this, is an insult to the human understanding. It is much the same, in view of such dogmas, to speak of a man having free will. For the elect have no choice but to be saved; and no act of theirs is allowed to have anything to do with their salvation. As for the rest of mankind, they are declared to be

sent into torment for their sins ; but as it appears from Chapter VI that they could not possibly do anything but sin, it is evident that (according to the Confession) the only freedom they have is freedom to go to perdition. To speak of free will in either case, is a mockery of language. President Finney, in his grotesque lines, put the case only too accurately :—

‘ You shall and you shan’t,
You will and you wont ;
You can but you can’t,
And you’re damned if you don’t.’”

Mr. Macrae’s notes are very valuable, for in them he has fortified his denunciation of Calvinism by telling extracts from Calvinistic writers, which show that he has been guilty of no exaggeration. The following, for example, is much to the point, as showing from contemporary and other writers that infant damnation really was believed in by the men who drew up the Confession, and that, therefore, it is not to be wondered at that the doctrine is to be found there :—

“ Samuel Rutherford spoke of infants coming into the world as ‘fuel for hell,’ and of children ‘sinking and swimming in the black lake.’ And Dr. Twisse, the Moderator of the Assembly, held that ‘thousands of infants are damned only for sin original.’ The damnation of non-elect infants, though felt now to be unrepresentable to Christian congregations, is at the same time an essential part of the Calvinistic system. It and the other doctrines stand or fall together. Though some of our divines try now not to see this, Calvin saw it, and Calvin had the honesty to declare it. Hear what he says in these same *Institutes* of his (Book 4, c. 15, sec. 10)—‘Infants (he says) are, as it were, a seed of sin, and therefore cannot but be odious and abominable to God.’ Again (in Book 3, c. 23, sec. 7), he says ‘How is it that the fall of Adam involves so many nations, *with their infant children, in eternal death without remedy*, unless that so seemed meet to God.’ This is the doctrine implied in what is said in the Confession about ‘Elect infants,’ and the Westminster divines themselves have some of them removed all doubt about it. Dr. William Twisse, the moderator of that Assembly, in his work on the *Vessels of Mercy and Vessels of Wrath*, speaks of it (in p. 135) as consistent with the character of God that ‘thousands or even all the infants of Turks and Saracens dying in original sin, should be tormented by God in hell.’ These are his own words ; and again (in p. 195) he speaks of the fall of infants in Adam as ‘tending to the manifestation of God’s justice *in their damnation*.’ And yet to keep up faith in an incredible system, the logic of Calvinism as applicable to infants, is covered up or denied. The Westminster divines knew their own system, and they saw that it involved necessarily the damnation of infants—of infants who never sin. Nor indeed can one see more injustice in inflicting the torments of hell upon infants who have never sinned, than upon adults who, though they have sinned, did so out of necessity, and could not have done otherwise.”

The following extracts on Foreordination are important :—

“Piscator says, ‘Man sins necessarily’ (*Resp. ad Vorstii*, i, 220). Hodge says, ‘Sin is foreordained.’ ‘The reason why any event occurs is that God has so decreed’ (*Syst. Theol.*, i, 544, 537). The President of the Westminster Divines, who framed the Confession, declares that ‘Everything done by men, be it good or bad,’ comes to pass ‘by the efficacious decree of

God who doeth all in all (*Doctr. of Synod, &c.* p. 73). Calvin says that 'God determined with himself *whatever he wished* to happen in regard to every man.'

Mr. Macrae says in his preface (or rather the editor of his speeches), "The Church does not stand where she did when she cut off Dr. James Morison and Dr. John Guthrie—two of the most devout men, and two of the most scholarly minds she has ever had within her pale." Let us hope that the bigotry that may still lurk in that body of Christians will not try to show that the Church does stand where she stood in 1841, and that if the attempt should be made it will prove altogether unsuccessful.

The Wines of the Bible: An Examination and Refutation of the Unfermented Wine Theory. By REV. A. M. WILSON. London: Hamilton, Adams & Co.; Glasgow: Thomas D. Morison. Pp. 380. 1877.

It is plain that the author has expended an immense amount of research and labour, both in preparing for the composition of this book, and in the actual fulfilment of his task. He must have had "wine on the brain" for many a day; although we are glad to see from his prefatory note that he is still a teetotaler, so that of wine in the brain he has had none.

We must confess that we have always had some secret sympathy with the position which Mr. Wilson so elaborately endeavours to uphold, namely, that the wine which was in ordinary use in Palestine in the time of David and the prophets, and of Christ and the apostles, was slightly intoxicating in its property and power—much weaker, doubtless, than those branded, distilled, and adulterated beverages which are in ordinary use among us, but still, without doubt, fermented and intoxicating. When we speak of our latent sympathy with such an opinion, we do not mean to say that what pleases the publicans pleases us. Quite the reverse. But knowing a little about the languages and the literature of the ancients, and having been privileged to travel in the very land in which the Saviour lived and died, as well as in those in which his Gospel was first preached, while we could have wished, for the sake of the temperance cause, to which we are ardently attached, that we could have taken different ground, we were always afraid that our brethren went too far who maintained that all fermented drinks were placed beneath the ban of the word of God. This, we confess, even although we have reviewed favourably in this very magazine such books on the wine question as those which Mr. Wilson opposes; for our sympathy with their aim has repeatedly led us to look favourably on their often ingenious expositions.

We should suppose that Drs. Lees and Ritchie will find it very difficult to answer this learned and exhaustive volume. With a diligence and an amount of erudition for which we did not before give him credit, the E.U. minister of Bathgate and Secretary of the Evangelical Union, brings the *Satires* of Juvenal and Persius, the *Iliad* and *Odyssey* of Homer, the works of Plato and Athenaeus

to bear upon his subject and sustain his conclusions. Nor is the logic less severe than the learning is ample; for now and then it reaches the dangerous height of sarcasm, and we begin to be sorry for the hapless wight on whom are outpoured the vials of our author's withering satire. On one point, indeed, we were inclined to cry hold; for we thought that we remembered hearing our old professor, William Ramsay, maintaining that the *defrutum* of the Romans might be called unintoxicating wine (and he was quite an authority on the subject, having been selected to write the article "Wine" for Smith's *Dictionary*); but it seems that our impression must have been an erroneous one; for Mr. Wilson proves in his own sledge hammer style, that will admit of no contradiction, that *defrutum* was only the grapes boiled down to a jelly, used as a jelly, and not wine at all.

We have one practical fault, indeed, to find with Mr. Wilson's book, and it is not a light one, namely, that he has not written one word in behalf of the total abstinence movement. He tells us, indeed, in his prefatory note, that he is a teetotaler of thirty years' standing, but, in so far as any testimony in his book is concerned, one would have thought that he had grown cold to the cause and that he wished to do it harm. Had we felt it to be our duty to give such a volume as this to the world, in view of what we might have conceived extravagant and unscientific statements on the other side, we could not have laid down our pen with an easy mind, without making some such statement as the following:—But even although we think that the wines in use in Christ's time were fermented wines, we believe that Christians should be abstainers in this country, considering the unnatural strength of the beverages in ordinary use, and considering the fearful havoc wrought by intemperance in the land. And even although we had been successful in proving to our own satisfaction that the wine used at the passover, and therefore by Christ at the Lord's Supper, was not free of fermentation as the bread was free of leaven, we would have felt ourselves constrained to add that, for the sake of weak brethren who could not stand the strong brandied wines of our country, we thought it proper that the unfermented juice of the grape should be put upon the Lord's table. We regret that Mr. Wilson has not seen it to be his duty to bear some such testimony as this. With this exception we feel constrained to praise Mr. Wilson's book as a monument of diligent research and forcible reasoning on the wines of the ancients and the wines of the Bible.

Man's Place and Bread Unique in Nature, and his Pedigree Human, not Simian. By a UNIVERSITY PROFESSOR. Edinburgh: Edmonston and Douglas. Pp. 88.

ALTHOUGH this tractate has been before the public for a year or two, we have pleasure in calling attention to it, and in recommending it as truly a *multum in parvo*. The author, in the course of a most original and convincing line of argumentation, proves that man is altogether unique in nature, and not to be put on a par with other animals, nor to be supposed to be derived from them—(1.) Because he is born naked

and uncovered, and needs a parent's care to clothe him. (2.) Because although he has in him all the powers and capacities which are needed for the battle of life, these lie dormant till they are educed by the care of a parent or nurse. The calf goes to its mother's paps, but the child needs to be put to the breast, and afterwards fed with a spoon. (3.) Again, man's bread is unique. He alone lives on cereals. Now corn is not natural in its growth. It never could have been produced by man in a rude or natural state; for only once has it been grown by a French naturalist from a combination of grasses, and it took him twelve years before the precious resultant came up on his field. The Lord who created man must have created cereals for him, and this is the very account which we find in the beginning of Genesis. (4.) The learned author then advances to the question of the transmutation of species, and proves that even although the body of man might have been evolved from the body of an ape, neither the mind of man, nor his natural faculty of speech could have been evolved from the organization of the reasonless and speechless ape. We hope that we do not commit any breach of confidence when we say that these admirable five chapters on this most momentous subject are from the accomplished and truly Christian pen of Dr. Harvey of Aberdeen University. There are some of our Glasgow professors who would be greatly benefited by the study of this unpretending but truly valuable treatise.

Natural Laws; or, The Infallible Criterion. By JOACHIM CASPARIN, Humanitarian. London: J. A. Brook & Co., 282 Strand. 1876. Pp. 155.

It is astonishing how many different theories of religion are maintained, published, and believed. Here is an author who tells us that, ten years ago, he made a great discovery, namely, that the soul of every man is eternal—that we have all lived thousands of lives although we have forgotten them, and that we shall yet live thousands or millions of lives more. Mr. Casparin's heaven is an earthly one; and the only point in which he differs from the ordinary believers in the transmigration of souls is this, that men are never allowed to pass into the bodies of animals, but only of other human beings. All those changes, moreover, are intended for our good, the result being ultimate happiness and perfection. The Infallible Criterion to which our author refers is the inexorable law of nature, according to which sin is punished in the body, circumstances, and intellect of the sinner, and virtue in like manner rewarded; for, according to him, natural law is the true and only Bible. He is as much opposed to J. S. Mill as to Paul. The former he chastises sharply for saying that nature is often harsh and cruel; the latter for helping to give us the gross superstition of Christianity. He does not give Christians a very pretty name; he calls them Pagans, putting their idolatry on a level with that of Polytheists. But is not the credulity of the followers of Joachim Casparin (if he should succeed in getting followers) far greater than that of the followers of Jesus Christ? And is not the

superstition of Joachim Casparin more transparent than the alleged superstition of the Christian? With all its arrogant assumption, the work, which we had great difficulty in reading through, is every here and there disfigured by faulty spelling and faulty composition.

Predestination and Foreordination. What is the distinction between them in the Confession of Faith? And, Does the distinction lighten the darkness? By REV. ALEX. DAVIDSON, Greenock. Glasgow: T. D. Morison, 8 Bath Street.

ALREADY the controversy begins to keep the printers busy. Dr. Hutton of Paisley, in his speech at Greenock in reply to Mr. Macrae, had split a hair as to the distinction between Predestination and Foreordination in the *Westminster Confession of Faith*, and had endeavoured to show that, while predestination meant God's purpose to save the elect, foreordination meant only his determination to punish the wicked for their sins. In this opportune discourse, the publication of which was immediately desired by his congregation, our much esteemed brother, Mr. Davidson, in a characteristically clear and vigorous discourse, shows that not only has Dr. Hutton not a leg to stand upon in making this imaginary distinction, but not even a toe, nor even a shred of skin for the sole of an argumentative foot. This he makes good by proving the interchangeableness of the two terms in Scripture, and in the writings of Calvinistic authors themselves, both ancient and modern. He also proves, like Mr. Macrae in his pamphlet, by an array of imposing authorities, that the compilers of the Confession believed in the damnation of non-elect infants. The circulation of this discourse in thousands of copies over the country would do much good at the present time.

Sermons by the late Mr. William Nivison, Probationer of the U. P. Church, with a Biographical Sketch, by the Rev. William Watson, Kirkcudbright. Edinburgh: William Oliphant & Co. Pp. 137.

THIS modest young man died of consumption before he had received a call to be pastor of any church. He seems to have been highly respected by the Dumfries Presbytery, within whose bounds he was ordained. The seven discourses which are given here as specimens of his pulpit compositions, show that their author had clear views of Gospel truth, and was at home experimentally both in the doctrine of the justification of the sinner and the sanctification of the saint. Mr. Watson has given a finely digested Memoir of his young friend.

A Break in the Ocean Cable. By MAURICE S. BALDWIN, M.A., Rector of the Parish of Montreal, and Canon of the Cathedral.

CANON BALDWIN, in this clear and impressive discourse, beautifully works out the illustration of human sin resembling a break in the cable of connection between earth and heaven, and the work of Christ viewed as a rejoining of the cable.

Dr. Parker and "The Ultimate Aspects of Christ's Priesthood." A review, by J. S. BALMER, Minister of the Gospel, Manchester. John Boyd, Manchester; Thomas D. Morison, Bath Street, Glasgow. Pp. 64.

THIS pamphlet has been called forth by a chapter in Dr. Parker's recent work on the priesthood of Christ, in which that able but somewhat erratic divine seemed to deny the reality of a future heaven and the personal immortality of man. It is true that Dr. Parker, in a letter to the *English Independent*, disclaimed the interpretation which the author and others had put upon his words, and maintained that he was only personating and representing those who held by the immortality of the race and not of the individual. If that was his meaning it certainly was expressed in an unfortunate manner. Mr. Balmer refutes that position, as well as Dr. Parker's theory that God teaches man by illusions, in a way that proves him to be an accomplished, as well as an earnest man, and one eagerly conservative of the precious lessons of the Word of God.

Words of Comfort for Bereaved Parents, edited by WILLIAM LOGAN. With an Introduction by Rev. John Ker, D.D., Glasgow. Ninth British Edition. Twenty-second Thousand, 1877.

THIS is another edition of an immortal work about young immortals. It must continue to be read and prized till the world's end; for bereaved parents will constantly seek comfort, and where is the book, next to the Bible itself, that will give them comfort like *Words of Comfort*? This handsome edition is rendered specially acceptable by a characteristically consolatory introduction from the pen of Dr. John Ker, and among other fresh contributions, by a touching poem by Rev. Fergus Ferguson, of Queen's Park U. P. Church, Glasgow, on the death of his child, and in which he comes before the public as an accomplished poet as well as a theologian—manifestly as tender at the fireside as some think him formidable in the forum of debate.

Origin and Doctrines of the Cumberland Presbyterian Church. In two parts. By E. B. CRISMAN, D.D., St. Louis, Mo. 1877. Pp. 150.

IF any one wishes a not very long, able, and readable book, in which there is a clear and succinct account of the origin of the Cumberland Presbyterian Church, as well as a statement and defence of their doctrines, he should send for this volume. It was the former edition of this book which first showed us, to our delight, the remarkable similarity between both the testimony and the history of the E. U. Church and our friends across the water; and therefore our heart warms to this enlarged and improved edition of the volume.

Manual of Pilgrim Congregational Church, in Duxbury, Massachusetts. Boston: Press of Cochrane & Sampson.

WE are glad to see from this excellent manual that our old and tried friend, Rev. W. W. Lyle, is now in a position of great comfort in this influential Massachusetts church. One peculiarity which we admire much in their mode of admitting members is this, that at a certain point of the ceremony the entire church rises up, and by so doing, takes part in the public recognition of their new associates.

The Shield of Faith. This is a penny monthly magazine which Mr. Elliott Stock has begun to issue in opposition to Mr. Bradlaugh and his followers. The clergyman who edits it seems to be thoroughly competent for his work, and while determined to criticise the sayings and doings of Secularists unsparingly, wisely declines to bandy personalities about. The specimen number which has been sent us contains an interesting letter from the Rev. A. Stewart of Aberdeen, in which he successfully convicts Mr. Bradlaugh of misrepresentation in a recent lecture in that city.—*Theological Medium.* We are too late in noticing the numbers of this quarterly for July and October, 1876. It still sustains its reputation. The two contributions that have interested us most are the continuation of Dr. Lindsley's History, and the articles on the Origin of Language, by Mr. Smith of Murrefreesboro.—*Prospective Pardon.* By REV. J. M'LELLAN, Edinburgh. A convincing pamphlet, in which Mr. M'LeLLan refutes one of the tenets of the Plymouth Brethren.—*The Christian an Epistle of Christ.* By REV. JOHN BOGUE, M.A., Stockton-on-Tees. A finely illustrated discourse, that does great credit to a native of Glasgow.

OUR readers will observe that we have laboured under a manifest disadvantage this quarter, from the fact that the Synod of the United Presbyterian Church has been sitting, and passing most important resolutions as to the liberalising of their Confession, while we were compelled to go to press. We regret especially that, on this account, we have been unable to take any notice of the magnificent stand which the Rev. David Macrae took, almost single-handed and alone, in defence of a world-wide gospel. Although he was met by the bitter hisses of many of his brethren on that occasion, he may be consoled to know that he has earned the lasting gratitude of the friends of unrestricted grace.

INDEX TO VOLUME III.

SIXTH SERIES.

- ALBANY, city of, in United States, 250.
 Amberley, Lord, Analysis of Religious Belief, 26.
 American Fall at Niagara, 135.
 Anderson, Rev. George, at Niagara, 133.
 Anthropology, the, of the Pelagians, 195.
 Apostles neither deceivers nor deceived, 24.
 Aramaic Language, various subdivisions of, 93.
 Aryan Language, various subdivisions of, 93.
 Atonement, controversy on, at Kirkwall, 117; doctrine of, as held by the Pelagians, 197; extent of the, 225; proved by five classes of passages, 227; objections to, answered, 229; Augustine's treatment of Pelagius, 194.
 BALDWIN, Canon, of Montreal, on the ocean cable, 310.
 Balmer Rev. Mr., on Dr. Parker's *Priesthood*, 311.
 Balfour, Esq., J. of Shapinshay, his kindness to the E.U. Church there, 114, 116, 118.
 Baptism, doctrine of, as held by the Pelagians, 198.
 Baptism of the Spirit, Finney's view of the, 277.
 Bible, superhuman origin of the, inferred from itself, 72; opposition between the, and the Westminster *Confession of Faith*, 202.
 Birks, Professor, on the Unknowable, 293.
 Boston, Massachusetts, 254.
 British Association, meeting of the, at Glasgow, 98.
 Bradlaugh and the document theory, 141.
 Brown, the Rev. Dr. J., Nashville, on the origin of evil, 59.
 Buffalo, city of, described, 120.
 Bunkers' Hill, Boston, 255.
 Butler's Analogy improved upon by Henry Rogers, 94.
 CAMPBELL, Dr. John, and London religious literature, 221.
 Carmichael, Dr. Neil, on spontaneous generation, 80.
 Casparin, Joachim, on Natural Law, 309.
 Cassells, John, and Christian literature, 223.
 Cave of the Winds at Niagara, 137.
 Chalmers, the Rev. Dr., and Griesbach's New Greek Testament, 76.
 Champlain Lake in United States, 244.
 Chicago, 7.
 Chine La Rapid, 178.
 Christ both human and divine, 30.
 Circular bridges in Chicago, 3; in Milwaukee, 10.
 Clair, St., river, 19; Lake, 20.
 Cobden, Richard, tact of, 33.
 Coelestius, the friend of Pelagius, 191; excommunicated at Carthage, 192.
 Colenso, Bishop, and the Document Theory, 141.
Confession of Faith, and Rev. David Macrae, 199; and Rev. Fergus Ferguson's, 302.
 Congregationalists, Union with the, 66.
 Conservation of mental energy, argument in favour of immortality, from the, 86.
 Cook, Mr. Neil, of Ogdensburg, 176.
 Cooper, Thomas, on the miracles of Christ, 159.
 Crisman, Rev. Dr., on Origin of Cumberland Presbyterian Church, 311.
 Crombie, Rev. W., his labours at Orkney, 115.
 DANIEL, the Book of, and our own day, 149.
 Darling, Bella, brief memoir of, 79.

- Davidson, Rev. Alexander, of Greenock, on Foreordination, 310.
- Dawson, George, ecclesiastical career of, 38.
- Detroit, city of, 124; its churches, appearance, and hospitalities described, 124-129.
- Document Theory of the Book of Genesis inadmissible, 141.
- Does God really know the future? 205.
- Dwight, Rev. Timothy, D.D., and Yale College, 253.
- EDEN, its garden and river, 48.
- Edwards on foreknowledge and necessity, 213.
- Elevator, an American, described, 131.
- Episcopius, or God's foreknowledge, 263.
- Erie Lake, 130; City of Erie, 130.
- Erskine's Remains popular in Holland, 77.
- Evangelical Union, History of the, 78.
- Exposition of Genesis ii, 4-7, 140.
- Euphrates, drying up of the, 156.
- Eyemonth, how there came to be an E.U. Church at, 110.
- FAIRBAIRN, A. M., on the Philosophy of Religion and History, 70; on Strauss, 224.
- Farewell sermon by Rev. Robert Wallace, 80.
- Fergus Ferguson, Rev. Dr., Glasgow, his *History of the Evangelical Union*, 78; preaches at Montreal, 242.
- Fergus Ferguson, Rev. of Queen's Park U.P. Church, Glasgow, and the Reconstruction of the Creed, 297; outline of his career, 298; his poem, 311.
- Finney, Rev. Charles, memoir of, 274; his conversion, 276; outline of his career, 281; his death, 288.
- Foreknowledge, divine, 205, 260; and prophecy, 217, 265.
- Foreordination, extracts on, 306; does it differ from predestination? 310.
- Freedom of the press, 229.
- Freedom of the will, 62.
- Freedom of the Will Vindicated*, 77; as held by the Pelagians, 196.
- Froude on theological controversy, 261.
- GENEALOGY of our Lord, difficulties connected with the, 80.
- Genesis, Book of, and the Document Theory, 141.
- George Lake, in United States, 247.
- Gihon, the, flowing into the Persian Gulf, 56.
- Goethe and free will, 260.
- Goodwin, John, his *Redemption Redeemed*, 226.
- Grace, doctrine of, as held by the Pelagians, 197.
- Grant, Mr. James, of the *Morning Advertiser*, and religious literature, 220.
- HACKETT, Rev. Dr., on the *Acts of the Apostles*, 160, 240.
- Hall, Rev. Newman, on free grace, 226.
- Hamilton, Sir William, on the essential attributes of God, 205; on immediate cognitions, 209; on the Conditioned, 289.
- Heaven, a high place in, the Christian's aim, 184.
- Hiddekel, the, identical with the Tigris, 56.
- History, science of, a failure, 269.
- Hodge, Rev. Dr., on Sir William Hamilton's philosophy, 289; on foreordination, 306.
- Holiness, Finney's view of, 283.
- Horse Shoe Fall at Niagara, 39, 166.
- Hudson River, descent of the, 251.
- Human theory of foreknowledge, 210; objections to it, 214.
- Huron, Lake, a sail on, 17.
- IDENTITY, personal, a proof of immortality, 44.
- Immortality in the light of nature, 39.
- Infant damnation plainly implied in the Westminster Confession, 203 and 306.
- Infinite, human conception of the, 295.
- Innocent, Pope, condemns the Pelagians, 193.
- JEROME's treatment of Pelagius, 192.
- Johnston, of Limekilns, Life of Rev. Dr., 74.
- Joy in Jesus*, 79.
- KANT, and what filled him with awe, 47; how he used the microscope of consciousness, 99.
- Ker, Rev. Dr. John, on the death of infants, 311.
- Kingston, Canada, 175.
- Kirk, Rev. Professor, his writings circulated at Eyemonth, 112; his writings and labours at Shapinsay, 115, 118; on Sir William Hamilton's philosophy, 292.
- Knight's, Charles, *Penny Magazine*, 223.
- Knowledge, presentative and representative, 208, 272.
- Knowledge of God, the experimental, 101; in relation to the future, 205, 260.

- LANGUAGE, universal, and the idea of God, 90.
 Lawrence, St., rapids of, 177.
 Liberty, individual, a proof of immortality, 44.
Light out of Darkness, Professor Kirk's, 110.
 Logan's *Words of Comfort*, 311.
 London Press, variety and excellence of the, 219.
 Lost power, viewed as corporeal, mental, social, and moral, 118.
 Love of God, the, as advanced by the Westminster Confession, 203.
 M'EWAN, Alexander, M.A., D.D., *Sermons and Memoir of*, 233.
 Macrae, Rev. David, and the *Confession of Faith*, 199; brief sketch of his life, 200; speech at Paisley Presbytery, 1204; his *War against the Westminster Standards*, 304.
 Macaulay, Lord, on metaphysical speculation, 261.
 Mackinaw, straits of, 15; village of, 15; fort of, 15.
 Mahomet's conquests described, 151.
 Man, his limited knowledge of the origin of evil, 64, 151; responsible for his character, 256; his *Place and Bread Unique in Nature*, 308.
 Mesopotamia, the site of the Garden of Eden, 51.
 Michigan, Lake, a sail on, 8; white squall on, 12; fog on, 13.
 Milwaukee, size and importance of, 9.
 Ministers, what they should preach, 150; should they write their sermons? 280.
Ministry of the Word, the, 156.
 Miracles essential to Christianity, 21.
Miracles of Christ, Verity and Value of the, 159.
 Montreal, 241.
 Moody, Mr., on the extent of Christ's atonement, 229.
 Moral argument for immortality insufficient, 82.
 Morison, Rev. Dr., preaches on Lake Ontario, 174; at Montreal, 242.
 Motives and free will, 257.
 Müller, Max, Professor, and comparative philology, 91.
 NATURAL and Revealed religion, difference between, 89, 99; Natural religion, universality of, 90.
Natural Law, and The Infallible Criterion, 309.
 Niagara, Falls of, 133.
 Nivison's *Sermons and Life*, 310.
 No Miracles, no Christ, 21.
 Notre Dame at Montreal, 242.
 OBERLIN Institute, Ohio, origin of, 282.
 O'Connell, Daniel, wit of, 35.
 Ontario, Lake, 172.
 Organ Question in U.P. Church, 238.
 Origin of Evil, 59.
 Original Sin, as regarded by the Pelagians, 196.
 Origin and Doctrines of Cumberland Presbyterian Church, 311.
 Orkney Islands described, 114; introduction of E. U. cause at, 114.
 PARKER, Rev. Dr. Joseph, on Christ's Priesthood, 311.
 Pelagius, his birth and name, 190; his aspirations, 190; is acquitted at Diospolis, 192; condemned by Innocent, 193; approved and then condemned by Zosimus, 194.
 Pelagianism, 195; exhibited under seven heads, 195, 199.
Peniel, an Advocate of scriptural holiness, 80.
 Piscator on fore-ordination, 306.
 Pison, the, flowing into the Persian Gulf, 53.
 Philosophy of the Conditioned, 289.
 Predestination, doctrine of, as held by the Pelagians, 198; as taught in the Westminster Confession, 201; does it differ from Fore-ordination? 310.
 Prize of our high calling, the, 180.
 Prayer of faith, Finney's view of the, 280.
 Prophecy and foreknowledge, 217, 265.
 Pulpit preparation, 279.
 Pure in heart, the, 103.
 Purity, how obtained, 107.
 RAINBOW at Niagara, 165.
 Rationalism refuted, 88.
Reconstruction of the Creed, 297.
 Reminiscences of bygone days, 33, 219, 296.
 Responsibility and character, 256.
 Revelation, Book of, and Prophecy, 15; the ninth chapter applied to Mahomet and Turkman, 151, 153; the sixteenth to the downfall of Turkey, 156.
 Rogers, Henry, on the superhuman origin of the Bible, 72.
 Rowland Hill, anecdote of, 296.
 SALMON, late Rev. Thomas, his labours at Eyemouth, 112.
 Saratoga and its spas, 248.
 Science and religion, imaginary conversation on, 88; separate sphere of, 96.

- Sciences, greatest of all the, 98.
 Semitic languages, various subdivisions of, 93.
 Shapinshay, how there came to be an E.U. Church at, 114.
 Sin, is it a mistake? 633.
 Smith, Professor, on the Bible, 140.
 Socrates on the soul's independence of the body, 45.
 Spectrum analysis, revelations of, 147.
 Spencer, Herbert, early days of, 38.
 Stewart's, Rev. J. G., *Freedom of the Will Vindicated*, 77.
 Studies in the philosophy of religion and history, 70.
 Sturge, Mr. Joseph, and his philanthropy, 36.
 Superhuman Origin of the Bible, the, inferred from itself, 72.
 Superhuman theory of foreknowledge, 201; objections to it, 212.
 Superior, Lake, mineral resources of, 18.
 TAPPAN and foreknowledge, 209.
 Taylor, D.D., of New York, Rev. William, on *the Ministry of the Word*, 156.
Theological Medium, the, 79.
 Togrul's conquests described, 153.
 Toronto, City of, 173.
 Turanian language, various subdivisions of, 94; Turkey and Prophecy, 149.
 ULTIMATE aspects of Christ's Priesthood, 311.
 Union with the Congregationalists, 66.
 Unity, the individual, of man, a proof of immortality, 43.
 VICTORIA Tubular Bridge, at Montreal, 244.
 Voysey, Rev. Charles, on the "Man-God" of Christianity, 27.
 WALLACE, Rev. Robert, of Glasgow, his farewell Sermon at Coupar-Angus, 80; his labours at Shapinshay, 118.
War against the Westminster Standards, 304.
 Wardlaw, Rev. Dr., and the extent of the Atonement of Christ, 226.
 Whedon on God's Foreknowledge, 262.
 Whirlpool at Niagara, 169.
 Wilson, Rev. A. M., on *the Wines of the Bible*, 307.
Words of Comfort to Parents bereaved of their Children, 311.
 Wylie's, Rev. W., labours at Eyemouth, 113.
 YALE College at Newhaven, Connecticut, 253.
 Young, Murdo, of the *London Sun*, 220.
 ZOSIMUS, Pope, first acquits and then condemns the Pelagians, 193, 194.

THE
EVANGELICAL REPOSITORY:

A QUARTERLY MAGAZINE
OF
THEOLOGICAL LITERATURE.

SIXTH SERIES.

VOL. IV.

GLASGOW:
THOMAS D. MORISON, 8 BATH STREET.
LONDON: HODDER & STOUGHTON, 27 PATERNOSTER ROW.
1878.

CONTENTS.

No. 13.

	PAGE
The Life of a Scottish Probationer,	1
Man's Desire of the Living God,	8
Sir William Hamilton's Philosophy of the Conditioned,	14
Reminiscences of Bygone Days,	22
Substitution,	30
Naaman the Leper,	36
St. Paul's Theory of Election,	45
The Authority of Scripture,	57
From Glasgow to Missouri and Back. No. 13,	65
Notices of Books,	79

No. 14.

From Glasgow to Missouri and Back. No. 14,	81
Some Advantages of a Mutual Improvement Society,	92
Moses and Hobab,	97
The Brazen Serpent,	108
A Future Life and the Discoveries of Science,	115
Reminiscences of Bygone Days,	126
Materialistic Pantheism,	131
The Controversy in the U. P. Church,	138
Does God's Will Settle Everything?	140
Notices of Books,	145

No. 15.

	PAGE
Time and Space <i>versus</i> Tyndallism,	161
Materialistic Pantheism,	166
Penitence Good in its Own Place,	175
Salome and her Sons : their Ambitious Request,	181
Inspiration,	190
The Potter and his Clay,	195
The Irrepressible in Feeling,	200
Reminiscences of Bygone Days,	207
God will have all Men to be Saved,	212
Alexander I, Czar of Russia,	216
A Visit to the Glasgow U. P. Presbytery,	221
Question and Answer Department,	226
Notices of Books,	231

No. 16.

Revision of the Westminster Confession of Faith,	241
The Late Rev. Fergus Ferguson of Aberdeen,	249
Mahan on the Baptism of the Holy Ghost,	258
Believe also in Me,	267
The Central Truth in Theology, and the Primary Duty of Religion,	274
The Haldanes, Greville Ewing, Rowland Hill, and Henry Wight,	281
Pastoral Visitation,	289
Natural Immortality,	294
Question and Answer Department,	306
The Controversy in the United Presbyterian Church,	314
Notices of Books,	319

No party or parties, besides the Editor and his contributors, are responsible for the sentiments expressed in the *Evangelical Repository*. The Contributors, besides, are responsible only for their own articles ; and the Editor is not to be regarded as endorsing every detail of sentiment expressed by the Contributors. The Editor holds himself responsible for all articles which have no names or initials subscribed.

THE
EVANGELICAL REPOSITORY.
SIXTH SERIES.

No. XIII.—August, 1877.

THE LIFE OF A SCOTTISH PROBATIONER.*

THIS is a truly fresh and interesting contribution to the literature of biography. The author, in his preface, informs the reader that when he at first undertook the task of preparing these memorials of his departed friend for public perusal, he had not contemplated the issue of so elaborate a volume as that which now lies before us. He, however, owing to the large accumulation of materials, and the persuasion of friends, was led to change his mind, and to send forth the memorials in their present form. Most fortunately for the reader has the change been made, for, otherwise, the life-like "picture" of "a Scottish Probationer," which Mr. Brown has so admirably drawn, might have been at least greatly dimmed, if not altogether obscured.

There will be differences of opinion amongst readers as to the merits of the volume, considered from a religious point of view. Some will desiderate more of that peculiar expression of religious sentiment or experience which is popular in so-called evangelical circles. To such individuals it will be matter for astonishment that one who aspired to the ministerial office in an orthodox communion should have spoken so seldom to his friends, by letter or otherwise, of what was passing in the higher chambers of his soul. This Mr. Brown seems to have anticipated; for he says at page 225:—"The reader who makes much of mere words and phrases of religion, and who thinks he has a right to expect these in the

* The Life of a Scottish Probationer: being a Memoir of Thomas Davidson, with his Poems, and Extracts from his Letters. By James Brown, minister of St. James' Street Church, Paisley. Glasgow: James Maclehose, 1877.

letters and journals of one who had chosen the calling of a religious teacher, will probably be disappointed in these pages. Those who had the privilege of admission to the inner sanctuary of Davidson's friendship know well that there never was a devouter spirit or a more reverent heart than his, but he had a constitutional aversion to revealing his deepest feelings. Even in his earthly relations, that which brought him his purest and most abiding joy was kept secret from his dearest friends. To those who knew him best his very reticence was an evidence of the depth of his religious experience." Hence we would be disposed to say that this memoir is not so much a history of Christian experience, or a religious biography, in the ordinary sense, as it is simply the history or biography of a Christian man. That is to say, the religious element does not obtrude itself in the usually accepted forms. It is there quite manifestly, breathing through every page, only it does not utter itself as some would, in the circumstances, have anticipated or, perhaps, desired. Others, again, may expect in a book such as this, a reference more or less particular and frequent to the great theological questions that agitate the minds of many in these modern times. In this they will be disappointed. Not that Davidson's letters and journals are without any indications that he had thought of these questions or was interested in them; but that in his letters and journals there is no formal discussion of such questions, or any hint that they had ever *pressed* themselves painfully or otherwise upon his attention. Whatever Mr. Davidson was, he was not a theologian, strictly speaking. The bent of his mind lay in quite another direction. He could pen a sonnet or a song far better than a theological essay; though, when the occasion demanded, he could also acquit himself with credit in this latter department of mental toil. His mind was poetic, and lay more kindly to the various departments of general literature than to such studies as those of philosophy or theology.

The first chapter of this volume, entitled "The Schoolboy," informs us as to Davidson's parental origin, and the means of educational acquirement he possessed in his earliest years. He was born at Oxnam Row, near Jedburgh, on 7th July, 1838. His father was a Border shepherd, and was evidently a worthy specimen of that interesting class of men. A religious man he was, and devoted, in a marked degree, to that branch of the Christian Church originally designated the Secession, but now the United Presbyterian Church,—since the union of the Secession with the Relief Synod in 1847.

The Davidson family lived for a number of years at a long

distance from the nearest place of worship in connection with their own denomination, but their intercourse with that church was continuously kept up. For two years the elder Davidson walked to Jedburgh every Sabbath from the upper reaches of Oxnam Water, a distance of twelve miles, to attend his favourite place of worship,—a feat, we may say, not uncommon in the “hill country” of the South of Scotland. Personally, we have known of similar instances; and we can remember words that fell, many years ago, from the lips of a deservedly popular minister, now in England, to the effect that, when he saw the shepherds from the far-off hills sitting with their familiar “plaids” in their pews on a Sabbath morning, his heart swelled and was stirred within him. He felt that he must “do his best” for these men, who had come so far, and often through winter storms, to wait upon his ministry.

Eventually the family removed to the neighbourhood of Ancrum, on Ale-water, a tributary of the Teviot. To the school of this picturesque village young Davidson was sent, and there made rapid progress in his studies. Thence he was removed to Jedburgh Academy, and thence again to Edinburgh University, where the son of the peasant and the prince, of the shepherd and the bishop, may meet and sit in the same benches and share in the same instruction. Here a fondness, of which there were indications in very early life, for Scottish ballad and lyrical poetry was developed, and became generally known among his associates. Kindred literary spirits gathered around him, and he became the centre of a group of ingenuous youths, who seem to have been possessed of no little intellectual ability and social enthusiasm. His more particular studies at the University were not meantime neglected; though, as his biographer tells us, “he did not maintain throughout his career as a student that enthusiasm for class-work” which, as a schoolboy, he had displayed. In the class of Rhetoric and Belles Lettres, which he attended during the closing session of his curriculum, he, as might have been expected, occupied a prominent place. The second prize was awarded to him for a poem, on a subject prescribed by the Professor, entitled, “Ariadne at Naxos.” We are sorry that space forbids our quoting the entire poem, but the following verses will suffice as a specimen of the sweet melody of its style:—

I.

“High upon the hill of Drios,
As the day began to waken,
All alone sat Ariadne
Watching, weary, and forsaken:
With her dark dishevelled tresses,
Dank with dew-drops of the night,

And her face all wan and haggard—
 Still she waited on the height ;
 Watching, praying that the morning
 Might reveal her love returning
 Swiftly o'er the quivering water,—
 To the lonely isle returning,
 And the king's deserted daughter.

II.

“ From her couch of Orient forests—
 From the chambers of her rest—
 Came, with queenly step, the Morning,
 Journeying onward to the west :
 And the glory of her presence
 Tinged the sea and filled the air,
 Smote the lofty hill of Drios,
 And the lonely watcher there ;
 Yet no bark across the water
 Came to lighten her despair.
 But with sighing of the pine trees
 In the low wind gently shaken,
 All day long, in mournful snatches,
 Rose the plaint of Ariadne,
 Watching, weary, and forsaken.

III.

“ In vain ! in vain ! The seventh bright day
 Is breaking o'er yon Eastern land,
 That 'mid the light—a long, dark band—
 Lies dim and shadowy far away ;
 And still from morn till eve I've scanned
 That weary sea from strand to strand,
 To mark his sail against the spray.
 In vain ! in vain ! the morning ray
 Shows not his bark 'mid all the seas,
 Tho' I can trace from where I stand
 All the flowery Cyclades.”

Having completed the usual course of study at the Arts Classes, Davidson passed into the Divinity Hall connected with the United Presbyterian Church. The curriculum at that time extended over five autumnal sessions of two months each. During the long interval between the sessions, Davidson, like most of his fellow-students, was engaged in teaching, and preparing for the appointed Presbyterial examinations, to which all the students were expected to submit. The winter and summer after his first session at the Hall he spent at Forres, as an assistant in the Academy there. For the sake of the picture given of Davidson at this time, we shall quote what Mr. Watson, his minister while at Forres, says of him :—
 “ He lives in my memory as a tall, erect, slender young man, with hair and complexion exceedingly fair. His forehead was

lofty. Rest, reflection, and deep meaning were in his eye. His aspect and bearing were those of natural refinement. He had soul as well as intellect. I liked to feel his presence in the sanctuary services; and an occasional evening spent with him in our manse was no ordinary pleasure. On these occasions his natural reserve passed off in part, and gleams of wit and imagination began to appear. His reserve was the fruit of modesty, and not of conscious superiority, and seems to have become less as his experience increased."

While here, he produced a song, the best we think of all his published lyrics. It is entitled

THE AULD ASH TREE.

"There grows an ash by my bour door,
And a' its boughs are buskit braw,
In fairest weeds o' simmer green,
And birds sit singing on them a'.
But cease your sangs, ye blithesome birds,
An o' your liltin let me be;
Ye bring deid simmers frae their graves,
To weary me, to weary me!"

Thus runs the last verse:—

"Oh, I wad fain forget them a',
Remembered guid but deepens ill,
As gleids o' licht far seen by nicht,
Mak' the near mirk but miker still.
Then silent be, thou dear auld tree,
O' a' thy voices let me be;
They bring the deid years frae their graves,
To weary me, to weary me!"

Davidson's studies at the Divinity Hall were finished in the autumn of 1863; and he was licensed as a preacher of the Gospel by the Presbytery of Edinburgh, February 2, 1864.

In March of the previous year he had the mortification of being rejected by the Edinburgh Presbytery for a sermon he delivered before that reverend court, apparently at one of the customary examinations. His biographer expresses astonishment that that sermon should have failed to pass the crucial standard, and that "no one was found to direct the attention of his brethren to the deep spiritual tone of the discourse, and to the quite exceptional—though necessarily undeveloped—power which it reveals." Keenly as this rejection was felt at the time, we find Davidson, a number of years afterwards, referring to it, in a letter to a friend, in a manner that shows the wound had been healed:—"Once upon a time, in my hot youth, and that is long ago, I had occasion to be rejected by the Presbytery of Edinburgh. Well, I have forgiven the whole court.

... The Rev. ———, God bless him, the old Drumclogger! —asked me what kind of books I read? for he had a feeling—good soul that he is—that my views were a little dishevelled. I felt a little backward about confessing to certain ballad-books and other kinds of the literature of levity, and I said that ‘it would be hard to tell!’ Upon which ——— advised me to read Boston’s *Fourfold State*. Now, some days after this I went down Leith Walk, and upon an old book stall at which I halted for a minute, what should catch my eye but a copy of Boston’s *Fourfold State*? I grinned at him, and denounced the Rev. ——— in my mind, and was just going to pass on when I felt inspired by what I considered the most ingenious method of gratifying my spleen that could possibly occur to any mortal. ‘Buy thee,’ quoth I to the *Fourfold State*, ‘Yes, thou shalt be bought with a vengeance! Thou shalt be so effectually bought that thou shalt be withdrawn from circulation. I will bury thee beneath all the old rubbish I possess, and there thou shalt slumber unread till ‘cockle shells be silver bells’—thou old nightmare!’”

The book was bought and buried, but was, after years, once more restored to the light, and read by the *quondam* disappointed student. He considered it to be “poor as a theological book to recommend any latter-day student of divinity to read,” and says some other true and racy things about it which our readers must find out for themselves. Meantime he had forgiven his ancient Presbyterial foes, and, in token of this, “set the old anatomy (*The Fourfold State*) upon a book-shelf in respectable company.”

Davidson’s career as a probationer was characterized by the usual variety of experiences. He travels over all Scotland, of course, into England, and across to Ireland. His letters from the Green Isle, which like all his other letters are remarkably graphic,—displaying at once a keen sense of humour, much shrewdness of observation, and quiet wisdom,—contain among other lively sketches a droll picture of an “Irish Clergyman, and his Study:”

“It (the study) reminded me of the old riddle-definition of an egg, that we used to puzzle each other with when we were children, ever so long ago. ‘A little housie weel packit.’ . . . It measures exactly nine feet by fifteen, and the walls of it are occupied thus: thirty-eight pictures and engravings, two illustrated almanacs, two fiddles, two fiddle-sticks, one banjo, four poems (in frames), one weather-glass, one map, one clock, two book-cases. This is an exact inventory, for I grieve to own that I took down the list on the back of an old envelope with a pencil.”

The clergyman himself, who had been out at a funeral when Davidson called, at last came in:

"He had an immense white scarf on, a knot on the right shoulder like a prize cabbage, and the ends sweeping the ground. . . . He took me round the town, which is for all the world just like any other town, and then we came home again, and he played me a lot of Scotch and Irish tunes on the fiddle, with a wonderful degree of *spirit* and *birr*; then we talked a great deal about songs and music; then we had the unfailing Irish dinner of chicken and bacon with greens; then he read me a lot of his poems, and whenever I said 'very good,' he said 'Yis, it's kyapital' (quite seriously); and then we had tea, and then I came away home again. He gave me quite a lot of his *pomes*, as he called them, to take with me."

For two and a half years did Thomas Davidson faithfully pursue the life of a probationer, until at last he was laid aside through ill health. He was destined never again to resume his labours. The last sermon he preached was from the text, "Behold I stand at the door and knock." Of this sermon, Mr. Brown says: "It was evidently a favourite. He had preached it many times and in many places in the course of his wanderings. It was an appropriate last word to be spoken by one who in his public life never magnified himself, but was ever—though quietly, not the less deeply—in earnest that the hearts of his hearers should be opened to receive Him who is 'the Way, and the Truth, and the Life.'"

The remaining years of the invalid preacher's life were spent at his father's house near Jedburgh. His letters to his friends during this period reveal the slow yet sure progress made by the disease that wasted away his frame—a disease that has "nipped i' the bud" the career of many a promising youth. The sufferer was eminently patient and resigned during his protracted affliction—sometimes hopeful, as the victims of consumption usually are—at other times wistfully dubious as to what the outcome of the affliction would really be. The muse during these years did not desert him, and we find him now and again cultivating her friendship. "In Redesdale," is a beautiful idyllic poem belonging to this period, as also "On a certain Premature Report," a piece of quite another description, which Mr. Brown thinks is "perhaps his best poem." "A Doggrel Allegory of Hemoptysis," penned but a few months before his death, manifests that there was in him a weird power of conception, as well as strength of description, that needed only time and opportunity to be developed into striking results.

But the end of this patient, much-enduring, and Christianly manful life drew near; and when it did come the biographer thus describes the manner of it:—"The invalid, who had cheered himself in dark December by picturing what the grass would be like in spring, smiled when he saw it, and said it was very beautiful. He was never in the open air again. On

the Thursday evening he retired to rest, apparently no worse than he had been for several days; but early on Friday morning his father heard him coughing more than usual, and went to his bedside. He saw at once the signs of an impending change, and called the other members of the household to take their long farewell. Mr. Polson, his faithful friend and minister, was sent for, and to him Davidson quietly, and in a few words—as was his wont—gave humble expression to the Christian hope which sustained his heart. Like John Macleod Campbell, ‘He spoke not much of religion when dying. His silent death was like his life, an “Amen” to God’s will.’ He passed calmly away at noon on the 29th of April, 1870.”

We have only to say, in conclusion, that this is a well written biography. Mr. Brown has, indeed, been fortunate in his subject, but the memory of his friend has lost nothing by being consigned to his judicious and sympathetic care. We heartily commend the book to our readers.

A. W.—P.

MAN'S DESIRE OF THE LIVING GOD.

DAVID, in the 42nd Psalm, says—“My soul thirsteth for God, for the living God.” In these words he gives expression to one of the purest and deepest feelings of the human heart. As the eye craves for light, the ear for sweet sound, the body for the genial atmosphere, so the heart of man craves for Him who is the light and the life of the universe. This feeling of the mind, this “wasting fever of the heart” of man, is quite inexplicable to many who, by way of pre-eminence, are called thinkers. “They have failed to lay their finger upon its secret.” They would account for it by a reference to the imperfection of human nature; or they would silence it by that crude, ill digested, contradictory philosophy which proclaims that nothing beyond the province of sense is trustworthy: or they would bury it for ever beneath the multiplicity of business cares, state cares, or the grosser attractions of the sensual appetites. But the human heart protests against these attempts to still its truest and deepest aspirations. Its loudest cry is not for pleasure that may corrupt, nor for philosophy that may disappoint, but for the personal God, at once the Author of its being, and the life and beauty of its days. From amid the din and bustle of commerce, the commotion of political parties, and the noise of theological battles, the cry is distinctly heard by those who have ears to hear the voices of the spiritual world—“Show us the Father, and it sufficeth us’

The intellectual nature of man desires to see God.—Atheism may seem to give satisfaction to a few who have contrived by a kind of legerdemain to pass into a region of pure speculation, regardless alike of the voice of nature and the dictates of reason and conscience, but certainly it affords no place of peace and rest to the unbiassed and correctly informed mind. Looking on the heavens above, with their galaxies of stars, some so near that from the mountain top you fancy they could be touched, others so distant that not even on the wings of imagination is it possible to reach them; looking on the earth beneath, with its mountains and valleys, rivers and oceans, fruits and flowers, birds and beasts; looking on man with his wealth of thought and love, his will and imagination, his deep spiritual desires and needs, the intelligence pleads for a cause equal to these things. It feels degraded and outraged when told, however soft and pretentious the language employed, that properly speaking they have no cause, and that they come into being, in all their infinite variety and adaptation, spontaneously. It rebels against the efforts which have been made by modern writers to reduce causation to mere antecedence, and clings tenaciously to the truth that the law of causation is at once a primary law of human thought, and of the world without. "Whence came this universe?" is one of the child's first questions; a question which never grows old in maturest years. What power, what force brought into being these myriads of creations around, above, and beneath us? That they have a Creator the mind feels sure. Nothing cannot produce something. Non-existence cannot possibly beget existences; and the fact that something now exists, proves that something has always existed.

Nor will the intelligence rest satisfied in the more spacious doctrine of Second Causes. Where then will it rest? it is asked, in disdainful impatience at its stubborn honesty. If it does not rest here what is there for it but blank despair? Something immensely better, even God. In anything less or else it instinctively refuses to be comforted. It seeks an all producing Cause, Itself uncreated, unoriginated. "We cannot stop till we reach such a Cause, or to use the old nomenclature, a self-sufficient power, a self-existing Being, or better still, *I am that I am.*" But having reached that point, the mind feels that it can rest." This is the language of Second Causes themselves, as it is that of intuition. They speak of a cause beyond themselves, of a Cause of causes, of an all producing Cause. Obedient to the law of gravitation, the stars move on unceasingly in their orbits, "but no law of gravitation could have assigned them their place in space." The universe thus bids us look

beyond itself for the adequate explanation of its existence. "So far is it from being true," says Lord Bacon, "that the explanation of phenomena, by natural causes, leads us away from God and his Providence, that those philosophers who have passed their lives in discovering such causes, can find nothing that affords a final explanation without having recourse to God and his Providence." This speaks the dictates of religion and the common sense of reason, and if it does not speak the common sense of scientific thought, so much the worse for scientific thought. The universe, as far as it can be subjected to human observation, manifests an intelligent adaptation of means to ends. Everything has been arranged to fit into, and to act in harmony with, everything else for a given purpose or end. This cosmological arrangement shows subordination of parts in creation, or the domination of one part over another in given proportions. But it shows something more, it shows the presence of mind as the arranging, all controlling power. This mind is not in matter; that is to say, it is not a blind force in matter. It is the intelligence of an infinite, ever-present God. Viewed in relation to this infinite, ever-present God, both the cause and effect in nature, the primary and secondary parts, are effects. For example, the law of gravitation, while causing the orderly movements of the heavenly bodies and the wondrous phenomena consequent thereon, has itself been brought into, and is kept in, existence by the Almighty God. It is thus an effect of which God is the cause. "All things were made by him, and without him was not anything made that is made." In this divine word there is a rest and satisfaction to the mind, such as no other word can ever give us. To the natural question of every heart—whence came this universe? the opening words of the inspired volume give the soul satisfying answer—"In the beginning God created the heavens and the earth." Once there was nothing but God; God spake and the universe came into being.

The moral nature of man desires to see God.—There are those who profess to think and believe that the moral nature is the only true basis on which it is possible to establish the demonstration of the Divine existence. To combat the error, as it appears to us, in this system of thought is no part of our present task. We merely mention the fact to show how fully persuaded men seem to be that the moral nature pants after the living God, as the only true exponent of its wonderful phenomena, and the only perfect satisfaction of its recognized yearnings. Deep down in the heart of every man, learned and illiterate, savage and civilized, there is a sense of right and

wrong; he perceives certain things to be right, and others to be wrong. This perception or judgment is not mediate but immediate. Intuitively, and hence infallibly, the mind takes notice of the moral character of feelings and acts, within certain limits. We say within certain limits, for there is a point beyond which the mind is liable to error in its judgments, and hence the variety of opinion that exists concerning the morality and non-morality of certain acts and states.

Just as we are conscious that there is a right and that there is a wrong, so are we conscious that what is right we are bound to do and to approve, and that what is wrong we are bound to avoid and to disapprove, whatever may be the consequences to ourselves or to others. The dictum, "Can is the measure of ought," is a simple and primary idea. We are well aware that there are those in our day, as there were in the Apostle's time, who say that it is right to do "evil that good may come." But they belie both their own instincts and the teaching of Scripture. It can never be right to do wrong at any time and under any circumstances. "Be ye holy; for I am holy," finds a gracious response in every unprejudiced heart. With what is right and what is wrong we have nothing at present to do. We are simply endeavouring to point out the fact that the constitution of our moral nature, as well as the Bible, authoritatively enjoin upon us the duty of doing the right, and avoiding the wrong at all hazards.

Another fact of our consciousness, which we notice in order to the end we have in view, is this, that just as the *moral perceptions have a distinctive character peculiarly their own, so are they independent.*—That they are related to the will and the understanding is true, but that they are under the control of these is not true, any more than it is true that the will and the understanding are under the domination of the senses. "No man can will to regard any axiom as false, or think that black is white, or white black. Nor can any sophistry of the understanding lead him to such false judgment." The truth of the propositions, that two and two are equal to four, and that the whole is greater than a part, does not depend upon the will, and no amount of reasoning could alter the fact. All the sophistry in the world could not convince the sane man, and he is the only person we care to reason with, that two and two are equal to five, nor could he choose to believe such a thing if he would. In like manner, no man can will to believe that right is wrong; nor can he reason himself into the conviction that a thing can be both right and wrong at one and the same time.

But we take another step in our argument. Those moral

judgments of which we have spoken necessarily involve the idea of law—a standard of right and wrong to which we are bound to conform. By this law or standard, we measure all moral conduct, and determine its nature. When we judge a thing to be right, we judge it to be in accordance with the demand of the moral law; when we judge a thing to be wrong, we judge it not to be in accordance with the demand of that law. This law is universal and all enduring. It is binding upon no one particular class or race of men to the exclusion of all others. It is unto all and over all, and will endure for ever in one form or another.

But law is the expression of will; and the question here rises, Whose will? Not man's certainly; for the moment he rises into conscious being, he finds it within him as a something prior to him, above him, independent of him, universal, unchangeable, and eternal! The mind, led to believe in the existence of the one only living and true God, on the multiplicity of evidence furnished by the world without and the world within us, is constrained to trace the law up to him. The moment we admit that man is a created being, and that there is a God who made him, "the conscience points to him as sanctioning and appointing the moral law." As the Lawgiver, he is also its guardian and executor. To him we are answerable for what we are and what we do. Such being the facts of our moral nature, it is patent that nothing can satisfy this part of our being but God, "in whom we live and move and have our being." Finding him it is at rest and peace. The objection that these phenomena of our nature are not innate, but the result of education or superstition, vanishes before the face of truth, as the mists before the morning sun. Moral truths, like many of the truths of reason, have a self-evidencing power. To deny them is the height of folly, and shows a spirit void of honesty and courage. Perhaps it would not be far from the truth to say, that moral truths have a greater certainty than any other convictions. "Men believe absurdities; they believe what contradicts the evidence of their senses." But no man could believe that to defraud his neighbour was a virtue, or to hate his brother a good. Besides, what is instinctive is universal, and what is universal cannot be accounted for by peculiarity of education. The sense of obligation and of responsibility is instinctive, and so is universal; and no man, however hard he may labour, can free himself from these convictions. The Apostle Paul, speaking out of the common consciousness of men, as well as under the influence of the Spirit, refers to sinners as *knowing the judgment of God*. A sense of sin involves a knowledge of the moral law; a know-

ledge of the moral law implies a conviction of the Lawgiver, God, the only true and infinitely wise One.

The spiritual nature of man seeks the living God.—This part of our wondrous being immediately and directly goes out and up towards "the Father of lights, with whom is no variableness, neither shadow of turning." Unlike the intellectual, or even the moral nature, it discards the ladder of philosophical or logical argument in its ascent towards the Almighty. The intellectual, propelled forward by intuition, goes from one cause to another inductively, till it reaches the Great First Cause, the uncreated, self-existing One. The moral nature, in view of certain facts, of which it is perfectly conscious, in and around itself, demands God as the only true explanation of these. But the spiritual nature, blind to every moral and intellectual argument, from purely physical, or rather metaphysical, necessity, thirsts for the living God. Were it possible to conceive the annihilation of the law of causation in our experience, and of all those moral judgments or perceptions of which we are conscious, the spiritual part of our being would not allow us to rest satisfied in what can be seen with the bodily eye, touched with the hand, and tasted with the mouth. The divinity within us would keep crying out for the divine without us. Whether it should ever find Him is another question,—a question on which there can be no two opinions. Our endeavour at present is to point out the fact, that the desire of our spiritual nature for God is not the result of any law of reason, but a feature in its very constitution, an essentiality of its being. The relation between bread and the living animal body, is akin to that which exists between God and the spirit. Living bodies, all the world over, crave, from their very constitution, for food, and, if denied it, they dwindle and die. Spirits everywhere crave, from their very nature, for the living God, and unless they find him, they have no true spiritual life. It is from this spiritual necessity more than anything else, that we account for the universality of worship. We do not argue the necessity of worship from the fact that men everywhere worship something or another; but we argue that men everywhere worship from the constitution with which they have been blessed.

Let us not run away with the idea that the mere exercise of worship gives satisfaction to the spirit, irrespective of the nature of the object before which it bows. What it demands is a living, personal being, possessed of all natural and moral perfections. It is a fact that even the heathen, who bow down before idols of stone and wood, do one of two things, they either clothe their idols with personality, or regard them

as representing the personality of the living God. They really have the idea that what they bow before is a living, acting agent, distinct from themselves. The tree and the stone, by the absurd incantations of a priest, or by the corrupted imagination of the worshipper, have been clothed with personality,—a spirit has entered into them able to do both good and evil. However degraded and awful this belief of the poor benighted sons of darkness may appear, it illustrates the truth that what we desire as spiritual beings is a personal God. What we thirst after is not a blind power, a force, nor yet a something in nature that makes for righteousness, but a person who thinks and loves. We want a God who loves us, and thinks graciously upon us, and who is able to do for us exceeding abundantly above all that we ask or think. This is the God we find in the Bible. This is the God Jesus our Saviour reveals to us. In the knowledge of Him our whole being has rest and peace. Oh, that all men knew Him!

J. P.—A.

SIR W. HAMILTON'S PHILOSOPHY OF THE CONDITIONED.

(Concluded from page 296, previous Series.)

IT is maintained that ideas of God and the Infinite are involved in our very first affirmation on the subject; for if we cannot think God as God and Infinite, why do we use the words? This objection appears to overlook the obvious yet essential distinction between the meaning or definition of words, and the ideas they are supposed to cover. If the definition or the use of a word always implied the existence of the corresponding positive idea, we should, in the present case at least, be under no necessity of having recourse to negative terms at all; for, being in assumed possession of the idea, we should surely be able to represent the mental outline in positive form. Direct affirmations, it is at once conceded, assume the possession of the positive ideas which these affirmations cover; but the negative terms "unconditioned," "infinite," "uncreated," "independent," so far from implying a similar positive counterpart in thought, are in themselves simply the negation of the only form of knowledge we do possess,—are the refusal, in other words, to apply our relations, our modes of existence or of thought, to One whom we put infinitely beyond the sphere of our being.

Suppose an individual, in assumed possession of the so-called knowledge of God as God and Infinite, to have the power of objectifying the contents of his conception; would that know-

ledge, thus objectified, cover the lines of Infinite Being outside thought? If there be true knowledge involved, as is assumed, there must be coincidence, so far at least as knowledge extends, between thought in us and being in God; otherwise, knowledge does not tell us truly of that which it yet professes to know. Such a position as that here claimed appears logically to imply that a man should be able, out of the contents of his own thought, actually to formulate the mode of uncreated, infinite existence; for if the *mode* of such existence is not known, how can knowledge in any true sense be affirmed. We speak and think of God, doubtless, as wise, holy, just, good, merciful, loving; but that the positive ideas underlying these terms do not carry us beyond the loftiest finite ideal, and that they thus fall inexpressibly short of the divine level of being, appears evident from the ultimate necessity under which we all feel ourselves to lie, of characterizing such epithets, when applied to God, as infinite in all directions,—in this respect, therefore, and to this extent, as the very contradictory of the epithets when applied to ourselves. The truth appears to be that we use such epithets in the way indicated, because it is impossible for us to realize either the amount or the kind of difference between attributes as applied to ourselves, and similar attributes, characterized as infinite, ascribed to God. All wisdom that we realize is finite, but wisdom, exempt from the conditions of our intellectual nature, we cannot possibly have any idea of; and we use the term “infinite” here simply to express this ignorance. The use of such negative terms, therefore, does not strictly imply any positive knowledge, or suggest any positive idea, commensurate with their negative reference. Sir W. Hamilton assuredly is most signally misunderstood, when it is inferred from his definition of the term “unconditioned” that he had in his mind the *idea* referred to; for he reiterates, with utmost vehemence, the absolute inconceivability by us of unconditioned existence.

It cannot, however, be disguised that the negative terms referred to, as we use them, have after all a profoundly suggestive background of positive thought; yet this is not the dim though veritable outcome from the eternal region beyond us, but only the fainter shadow of the finite which still haunts us there, and which forms, so to speak, the complement of those negative notions by which we have been striving to get beyond the bounds of conditioned being. Our negative conceptions, therefore, ever borrow from the finite, whose forms they yet struggle hard to extinguish, that very base of positive being without which they could not gain the slenderest foothold within the limits of human consciousness. Yet this

positive, which we bring with us from our lower sphere, and which we feel somehow to underlie our negative notions, is often fondly imagined to be the dawn of the infinite itself.

In reference to Sir W. Hamilton's statement, that "the infinite is conceived by us only by thinking away every character by which the finite is conceived," Mill says: "Instead of thinking away every character of the finite, we think away the idea of an end or boundary. The proposition is true of the infinite as a meaningless abstraction, but it is not true of infinite space. In trying to form a conception of this we do not think away its positive characters. We leave to it all that belongs to it as space, its three dimensions with their geometrical properties. We leave to it a character which belongs to it as infinite, of being greater than any finite space." Now, if it be kept in mind that it is just this infinite character alone that forms the object of discussion, it will be at once seen that it is perfectly indifferent whether the infinite be regarded as a mere abstraction, or as a concrete existence. The one point to be considered is, can the human mind realize this form of conception in any relation whatever? Mill starts from the conception of finite space; and after having, as he supposes, thought away its finite character, he imagines there now remains to him the substratum or shadowy base of infinite space. That space, however, whose limits have been, by supposition, sworn away, still remains seemingly the object of his consciousness, and must therefore be still known under the necessary conditions that consciousness imposes on everything within its sphere; in other words, that space must still be recognized under the conditions of limitation and difference. It has no more claim, therefore, to be regarded as the positive base of infinite space, than has that of the confessedly finite conception from which Mill started. It is in truth the same old conception of finite space, though now for convenience of argument transferred to the domain of the infinite. In the latter sentences we have quoted, moreover, Mill, by a happy ambiguity of language, adroitly eludes the very difficulty to be solved. Does he mean that in actual *conception* "we leave to space" the characters he indicates, or merely in the *definition* of infinite space. The former ought to be his meaning; but if so, no one ought to have detected sooner than Mill himself the obvious *petitio principii* with which his reasoning here is chargeable. If the latter be his meaning, then in his reasoning he is equally guilty of the opposite fallacy—that, namely, of proving a point altogether different from the one he set out to prove.

In any attempt to conceive the infinite, we must start from

the conception of the finite. By no conceivable process can we reach the infinite—if this, indeed, be possible—except through human consciousness; and consciousness is possible to us only under the inexorable conditions of finite nature. If our progress toward the conception of infinite space, therefore, is to lie along the lines of positive thought, a long and dreary vista assuredly will open up to our view; for as human consciousness at every stage is hemmed in by the relentless law of finite being, the only alternative before us is by an endless series of finite efforts to reach the sublime goal. Human consciousness at least reveals no other possibility through which man may plant his foot on the level of the infinite. If the question were as to the feasibility of human thought reaching the absolute—the absolutely limited, the difficulty to be surmounted might not perhaps be found to be insuperable. Professor Kirk at least professes to be able to reach in thought the extreme edge of the universe, beyond which there is “nothing,” absolutely nothing; and he luminously imagines a little over-inquisitive philosopher perilously perched on the outer rim of creation, peering out into this utter blank, and in an unguarded moment, by some unexpected movement, suddenly whisked off into this black gulf of absolute nothing, whence the hapless dreamer may never henceforth regain a foothold on positive being more. Mr. Kirk’s power of conception, indeed, appears to surmount all barriers. Everything or nothing—all seem to be equally within the compass of his thought. The “nothing” of his conception, he affirms, “is a perfectly good thought,”—an object, however, to which we should have been glad to learn from Mill, how his three geometrical properties were to be applied. “It must ever be very unsafe to reason from our shifting capabilities of conception.” Mr. Kirk realizes the propriety and truth of his own caution just quoted.

Mill, however, though he does not indicate *how* the end is to be reached, yet vehemently insists, from a supposed parallel case, that we can reach the conception of infinite space without being obliged to go through an endless series of finite efforts; and his reasoning here, Professor Birks pronounces “clear and decisive.” Mill proposes to try the doctrine of Sir W. Hamilton “on a complex whole, short of infinite, such as the number 695,788.” Such a number he thinks we can conceive without going over every separate unit; and “why,” therefore, he asks, “deny us the conception of an infinite whole, because to go over them all”—the supposed finite parts—“is impossible?” The two cases instanced are in no conceivable sense parallel. For, in the first place, any limited number, such as 695,788, and the units composing it, are of precisely similar character,

—they are all positive and definite numbers; while the infinite whole and the finite parts—of the infinite number of which the former is, by supposition, composed—are not only not similar, but are even absolute contradictories. In the second place, the number instanced by Mill, large though it be, bears a measurable proportion to the separate numbers of which it is composed; whereas the members of the other assumed proportion—the infinite and the finite—have not only no measurable, but not even any conceivable, relation to each other;—indeed there can be no proportion in the case. If Mill could legitimately reason from the one case he instances to the other, he might with equal conclusiveness have asserted that because a man can with ease overstep a barrier a foot in height, a child who has just realized his power of walking may with equal ease surmount a barrier higher than the “Tower of Babel.” It might, moreover, we think, be shown that our conception of the number given by Mill is not quite as he assumes; we do not, indeed, now require to go over the component numbers, simply because our former more minute experience, which memory kindly renders available to us, has already relieved us of this trouble.

It should ever be remembered that there is a profound difference between thinking that God is infinite and eternal, and thinking God *as* infinite and eternal; yet no two notions have been more frequently and readily confounded. A recent writer in the *Contemporary* endeavours to show that the human mind may in its conception approximate more closely to the infinite nature and personality of God than our previous reasoning appears to allow. He says—“the radical feature of personality, as known to us, . . . is the survival of the permanent self under all the fleeting phases of experience, the personal identity which is involved in the assertion, ‘I am.’” “Now, limitation is not a necessary adjunct of *that* notion.” Now in many points and beliefs in this connection we have a sympathy with this writer, and we cling to the belief—finite even in its intensest form, though the actual conception still be—in the infinitely loving and gracious God, whose deepest and kindest character to us is embosomed in the human symbolism of Father; yet the method by which this writer reaches his conclusion appears to us neither unquestionable, nor, indeed, self-consistent. The “radical feature of personality” he regards as the “*survival* of the permanent self,” to the exclusion of “limitation.” Now, even according to this representation, the notion or feeling of personality is at least logically determined, before the alleged fundamental feature can have emerged in consciousness; for

the recognition of the personal self, through some other mode or form, must in some sense precede the consciousness of "survival." It may indeed be difficult to say what the radical feature of personality really is, outside the sphere of consciousness, as of this we cannot possibly have any information furnished us; but it is equally difficult to see how the notion of personality revealed in consciousness can be, or ought to be, different from the form in which consciousness itself presents it. Most assuredly consciousness knows nothing apart from limitation—in all directions recognizes the finite alone.

Such an attenuated personality, moreover, as this "radical feature" alone covers, appears to present no very strongly marked differences from a merely impersonal existence; at least, personality here seems reduced to the very minimum of intellectual and moral nature. Some may perhaps imagine that, if we can realize the notion of divine personality only by reducing our own personality to the most elementary character—down almost to bare existence, the "survival" of self—then such a meagre addition to our knowledge is scarcely worth so refining a process. This thin shadow of a divine personality, divested of every fresh warm colouring that consciousness throws around our own, can never satisfy the faith or longing of man's heart. If any human personality can be admitted to represent a divine personality, it must surely be personality of the highest, holiest, most comprehensive type. All the attempts made by men to get, by means of positive thought, beyond the bounds of the finite, appear thus doomed to hopeless failure. Like an imprisoned eagle, thought beats in vain against the barriers of an everlasting destiny. God, as God, sits enthroned above man's highest effort, in unutterable blessedness and glory, and yet looks down perhaps in infinite kindness and pity on all our unsatisfied yearnings and ceaseless strivings to get nearer to Him in knowledge, as well as in affection, love, and trust.

We cannot, it is frankly conceded, in the last analysis of human thought, be satisfied with mere negative results. At no stage of our enquiry is it contended that barren intellectual formulæ are all that, in this connection, we have to rest in. We recoil as much from the bare negativity of Spencer, as from the forced conclusions of Mill. The domain of knowledge is not, says Sir W. Hamilton, co-extensive with the horizon of our faith. The very relativity of human thought, the exigencies of our intellectual, moral, and religious nature suggest—what, however, human conception cannot formulate to itself—the existence of a higher, holier, purer Being above the

plane of all material existence. Over all the higher and dimmer forms of being that are as if felt lying beyond the borderland of our finite life, the revelation from "the excellent glory" has thrown a luminous meaning. That revelation, however, whatever wider compass of objective truth it may contain, comes to us as a strictly finite revelation, fresh and animate with all the vivid tints and hues even of pure human nature and human life. The Son of God himself assumed our finite form, not because this was in itself, we may believe, the best or the adequate mode of his self-revelation, but because this especially was the form which alone we could most appreciate and understand. Other divine and human reasons doubtless underlie the incarnation of the Saviour; but this form of revelation, beyond all others that we can think of, brings God nearest to our deepest heart, our sympathy and love,—is indeed to us the infinitely kindest condescension to the very limitations and conditions of our finite nature. God does not here speak to us as from amid the unutterable glory of his infinite being, but even clothes himself with those human characters and relationships that our hearts have so learned to love and trust in, and thus comes down to us that we might in this way know and feel his presence.

It is, therefore, not so much along the intellectual, as along the moral lines of thought, that we realize our nearest approach to the dwelling-place of God; and though intellectually we may ever have to unlearn much of our previous supposed knowledge, the lesson of loving trust and faith in him, which the heart has learned through his only begotten Son, it will never be required to surrender. This feeling at least is for us eternally true. The advances of human science may lead to many rectifications of mere intellectual boundaries; but they never need cast one blight or shadow across the feelings of our heart. We may still hear as if the gracious tones of a Father's voice, and feel the warmth as of a Father's heart. While, therefore, it is only finite forms, so to speak, of divine nature and divine truth—or, in other words, finite forms in us representing divine nature and divine truth, that our thoughts can realize, and which, in so far as they are finite, cannot, of course, correspond to, or tally with, the nature and truth that are divine, yet in their moral aspects we would certainly be far from pronouncing our conceptions of God untrue or false; for moral result or moral tendency is a truer measure of essential worth, than mere intellectual knowledge or intellectual completeness. Conceptions that make us feel God nearer to us in his holiness, love, and mercy, must at least have the elements of moral fitness or harmony, and cannot be altogether alien

to the divine standpoint of moral character. It is through the avenue of a holy, loving, self-denying, finite human life and work in the person of Jesus Christ, shading off, as that life and work do, into diviner heights and depths beyond, that our hearts are drawn onwards and upwards toward a God of infinite purity and love; but the last—the absolute goal we never can hope to reach. It is through sympathy of heart and feeling, therefore—not through the forms of intellectual conception and knowledge—that we realize our nearest approach to the God of love and grace.

It is unfair and singularly subversive of the truth, for Professor Birks to say, as he does of Mansel's view, that such a doctrine as the one advocated ascribes to God "the desire that his creatures should accept a mere shadow for a reality, because he is unable to give them any genuine revelation." Any such irreverent insinuation is neither explicitly nor implicitly covered by the doctrine Professor Birks is criticising. The question, indeed, cannot fairly be regarded as one that choice or desire has anything to do with. Given a created and finite being, can we conceive that God should enable him to know God as God knows himself? or, that such a being can know God in any other way than *as* a finite being should know? There are thus certain forms of knowledge from which his very creaturehood will for ever relentlessly exclude him. Being created, he cannot realize the attribute of uncreated; dependent, he cannot realize the possibility of self-existence. The meaning of the words he may understand, but the ideas that underlie them must remain to him an eternal insoluble mystery. God in his deepest nature will thus ever remain the "Unknown God." This is not, however, because of two or more possible modes of action God thus chose to shroud his absolute or essential nature in eternal mystery, leaving to man only a few broken and scattered lights to play along the borderland of a diviner world, but simply because man is man and not God, and can think and know only under the inexorable conditions of his created nature. All created things, it is true, are in the last analysis traceable to the will of God; yet a conditioned intelligence appears but the natural and inevitable outcome of creaturehood. Though finiteness is thus ineffaceably stamped on all our positive thought, and on all the conscious feelings and hopes of our heart, there nevertheless remains an absolutely limitless career of progress and advancement as our inalienable heritage. To no department of thought—whether as regards breadth and splendour of intellectual conception, or depth and richness of human feeling—can the doctrine of finality ever apply. The loftier the range of mental

vision, and the richer the stores of knowledge and blessedness that the spirit and heart of man can gain, the wider the circle of possibilities that will still appear beyond. In one sense, therefore,—and that a profound one,—the interval between a finite and an infinite nature may thus appear being gradually abridged, while, in another sense, the mediating gulf will remain as wide and fathomless as ever. It is thus only through the holiest love and trust of a Christlike heart that the truest echoes of a divine presence and divine nature reach us from an unseen world. The bearing of this doctrine on theology is fraught with deep and far-reaching interests.

T. W.—G.

REMINISCENCES OF BY-GONE DAYS.

(Concluded from page 297, previous Series.)

WITHIN ten minutes' walk of Old Surrey, there is a solid and commodious chapel in an out-of-the-way street, which was brought under our notice by another incident. Speaking to a cautious Aberdonian one day about the London churches, he said he had been induced by a friend to go to a Baptist chapel in the borough to hear a young man of rare promise who had just come to London, and that he had been very much startled with the odd and, in some respects, the irreverent way in which he preached and prayed. But, as it might have been said of this brother as John Angel James said of Dr. Burder, a finically exact man—viz., that he could well pray that God might permit the Doctor to commit a blunder, we were not much put about by our friend's estimate of the young preacher, and therefore went to hear him, and were agreeably surprised. There he was—a somewhat uncouth-looking youth, about twenty years of age, with round head on broad shoulders, small but well set eyes, and a freedom of deportment anything but clerical. But his voice was full, round, and musical; and his way of handling his subject anything but logical. He was evidently a genius. Besides he could employ analogy, epigram, anecdote, and history, with ease and point, while the doctrines he set forth were thoroughly evangelical, bating a tendency to go into a siding of Calvinism now and then. Yet he got always back to the main line, and not only made you feel that it was the only one in the world where there is safe travelling and good ending, but made you happy in his companionship. We felt that he had a great future before him; and we are now in circumstances

to speak from book on this point, for he has developed into the Rev. Charles Spurgeon of the Tabernacle of Newington! Causeway has now taken the place of the old brick building. Speaking with his father one day, we enquired when Charles became decided in his religious views and convictions, and also how, while he (the father) was an Independent, as well as the mother, the son had become a Baptist? Charles himself, we have heard, answered this question one day, by saying that, though a man was born in a stable, that was no reason why he should be a horse; but we got a better reason than this for his Baptist preferences. The father said that, when Charles was a youth, he went one Sunday morning to hear a Primitive Methodist preacher in Colchester, where the family lived, and where they all worshipped in the Independent Church. The preacher had for his text the words, "Look unto me, and be ye saved all the ends of the earth; for I am God, and there is none else;" and he applied it with such force and personal discrimination, that the heart of the young man was deeply moved. In the evening, he went with the nurse to hear a sermon from a Baptist minister, with whose church she was connected. He was preaching from the text, "Accepted in the beloved," and presented such a view of the believer's privileges and prospects, that not only had the burden which had been laid on the young man's mind in the morning, from a sense of sin and danger, been taken away, but he had come to enjoy, besides, the peace which "passeth knowledge." That night, after family worship, he gave an account of the experience he had passed through; and having been led to adopt the Baptist views of church doctrine and polity, he afterwards followed them out. He had the advantage of some brief theological training, and then came out for the ministry, his first charge being a small Baptist church in the little town of Wisbeach, in Cambridgeshire. With years, Mr. Spurgeon has become more mellow; and no one who heard his great sermon, preached for the London Missionary Society, in Surrey Chapel, on Wednesday, May 7th, and especially the prayer which followed it, can too earnestly thank God that he has raised up such a minister. His Calvinistic views, we have some reason to believe, are modified; at all events, we heard him say one day, "I have done with the hypers," and that is a move in the right direction. Mr. John Spurgeon, the father, is also an Independent minister; but the only other son in the family is, like Charles, a Baptist minister, while the mother and all the members of that family are Christian workers. Mr. Spurgeon is often laid aside by severe rheumatism; but, as he comes of a fine healthy

stock, and inherits a sound constitution, there is reason to believe that he will be long spared in the vineyard.

As a contrast to Mr. Spurgeon, we must now wend our way across Waterloo Bridge, walk up Wellington Street on the north side of the Strand, pass in front of a very large, very ugly, and very prison-looking building, covering a large area of ground. Turning the corner to the right, we get into Covent Garden; but whatever may have grown here at one time, you get only dingy working houses, and must go to the left and find the market, where in fruit, flowers, and vegetables you have the best and the worst of everything. Walking alongside of the old brick house we get to a court, called Crown Court, leading out of this narrow street; and while we stand here looking up, we find ourselves in Drury Lane, with "Old Drury," as this theatre is called, on the one hand, and Dr. Cumming's "Scotch National Church" on the other. Yes; that is where the Doctor has held his ground well for forty years. It is a fine old fashioned church, with the pulpit on the side, made of old oak, and all the wood work around is of the same material—some of it black as ebony, some more modern in colour, not a little of it carved; while the aspect of the whole, as the light comes through the fine memorial stained-glass windows, gives an ecclesiastical tinge to everything. When we made the acquaintance of this good brother, he was in the meridian of his popularity, and sometimes the carriages of the nobility were as numerous at his church as at any Episcopal Church door in London. Even now a few of the old families cling to the place, amongst whom are the Duke and Duchess of Sutherland, who are Presbyterians; and it was paying no small compliment to the Doctor when the Duke once said that he was "a better preacher than a prophet." Conversing one day, not long since, with the Bishop of Crown Court, he told us that when he went to London he had only £150 a year of salary, and might have had twice that figure at home; but he felt that he had a work to do there, and made up his mind to do it. His preaching was attractive, and deservedly so, for it was simple, clear, and eloquent; but it was a course of lectures on Popery which brought him to the front. Finding that these lectures were popular, he was induced to re-deliver them and extend them in Exeter Hall. They were published by a Scotch publisher in penny numbers, and reached a wide circle of readers. And thereby hangs a tale. Bent on getting two new stained glass windows into the church, the cost of which would be £150, the Doctor made up his mind to devote the profits of his penny lectures to this end. His publisher coming to know this said to him one day that, if he were agreeable, he would give him

£150 at once for the copyright, and take his chance of getting his money back again from the sales. The Doctor at once agreed, having no idea of the sale in store for the lectures. The windows were made and placed, and while they are still there to testify to the simplicity of his early faith and love of the beautiful, the publisher's future profits of not hundreds but thousands, of which the Doctor did not secure a plack, showed that he at any rate, in the exercise of his own mind and within the lines of his own business, was a better prophet than a preacher. But the Doctor did not complain. He said business was business; but he was led by this incident to become his own publisher, and that step in the long run has given him thousands which, but for this experience, he might never have realized. For years now, Dr. Cumming has made few public appearances in Exeter Hall; but he is as fresh and vigorous in the pulpit as ever. He is also still popular when he does speak on the platform; and he is the only Aberdonian we have ever known whose voice is flexible and musical; for has not Professor Blackie, who so honourably fills the chair of Greek in the University of Edinburgh, well said that, "the voice of a real Aberdonian is not like anything in the heavens above, the earth beneath, or the waters under the earth?" This may be too strong; but if the Aberdonians have not been remarkable as popular preachers, where can you match them for scholarship, administrative talent, common sense, and cannyness? Doctor Cumming, however, has more than his native doric to recommend him, for he has been the life and soul of ragged schools, and he had a sort of day school for the poor of his flock long before education was valued, as he valued it, by any other church in London. It is sad, however, to see how this "National Church," as it is still called, stands alone. Some time since the Doctor, who had much to do in helping the Act for Abolition of Patronage in the Church of Scotland through Parliament, said he knew of "hundreds of ministers in the Free Church who were about to return" to the bosom of their mother; but these ungrateful children, with the exception of a few who cannot walk without Mr. Baird's crutches, are still preferring their independence.

It would be a defect in the selection of examples of churches and church work in London, which have come within our knowledge during the past thirty years, if we had not a word to say for the Church of England. One case only can be given, and "thereby" also "hangs a tale." Imagine, then, a large old fashioned well-to-do looking house, in a highly respectable corner of this great city, the head of which is a man who, though not a soldier of the line like the centurion, could say

to "this man come, and he cometh; and to that man do this, and he doeth it." There he sits before the fire of a splendid old fashioned library, now and then lifting with the tongs a bit of coal which has fallen through unburnt, and listening to a story about Christian work among the sunken masses in a city in the far north, which is being told by an unsophisticated Scot who had been invited to spend an evening here. That he is a Scot, let the operation with the tongs bear witness. But let us run our minds back till near to the close of the last century here for a moment. Imagine a pair of crofters in Aberdeenshire, the heads of two large families, the one in connection with the Presbyterian and the other with the Scottish Episcopal Church in the county of Aberdeen. Imagine the hard working mothers and the anxious fathers toiling night and day, now in the field, now at the spinning wheel, and now in the moss, providing fuel for the hearth, and candle fir for lights, the girls herding the cow, and some of the boys the sheep. Imagine one of each family getting such an education as to fit him for college, and then both working their way a degree or two farther south, and thus getting on in the world so that each takes a good position, both still clinging to the "faith once delivered to the saints." Add to this, the eldest son in the third generation in each case pushing along a yet higher level, until they come to realize the truth of Dr. Johnson's sarcasm, that "the best road a Scotchman sees is the road that leads to London;" for the first of the two is now the Archbishop of Canterbury, and the second occupies a no less honourable position in his own denomination, though without the earthly *prestige* of authority, which he does not covet. Well, but our brother at the time we speak of was not the Archbishop of Canterbury, but the Bishop of London, and we were consulting together as to how this great moral waste was to be reclaimed. Out of this conversation, and in view of the experiment which had been carried out in Aberdeen, with the details of which Bishop Tait had made himself familiar, grew "The London Diocesan Church Mission," and the great and successful project of raising half a million of money for the Evangelization of London. Nor has the Bishop been lost in the Archbishop, for it was only the other day when we met at Exeter Hall, on the platform and in the committee room, that we found him as hale and hearty as ever; and not long since, when discussing the best means of putting a stop to Sabbath trading in the New Cut, Lambeth, he offered to go, and did go, and preach himself in the "Cut," as well as visit shop after shop, and try moral suasion rather than legal force to bring about a change for the better. To the good results which have attended the labours of brother Tait we can

bear testimony; and considering the character of our "forbears," and our "upbringing," and the spiritual process by which both families have been more or less influenced, it is not surprising that we should view many things in different lights, from our respective standpoints; but it is pleasing to find that we can yet sit down together, talk over the best means of promoting the cause of God, and especially of reclaiming our home heathen, as Christians ought to talk, and that while all this is being attended to as of yore, we see the good man still as careful as ever to take all the oxygen he can get out of a fallen cinder!

We shall now wend our way to the Tabernacle, where Matthew Wilks and Doctor Campbell were great guns for many a day after Whitfield, who had built it, had gone to heaven. The "Tab," as it was called, was affiliated with another chapel in Tottenham Court Road, and became a sort of collegiate charge; but in our day Matthew Wilks had done his work, and a good work, for he was the means of saving many souls, and was so wedded to his two churches that he used to say that, if he were dissected after death, they would find the old "Tab" written on his heart. Both buildings were extremely ugly, and yet they were suited to the times in which they were built. Dr. Campbell's preaching was popular, but he got into conflict with the Trustees, who wanted to turn him out; while the Doctor was as determined to keep his ground. Some very sad scenes occurred in the chapel about this time, the Trustees insisting on sending another minister to preach, while the Doctor, with the aid of the police, kept them out. Meanwhile, the case went into Chancery, where the Doctor gained the day; and thenceforth, with the public and the press, did a rough but good work in England. The old "Tab" is gone, but a new "Tab" has taken its place, and the results of Whitfield's work are still to be seen here. But Whitfield's labours have not been so reproductive as the labours of John Wesley, and why? Because Whitfield was simply a preacher, and cared little for church organization, while Wesley was an organizer. Organization is not life, but it sustains life, or rather life is sustained by organization, just as the body sustains the life by which it exists, the one being dependent on the other. Let us stand by organization, then, but not make too much of it.

We had no Charles Spurgeon in those days, but we had a Thomas Binney in the Weigh-house Chapel, so called because the original place of worship had been built over the king's weigh-house, in a very out-of-the-way sort of a place near the monument erected to commemorate the great fire by which

the city was nearly half destroyed, more than two centuries ago. When we first heard Mr. Binney he was preaching from the text, "Jacob have I loved, and Esau have I hated," in which he brought out the national character of the type, and so clearly reconciled, in so far as we can reconcile them, God's sovereignty and man's free-agency, that we were not surprised to hear him say, many years afterwards, when the Evangelical Union was in its infancy, that nothing could afford him more pleasure than to see and hear Doctor Morison in the pulpit. The next time we heard him he was on the strange conduct of Hezekiah in showing the golden treasures of the temple to the messengers from the king of Babylon, and then, on being told by the prophet Isaiah that a terrible calamity would follow, taking comfort in the assurance that it would not occur in his day. After a severe handling and most faithful exposure of Hezekiah's weakness, he said—"But let us not forget his good deeds. I suppose you have seen a piece of Mosaic. Well, it is many coloured and many pieced, but without the dark as well as the light shade it would not be so striking. Hezekiah was a Mosaic." And so was Thomas Binney, only that, instead of the light and shade giving a character like that of Hezekiah, it gave an original without a taint of the craven; for he was a man of noble spirit and mighty in words and deeds. He was perfectly free from all taints of sacerdotalism; and although he has used a gown, some idea may be formed of his reverence for the garment when we state the fact that, when preaching for Dr. Raleigh one day, on finding that there was a platform pulpit with open railing in front, he quietly walked into the vestry when the first hymn was being sung, and returning with the Doctor's gown, he spread it over the rail before the desk: On his return from Australia he did another odd thing. The ladies of his church, or at any rate some of them, had decked the pulpit, and put a beautiful silk velvet cushion on the book board; but, instead of appreciating this mark of respect, as might have been looked for, he returned to the vestry and made the beadle pull off the cushion before he would conduct the service. We can also call up another incident of an eccentric character, which came within our own experience. Having advertised us to preach for him one Sunday on a special occasion, the advertisement in the *Times* was printed *Tuesday* instead of *Sunday*. Observing us in the chapel, and just after the introductory service, Mr. Binney came down the pulpit stairs, walked along the aisle until he came opposite to the pew in which we sat, and then, beckoning to us to go forward, he said—"Did you see that stupid blunder

in the advertisement? The fault was not mine, it was the fault of the printer; for I went down and made them show me the M.S., where *Sunday* was clearly written. They gave me back the money, however, and you will be here this evening." He returned to the pulpit, told the congregation the story of the advertisement, and added that we would be there to preach, and he would be present to see that they attended and brought their money for the special collection. Only Thomas Binney could do a thing like this.

But a more interesting and suggestive reminiscence occurred a short time before he died. He came into our office one day and said, "An incident happened on Sunday which pleased me much. I was preaching for Dr. Macfarlane at Clapham Road, and it struck me, as I was concluding the sermon, that some of those young men, of whom the congregation was largely composed, might like to know where I stand and how I feel now that life is drawing to a close. I turned the Bible on end, put my two hands on it, and above each other, and said, Young men, would you like to know where I stand at my time of life? I am here. Jesus took a little child, and when he had set him in the midst he said, 'Except ye be converted, and *become as little children*, ye cannot enter the kingdom of God.' I am the little child. At the close of the service, a gentleman came into the vestry and said, 'O sir, that little child has lifted a burden off my mind which has oppressed me for years.' I was so pleased with the incident that I can never forget it." We never saw Mr. Binney again. He was a giant in intellect, with the faith and simplicity of a little child.

There were other ministers in London then who, for grasp and expository power, seem to have passed away, and have not been succeeded by men of such calibre. Dr. Morrison of Brompton, John Blackburn of Claremont, and Mr. Jefferson of Abney were mighty in the scriptures; while John Campbell of Kingsland and Robert Phillip of Maberly Chapel, were not far behind in this style of preaching. They were popular, also, and were chiefly expository; but now it is a rare thing to hear an expository sermon. The rage is for popular oratory; and yet, with such men as Spurgeon, and the Scotch preachers who are filling the pulpits of the Presbyterian Churches here, we have some noble exceptions to a very general rule. But take it for all in all, the evangelical pulpit of London is a great power, and, as Mr. Gladstone said the other day at Dr. Parker's Chapel, if "it continue faithful to the claims of the Gospel, the pulpit will never lose its power."

J. H. W.—L.

SUBSTITUTION.*

REVERENT, cautious, and far seeing, this able work bears us over a wide field of discussion without in any way endangering our faith in those first truths, without which it is impossible to understand the Bible on this all important subject. Mr. Randles is a Wesleyan minister, of wide and growing influence; a man of culture and extensive theological reading. He has produced a thoroughly thoughtful book, clearly conceived and forcibly expressed. It is a book; not a mere patchwork; not a hash of little bits of sermons, lectures, and so on. Hence there is unity in it, consistency, and growth. Men who are counted the "leaders of opinion" on this subject, are respectfully but with great firmness handled in almost every page. There is no attempt at saying brilliant things; no attempt at weaving beautiful webs that are tinged with the hues of a playful fancy. Mr. Randles' mind is judicial, logical, rarely allowing the imagination to come into play. All is earnest, calm, firm, but yet fearless discussion. He has himself well in hand, resolutely refusing to allow speculation to draw him away from exposition and careful criticism. It is a capital book to put into the hands of young theologians. Let us say at once, then, that we look upon this volume as a very welcome and much needed contribution to the discussion of so essential a doctrine as substitution. It is the product of a well stored and well balanced mind. Hence there is perspicuity in every page.

"A little warm sun, and some indulgent showers of a softer rain," to use the words of Jeremy Taylor, "have made many weeds of erroneous doctrine to take root greatly and to spread themselves widely." Not to cut the tops from these weeds which have sprung up on the atonement controversy, but to dig them up by the roots, is the task to which Mr. R. addresses himself in this volume. It has been a rare pleasure to us to watch how, through every page, he has been able to use his pickaxe and spade with remarkable success. The Bible is a ready and effective instrument in the hand of Mr. R. Knowing how to use it, he brings all the sides of Bible teaching to bear upon the discussion of his subject. The command, "diminish not a word," seems to have taken as fast hold of Mr. R. as it did of Jeremiah; for he has striven with an accuracy that is quite refreshing in these times to put the whole question before his readers. If there is not in this volume the imagination, often so lawless, that you meet in Bushnell; if you may not find the

* Substitution: A Treatise on the Atonement. By Marshall Randles. London: Published by J. Grose Thomas & Co., 317 Strand, W.C.

swing and sweep that so often carry you away in Dale ; if, as in Parker, you are not one moment lifted to some sunny height and the next borne to the verge of some awful precipice ; you have what we are sure will be of more permanent advantage to theological students, a calm, clear, and very thorough investigation of the subject in its many aspects, with a masterly handling of the errors that have gathered round it from time to time. By a merciless logic, which hunts defective or false theories over all the field, unearthing them from every passage in which they are accustomed to seek refuge, Mr. R. makes good the ground that he has taken up, namely, that the work of Christ is substitutionary in its nature. Yet in the discussion of the subject there is nothing of that acerbity, nothing of that strong language which must so often do duty for weak thought, and in which disputants are apt to indulge, when the blood is up and men are anxious to achieve a victory. By a wise and liberal use of lexicon and concordance, the argument is made cumulative and conclusive.

It is surely a healthy sign for theological thought in this country that thinkers are coming back to the calm discussion of great and grave subjects, such as the atonement of Jesus Christ. We have had in this and other countries such painful misrepresentations of it, indeed, in some cases, such mere caricatures of it, that anything like careful, exact, and thorough handling of the subject comes upon us as a fresh hope for the people. "Great is the magic of monotony," and its dulling power has had a sad influence upon anything like doctrinal thought in this land. Clad with slumber as a coat of mail, the general mind has become impervious, defying the sharpest point with which light would pierce the soul. It is to be hoped that the fresh interest taken by a few in the subject of the atonement of Christ is the sign of a general awakening to the momentous importance of his work for man.

The few readable volumes that have issued from the press during the last few years, illustrate how divergent human thought may be on the most essential truths. It is of course nonsense to talk of not having a theory of the atonement. We cannot get along without that. If we think about it at all, we shall have a theory of it. Connected with faith in the fact of Christ's death, there must be some theory of what the fact means. Admit that the line touches depths which no man knows, does it follow that a man can think of the death of Jesus Christ with anything like satisfaction, without having some idea of what that death means for him ? It is not simply the "transcendent speculative importance" connected with the subject that urges men to some definite thought of that death

upon the Cross; it is a question of the soul's own life and death, of hope and despair. Either it is everything for salvation, or it is nothing. But if it be everything for salvation, is not that a theory? If, on the other hand, it be nothing, does not that conclusion involve a theory also? It is not necessary that a number of propositions be scientifically drawn out on either the legal or moral aspects of the subject in order that there may be a theory. If a man relies upon Christ for eternal salvation, his theory is that Christ is his Saviour. He is not simply his example, or his teacher, or his sympathising friend, but his Saviour. He may be these, but he is at the same time something greater far than these. No doubt, then, the different theories will continue to fight many a fierce battle yet; but time, the process of thought, the friction of mind on mind, and the growing intelligence of the people, bid us hope that, fashioned into shape by "opposite strokes," the true idea will ultimately be seen to be that of substitution.

One of the subtlest forms in which error presents itself in these days is its persistent use of the language peculiar to the Christian faith, while all the old meanings so dear to the Christian heart have been squeezed out of it. Error is an unblushing borrower, seldom making any appearance in public in its own clothes. In the July number of the *Nineteenth Century*, Positivism has carried this, as we think, to the utmost limits. "Can we conceive," says F. Harrison, "a more potent stimulus to rectitude, to daily and hourly striving after a true life, than this ever present sense that we are indeed immortal?" And yet what does this immortality amount to? On the same page the writer says—"There is no promise, be it plainly said, of anything but an immortality of influence." Again: "We cannot even say that we shall continue to love; but we know that we shall be loved." Once more: "Others shall think our thoughts, and enshrine our minds;"—"a real prolongation of our highest activity in the sensible lives of others." Thus, like a squeezed lemon thrown upon the footpath, and on which the unwary tread, and by which they fall, the old words and thoughts have all meaning crushed out of them. We meet with the same tendency when men discuss the sacrifice of Christ. We have the old words, but the old meaning is gone. There is a persistent use of the terms "sacrifice," "propitiation," "satisfaction," "vicarious sacrifice," "atonement and expiation," without the ideas which the Christian faith has all along found embodied in them. Mr. Randles does good service to truth by the way in which he re-states the doctrine, making, to use his own words, "the element of substitution the pole star to determine the general course of the investigation."

After an introduction, in which he deals with the *rationale* of the atonement, and a chapter of *definitions* and *distinctions*, the author goes on in a series of chapters to consider "Substitution as implied in Christ our Sacrifice;" "Substitution as implied in Christ our Ransom;" "Substitution as implied in Christ our Representative;" "Substitution as meeting the claims of Justice;" "Substitution as explaining the nature of Reconciliation;" "Substitution in relation to subjective Sanctification;" "the Theory of Pardon by the mere sovereign prerogative of God;" "the Theory of Salvation on the ground of Repentance;" "Moral Power theories," with a chapter on "General objections to Vicarious Atonement." The comprehensive and careful manner in which the contents have been drawn out, makes this volume easy and pleasant to consult, and indicates the author's determination to render his work practically useful.

As an illustration of the end aimed at, and the method pursued, and as indicating the ease with which Mr. R. writes, we shall take a paragraph from the 89th page. "For the most part, hitherto, the several testimonies of Scripture to substitution have been considered separately and independently, that it might be seen how manifold is the evidence. By this means it has been sought to avoid that circular style of reasoning too common with both orthodox and heterodox, which makes the doctrine of one text dependent upon the teaching of another, and that of the second upon the teaching of a third, and so on until the circle is completed by making the last to hang on the first, and the strength of the argument is fixed nowhere. But the separate proofs being ascertained, it is then lawful and useful to apprehend them in their unity, so as to gain an impression of their charming concord and invincible force. By this process the various limpid streams flowing separately from the fountain of knowledge are made to flow together, and become a deep broad river of truth, before which sophistry is swept away. To avoid the evil of allowing the proof texts to lean upon one another, rendering it difficult to see from which the real support came, each has been viewed in its own solid strength, as a separate pillar in the fabric. The witnesses have been questioned singly, and have supplied incontrovertible evidence. But when we unite their testimony, prophets, evangelists, and apostles, separated by lapse of time, diversities of language, and change of circumstances, bear consentaneous witness, under the inspiration of the Holy Ghost; passage articulates with passage; points omitted by one are furnished by others; terms of uncertain import in one place are settled by their decisive use in another; group coalesces with group,

and class with class, until the accumulated aggregate presents one homogeneous compact body of evidence, which can only be overthrown by overthrowing the oracles of God."

It is always so much more pleasant for a reviewer to point out where he approves than where he objects, that we gladly pass by whatever little matters we had ticked with our pencil as open to remark, especially since these are so few and of such minor importance. We invite Mr. Randles, however, to reconsider his frequent use of the word "punishment" as applied to Christ. Does the doctrine of "Substitution" demand such an application of the word? We accept with all our heart the doctrine of Substitution, which the author has so ably advocated throughout this volume, and gratefully acknowledge as the result of our familiarity with his pages our deepening sense of the necessity there is for a more constant and intelligent presentation in the pulpit of the work of Christ as the sinner's Substitute; but we have never been accustomed to think of Christ as punished, and have never felt any necessity for so representing his work to men. His work is unique; and so long as the central truth is recognized, allowances may be made for variety of representation. There is no necessity for being hypercritical with hymns or impassioned sermons; but in calm theological discussion, where fundamental principles are carefully considered, it is important that, in the language we use, no stone of stumbling should be placed in the way of men who object to the doctrine of Substitution. We think that such a stumbling-stone is sometimes placed in their way, when writers and preachers speak of Christ as *punished*; and hence we are not sure that Mr. Randles is quite successful in meeting the objection that "any transfer of punishment to the innocent would be *unjust*." We are accustomed to think of innocent children as suffering through the iniquities of their guilty fathers, but we never think of them as being punished. In fact, we cannot conceive of an innocent person, however willing he may be to take the place of the guilty, as being punished. Punishment involves in it the consciousness of personal wrong-doing, with the conviction that, in its infliction, justice is done. If at any time it would be a wise and safe thing to allow one man to bear incarceration for another, nothing can make us force into that man's experience the consciousness of being punished. He suffers; he is willing to suffer; he does a brave thing by his suffering; he does a benevolent thing by it; and, if it was wise to allow him to take that position at all, then noble ends are accomplished by his suffering; but *he* is not punished. When Peter says, "For Christ also hath once *suffered* for sins, the just for

the unjust, that he might bring us to God," he teaches the doctrine of Substitution; but his language does not warrant us in saying that Christ was punished. It is not that we wish our "religious beliefs to remain in a state of nebulosity, undefined, untranslatable, and incapable of discussion," that we object to the use of the word punishment; but because we think the word, as applied to Christ, has no meaning in this discussion. We are certain that a true doctrine of Substitution does not demand its use. In the case so often quoted of Damon and Pythias, it was simply impossible that the friend who chose to die could feel that he was punished. Nor could such an element enter into David's experience when, in his wail, he cried, "Would God I had died for thee, O Absalom, my son, my son!" Unless we drop out of the word punishment all the meaning we have been accustomed to see in it, it cannot, in any strict sense, be applied to what the innocent may endure. The work of Christ was a satisfaction, a propitiation, a substitution, on the ground of which God does in wisdom and rectitude remit penalty. All this is clear so long as we are willing to be guided by the masterly grasp which Mr. Randles has taken of the whole subject; but when he bids us think of Christ as being punished, confusion is introduced, out of which innumerable difficulties spring. It gives the opponents of the doctrine an advantage which they know too well how to wield. If Christ was punished, even as a substitute, how could his sufferings be a propitiation? Christ did suffer for men, and his sufferings were the true ransom price of man's salvation; but when our author says that if Christ was not punished his sufferings were unjust, he says a strong thing, which the doctrine of Substitution does not demand, and which burdens the question with difficulties that have no right to be there. We should have, for our own part, insuperable difficulties on the question of pardon, if driven to the conclusion that Christ was punished. The governmental purposes which demanded that Christ should be a sacrifice for sin we appreciate, but have always felt as if the use of the word punishment here disturbed the harmony of the divine music of mercy.

Mr. Randles' mind is judicial in its cast, thus leading him to take a strong grasp of all the forensic aspects of a subject. Hence, when he deals with the question of "reconciliation," it is not enough for him that man should be said to be reconciled to God; he sees, and says, that God must be first reconciled to man. The reconciliation is mutual, indeed, but God must be first. One is never left in doubt as to what our author means. Every sentence is as clear as a bell. You are

made to know what it means, whether you agree with it or not. This is how he puts this subject—"Man's reconciliation to God, from its very nature, implies the reconciliation of God to him. For is not the former God's change of relation towards man, from wrath to favour—from condemning to justifying—from asserting the claims of justice against him, to the declaration of mercy and peace?"

We notice that Mr. Randles, twice at least, uses the words "Eternal Son," when speaking of our Saviour. No doubt he will have what to him may be satisfactory reasons for so doing. Many vigorous intellects, with a strong metaphysical tendency, have contended strenuously for the doctrine of the Eternal Sonship. We care not to fight about it, but we sometimes wonder what grounds men have for believing it, and teaching it. It is weary work threading one's way through the subtleties of the Nicene theologians on the subject. The word "Son" is biblical, the words "Eternal Son" are not; nor, as we think, is the idea expressed by the words. Dalgleish, in a little work published a hundred years ago, says, when dealing with this subject, "It hath involved the Christian doctrine of the Trinity in difficulties inexplicable; and while it hath been thought to strengthen and secure the divinity of the Son, it hath, in reality, weakened it. It gives him nothing but a derived, communicated divinity or divine existence; when all Scripture, and all reason as directed by Scripture, holds all real divinity to be equal and the same; and by this means it has given a greater advantage to the enemies of our Saviour's Godhead, and of the Christian religion in general, than perhaps anything besides." We believe that the truth is with Dalgleish on the question of Eternal Sonship.

We ought, perhaps, to say that the publishers have done their part well in the get up of this volume. There are a few errors that might have been avoided, but only a few; such as "ficondence" for confidence, "Hagenlach" for Hagenbach, "Stillingsfleet" for Stillingfleet. But these are trifles. The book is a boon.

R. M.—M.

NAAMAN THE LEPER.

WE have thought of adding another paper this quarter, of the series of Gospel Illustrations, under which heading we have already laid several evangelical articles before our readers.

The similitude by which we propose to illustrate, in the present number, the Gospel of Christ, is that of Naaman the leper, the story of whose cure is to be found in the 5th chapter

of 2d Kings. There are several points in this narrative which have always been considered by the servants of Christ to be well calculated to illustrate clearly the way of an inquiring sinner's acceptance with God.

We are told, in the first place, several things about Naaman, which leave the impression upon the mind that he must have been a very fortunate man indeed, and which must have made him an object of envy to his contemporaries; but at the end of the list a piece of information is given us, which mars the whole. He was commander of the forces to Benbadad, king of Syria. He was a great man with his master. Whoever might be denied access to the royal presence, Naaman was always readily admitted. Moreover, he had a great fame in the country; he was the William Wallace or William Tell of Syria, because by his valorous hand the Lord had given deliverance unto his people; *but he was a leper*. Oh, what a damaging statement that is, coming in at the end of the list of his excellences! Of what availed it to him now that he was the king's favourite and the people's idol, when this loathsome disease had marked him out as its prey. See him lying upon his splendid couch, dispirited and broken-hearted, and turning away his disfigured face from the sympathising acquaintances who might venture to come near him.

Alas! how truly does this picture represent the spiritual condition of man in the eyes of God. He may be wealthy, and handsome, and honoured. He may occupy a grand house, and have many titles of distinction either prefixed or affixed to his name. The Bible, however, comes in with its unsparing criticism—*but he is a sinner*. And in some instances the sins of which men are guilty are loathsome like the leprosy. For example, you see a woman prostrate on the highway, and are moved with sympathy, fancying that sickness has disabled her. But on drawing near you find that intemperance has laid her low; and your sympathy, to a great extent, vanishes in a moment. In like manner, the sins of pride, ingratitude, covetousness, and all the evil brood are odious in the sight of God, and ought to be odious in the sight of man. Moreover, as the lingering leprosy ultimately ended in death, so does sin end in the everlasting death of the soul.

But let us now see how Naaman was delivered from his leprosy; for the story will help us to understand how we are ourselves to be delivered from the disease of sin, if not yet set free. It would appear that the Syrians, in one of their military incursions into the land of Israel, had brought away among the captives a little girl who waited as a servant or slave upon Naaman's wife. Poor little thing! I fancy that I see her, hor

eyes red with weeping, because she missed much that tender mother's care, from whose side she had been stolen by ruthless spoilers.

But time works wonders, and grace works wonders too; for I suppose that this little maid had been taught to pray to the God of Abraham, of Isaac, and of Jacob, and that she found sweet relief in prayer. Methinks I hear her in the great man's house in Damascus at her evening devotions, and thus wording her simple supplication—"O thou who didst help Joseph in the house of the Egyptian, help me too in the house of the Syrian; keep me from sin, and make me a blessing."

She soon found that she was needed as a comforter in the great man's house. She had been surprised to find her lady weeping once and again; and much she wondered what might be the cause of her grief; for in her simplicity she had thought that sorrow could never enter so beautiful a house. But one day, having caught a glimpse of her master's disfigured face as he ventured to walk forth for an airing, she did not need to be told by any one the cause of her lady's tears. Being moved with loving sympathy, even for those who might be said to have injured her, it flashed upon her mind that Elisha, the great prophet of Samaria, would be able to heal the diseased general if only he could be persuaded to take a journey to the land of Israel. So, the next time she found her mistress weeping, she was bold enough to say, "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." In all likelihood she would tell her how the son of the Shunammite had been raised from death by the prophet's prayers, and how many other works of wonder had been accomplished by his power.

"Skin for skin, yea, all that a man hath will he give for his life." Perhaps Naaman had tried all the physicians in Damascus, and the magicians too, without avail; and when it was reported to him that the little slave girl had so expressed herself, he was ready to foster even the slight hope which the suggestion awakened in his breast. Besides, had he not heard that wondrous miracles had been wrought in the land of Israel? Rimmon was the god of the Assyrians, and he had often failed them; but Jehovah, the invisible deity of the Hebrews, had wonderfully interposed in their behalf.

The report spread through Damascus that Naaman wished to go to the land of Canaan, with the hope of being cured of his leprosy. Being a great favourite at the palace, the king entered heart and soul into the project, and determined to back up the suit of his generalissimo with an influential letter, which would both have the effect of showing the king of Israel the

respect which he had for Naaman, and also, as he hoped, of making certain the cure itself. For, with the characteristic vanity of Eastern monarchs, Benhadad imagined that this prophet in Israel was at the beck of his brother king in Samaria, and would do whatever he was commanded. See, then, Naaman setting off from Damascus with a great retinue of attendants, either riding on a camel, or, if too weak for that exertion, borne on a palanquin by obsequious servants. His wife would be at the door wishing him, through her tears, a prosperous journey; and the little maid, too, perhaps, looking wistfully in the direction of her own native land, yet benevolently breathing a prayer for her lord's recovery.

But see what piles of money and of goods have been laid on the backs of the patient beasts of burden: "Ten talents of silver, and six thousand pieces of gold, and ten changes of raiment."

Ah! Naaman does not understand that his cure is to be all of grace. He has fallen into the legalist's blunder already, of supposing that the favour of heaven can be purchased with money, and therefore merited by man. I am here reminded that I have as yet failed to notice one or two additional points of analogy between Naaman's case and that of the sinner seeking salvation, which are suggested by the part of the narrative already considered. I therefore leave Naaman for a little, and go back to specify these points of comparison. Observe, then, (1.) That a mere child may be the means of saving a soul from death, and of turning a sinner from the error of his ways. It was a little maid who was the means of curing the great Naaman; and God still, out of the mouths of babes and sucklings, perfects his praise in spiritual things. Numerous instances could be adduced of parents being reclaimed from drunkenness by the tears and expostulations of their children, who had got good at the Sunday school, as well as of hardened sceptics being melted and brought to Jesus by hints that had fallen from the lips of boys and girls. (2.) Even although we have sorrows of our own, we should try to relieve the sorrows of others. This poor weeping captive, sympathising with her leprous master, dried up her own tears and pointed him to the prophet of Samaria. Let us all learn, in the midst of our own troubles, to pity ungodly sinners, and direct them to the Lamb of God who taketh away the sin of the world. (3.) If men take a long journey to get quit of disease, need we feel surprise to hear that they will sometimes go great distances to get quit of sin? We hear every day of invalids coming from the ends of the earth to consult great physicians in Edinburgh and London. But we also hear, especially during a time when

showers of blessing are descending on a land like ours through the labours of earnest evangelists, of people coming from India and Australia seeking the Lord, and bringing their children with them that they may be partakers of the benefit. (4.) The mistake of Naaman and of Simon Magus, that "the gift of God may be purchased with money," is a common one still. How many there are who go about to establish their own righteousness in papal countries by the telling of beads, the performance of penance, and the purchase of indulgences—and in Protestant countries by the observance of sacraments and large contributions to the cause of God and the poor, either during life or by legacy! The well known verse of Toplady's fine hymn brings the truth of God to bear overwhelmingly upon all such vain confidences:—

"Not the labours of my hands
Can fulfil thy laws demands ;
Could my zeal no respite know,
Could my tears for ever flow ;
All for sin could not atone,
Thou must save, and thou alone."

Let us now return to Naaman as he pursues his southward journey to the land of Israel. First he turns his languid eyes upon the waters of Merom, and then upon the sea of Galilee, called, however, at that time the sea of Chinnereth, from its resemblance to a harp in shape. Now the cavalcade crosses the plain of Esdraelon, and now they halt before the bold and almost precipitous height on which ancient Samaria was built.

Wending their way to the palace, the letter of the powerful king of Syria is delivered to the much humbler king of Israel. It produces a strange and unexpected effect on him. Suppose that in the olden time of border battles the king of England had sent a letter with his sick Prime Minister to Holyrood Palace, asking as a favour that the Scottish king would get him cured by an Edinburgh physician, when he was really ill of an incurable disorder;—we can understand how the request would have terrified the weaker monarch, since it would have looked like a desire to pick a quarrel with him, and find a *casus belli* by hook or by crook. This was the light in which the poor king of Israel regarded the letter which Naaman brought, and consequently he took to the Oriental plan of tearing his garments to show the greatness of his distress. The report soon spread through the little capital that the king had rent his garments, and was not long in reaching the ears of Elisha. The Spirit of the Lord came upon him, and he sent a message to the king, saying, "Wherefore hast thou rent thy clothes?"

let the sick man come to me, and he will know that there is a prophet in Israel." So Naaman left the grand palace of the king, and came with all his company and stood before the lowly house of the prophet. Ah! does it not often happen, in spiritual things as well as in material things, that when the blessing is not to be found in the great cathedral or consecrated fane, it may be had in the humble meeting-house, or among the little despised company assembled on the street or on the sea-shore?

But although Naaman at length stood or reclined before a lowly dwelling, he did not do so with a lowly heart. He did not come there as a poor leper, but as a proud general, expecting a great a-do to be made about him, and also expecting to give an equivalent for his cure. Elisha saw that the man needed to be humbled, and consequently he did not so much as appear to speak to him. Methinks I see Gehazi, the prophet's servant, come out to the street and look up to the general as he sat on the camel's back, and methinks I hear him speak these words:—"He says you are to go away down to the Jordan; it is not more than twenty miles distant; and when you get there, you are to go into the stream and dip yourself seven times in the water; and if you do so, he says that your flesh will become as pure and clean as a child's, and you will be perfectly cured." And now see the crimson flush of indignation that comes out upon Naaman's face, leprous though it was. "He was wroth, and went away, and said, Behold, I thought, he will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place and recover the leper! Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage." It is quite plain that, although Naaman, as already remarked, was sick, his heart was still lifted up, and needed to be brought down. He could not bear to think of taking a cure for nothing, or doing so unfashionable a thing as dipping himself in the Jordan. He despised the river of Judea, as well as its people, and counted it an insult to be told to bathe his lordly body in its tide. Any one who has seen the Abana, or, as it is now called, the Barada, at Damascus, can understand the reason why the Syrian general was proud of it. When the traveller comes, after a long day's journey, across a ridge of Anti-Lebanon, to the verge of the hill, suddenly he sees spread out before him what are called the gardens of Damascus, that is, the old city itself surrounded by the luxuriant vegetation, thirty miles in circumference, which is entirely the result of this fertilizing river's circuitous course. There are

apples, apricots, peaches, pomegranates—all kinds of trees and fruits, and all the consequence of the Abana's outflow from the side of Lebanon. The Pharpar, again, is seen gleaming in the distance about six miles off, and pursuing its course to the lake, where its waters and those of the Abana still meet and commingle. Nowhere does the Jordan produce such verdure as these streams; and, therefore, it is not wonderful that Naaman preferred the river of his native land to Judea's Jordan.

But the Lord had told him to go to Jordan; and that should have been enough for him, if he really wished to be cured.

Alas! this proud opposition to God's prescribed plan illustrates too truly the aversion with which the unrenewed heart regards Calvary's simple scheme. Men say, if not in so many words, yet in effect, Are not doing the best we can—praying, weeping, and repenting—better than all this cry about only believing! So they turn and go away in a rage. For it must be observed that there is a close resemblance between the means of cure proposed to Naaman, and that proposed in the Gospel to the sinner. Elisha said to Naaman, "Wash in Jordan, and thou shalt be clean;" and Paul said to the trembling jailor, "Believe on Jesus, and thou shalt be saved."

It was an easy thing for Naaman to be cured by washing, because God proposed to do all the difficult work, namely, to impart a miraculous virtue to the Canaanitish stream; and it is easy for man to be saved by believing in the blood of Jesus. But God has made it easy for him by doing all the difficult work, namely, by providing the cleansing, atoning, heart-subduing blood of the tree. Yet men rebel against God's Gospel plan, as Naaman rebelled against Elisha's. We cannot get better words here in which to express our thoughts than those penned a hundred years ago, by the sad yet evangelical William Cowper, in his poem entitled *Truth*—

"Oh, how unlike the complex works of man,
Heaven's easy, artless, unencumber'd plan!
No meretricious graces to beguile,
No clustering ornaments to clog the pile.
From ostentation as from weakness free,
It stands like the cerulean arch we see,
Majestic in its own simplicity.
Inscribed above the portal from afar,
(Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quickenings words—Believe and live.
Too many, shocked at what should charm them most,
Despise the plain direction, and are lost.
Heaven on such terms! (they cry with proud disdain),
Incredible, impossible, and vain!—
Rebel because 'tis easy to obey,
And scorn, for its own sake, the gracious way."

But let us now pass on to notice how Naaman's scruples were happily removed. Again we find that it was a servant to whom he was indebted. Surely he would remember his servants in his will; for it was a little slave girl who suggested the journey, and now it is one of his attendants who prevents the journey from proving abortive altogether. Indeed, the entire body of his servants seem to have considered this proud treatment of the proposed cure completely out of place; but one of them acted as spokesman for the rest;—for we read, “And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?” This was a most sensible appeal—what logicians call the *how much more* argument. If he had been commanded to bring twice as many talents of silver, twice as many pieces of gold, and twice as many changes of raiment, would he not have done it? If he had been advised to take a journey to the Nile or to the Euphrates for his health, would he not have done it? How much rather then should he comply with the prophet's request when it involved a journey of only a few miles' distance to the Jordan, and a sevenfold ablution in its stream! Now the Holy Spirit of God, through the ministry of his servants, is still bringing this very argument to bear with convincing force upon the hearts of those doubters who think that salvation by faith is too easy a plan. He says to them in effect: If ye had been commanded to bring thousands of rams or ten thousands of rivers of oil, would ye not have tried to bring that ransom? If ye had been desired to take a distant journey that your souls might be saved, would ye not have taken that journey, even although it had been with weary and bleeding feet? How much rather then when the condition is simply this, Believe and live! I have heard of a servant, or rather a slave, on a Jamaica plantation, who was the means of bringing his master to the knowledge of the truth, when they had both been awakened during a revival of religion, and the slave had been first set free: “It just be like dis, Massa. Kind gen'leman pass along de road here, and offer two robe, one to you and one to me. Me poor ragged negro, very glad to get de robe. You rich man; plenty robe in house up dere; not willing to take de gift for noffin. Now, de Lord Jesus pass along and offer de robe of righteousness to you and me. Me, poor sinful negro; very glad to get it. You, great man in church; minister go home to dine with you; you hab righteousness ob your own; not willing to take de gift. O Massa, humble your heart, and take de gift from de dear Lord Jesus!”

Let us now consider the scene that was enacted when Naaman was cured. The servant's argument prevailed. He repented, and thought better of it, and turned back. See the caravan descending to the deep *Ghor* in which the Jordan ran, and in which it still runs. See Naaman enter the rapid torrent with timid step. Now he has a secure foothold, and takes the prescribed number of successive plunges—one—two—three—four—five—six. He looks at his swollen and disfigured body; and sees little or no change on it for the better. But yet another plunge remains; and, whenever that seventh one is taken, lo! what a change! His flesh is as pure and clean as a child's; and he steps out upon Jordan's bank a glad, a grateful, and a God glorifying man. In like manner, O fellow-sinner, descend with me to

“The fountain filled with blood
Drawn from Immanuel's veins,”

and take seven dips by faith in the soul-renewing tide. Do you believe that there is one God? That is the first dip. Do you believe that there is one mediator between God and men, the man Christ Jesus? If you assent, that is the second dip. Do you believe that Christ was divine? That is the third dip. Do you believe that He was an atonement for human transgression? That is the fourth dip. Do you believe that He was an atonement for all? That is the fifth dip. Do you believe that He was an atonement for *your* sins? That is the sixth dip. Do you give yourself away to Him to be His now, to be His altogether, and to be His for evermore? That is the seventh dip; and Oh, see, what a change is already produced upon your soul! Your sins are all washed away for the sake of the Lamb in whom you have trusted, and a beautiful child-like spirit has already entered your heart. Entirely surrendered to Jesus, you have already lost the love of sin, and the one overpowering desire of your heart is to please the Lord who has done so much for you. The great High Priest, who examines the lepers, pronounces you, from His heavenly watchtower, to be completely clean, and commands you to return to your own house, and publish to all your acquaintances what great things the Lord has done for your soul.

“But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed.”—Rom. x. 8-11.

ST. PAUL'S THEORY OF ELECTION.

"For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 29, 30.

WHILE we are in this world we should be in the position of truth-seekers; and that implies that we leave ourselves open for the reception of more light, from whatever quarter it may come. Sometimes it arises where it was least expected; but from what source soever it may come, the divine rule regarding it is very plain, namely, "Prove all things, and hold fast that which is good,"—that which stands the test.

When any one adopts a definite set of ideas on any subject, and refuses thereafter to re-examine the matter in case his cherished opinions be in any way disturbed, he is like a man who should prefer to do all his work by the aid of a tiny lamp, being afraid to take down his window-shutters lest the brighter light of the sun might reveal some disagreeable things in his dark and dingy habitation. And he who forecloses his mind against more light on any important subject, not only "wrong[s] his own soul," but also injures, more or less, all those who may in any way be dependent upon him for light.

Comparatively it is but little of truth that we can know; so where important truth is concerned, we should endeavour to get it as satisfactorily and thoroughly as possible; because the wisest of all teachers enjoins, "Take heed that the light which is in you be not darkness, for if the light that is in you be darkness, how great is that darkness!"

That the doctrine of election, or predestination, is a Scriptural doctrine, cannot for a moment be denied; neither can it be denied that it has been a source of annoyance and perplexity to thousands, both of the learned and the unlearned, but especially to those who, unconsciously perhaps, yet truly pay more deference to human authority than to divine. To all such we would earnestly say, leave man's opinions, and look to the only standard of religious truth.

It has been said that "true science knows nothing of authority." Why, then, should theology, the most important science, be bound down by human authority, as it has been for centuries past? Why not rather say, perish Calvinism, if need be; and perish Arminianism, if need be; and perish every other "ism" whose tendency is to obscure truth, and let divine revelation be the uncompromising evidence of its own integrity.

In presuming to deal with St. Paul's doctrine of election, we shall not, therefore, quote human authority, but shall make ample use of Scriptural authority.

If we look at the word predestinate (*προορίζω*), we find that it involves two distinct ideas, viz., the idea of destiny, and the idea of time; "pre," an indefinite period antecedent to that of destiny. It does not, however, imply a period previous to man's creation. And this thought is worth keeping in mind, that St. Paul is here not making the slightest reference to the creation of man, or to the believer's birth, but simply to his destiny. Destiny signifies the last position of any person or thing; and as God is the disposer of all, and as he does not work at random or haphazard, but according to a definite purpose or plan, so he is the predestinator.

What then is the divine purpose referred to in verse 28? What is the believer's destiny? St. Paul says it is that all those who love God shall ultimately become like Jesus, that he may be the first-born—the elder brother—among many brethren. There will then be a very great family, and all will have a beautiful family likeness to the elder brother. What a beautiful thought! What a sublime conception! And, moreover, this supremely grand divine purpose will be realized. When? We cannot say—for, "of that day and hour knoweth no man, no not even the angels." It has not yet been realized by any,—not even by St. Paul himself. He is still waiting all these centuries for the adoption, viz., the redemption of the body from corruption (verse 23.)

Oh that all Christians had as stimulating a view of their destiny as the apostle had when he wrote to the Romans in this eighth chapter regarding the manifestation or glorious appearing of the Son of God, or when he wrote to the Philippians regarding his anxiety to attain unto the resurrection of the dead; and the changing of the vile body that it might be fashioned like unto the glorious body of the Lord Jesus Christ!

One main reason why so many fail to grasp the sublimity and simplicity of St. Paul's doctrine of election seems to lie in their oversight of the fact that, in giving this short summary of God's dealings with his children, the apostle apparently places himself in imagination at a point beyond the consummation of the divine purpose; and from that sublime stand-point he looks back on the divine work in the completed history of every Christian from the first who ever lived, till the last who ever shall live, and describes the divine procedure in five great stages of their individual histories, as God's knowing them, predestinating, calling, justifying, and glorifying them; all of which he refers to in the past tense; thus showing that while theologians

of our day are in the habit of placing themselves in imagination at a point previous to man's creation and looking forward to the divine work, St. Paul placed himself at the other end, and looked back. It is not wonderful, therefore, that they do not agree with him so well as they would like.

One may look through either end of a telescope, but not with the same effect.

The pillar of cloud in the wilderness had a very different appearance when looked at from the Egyptian side, to what it had when viewed from the Canaan side; and if the Divine Being had been judged of accordingly, then the conclusions arrived at concerning him would have been very different.

So the divine character, looked at through St. Paul's theory of election, and from his stand-point, is beautiful, bright, and consistent; but when looked at from the stand-point of the old *Confession of Faith*, it is in some respects dark, dismal, and very unlike the reality.

Another main reason why this sublime doctrine becomes a stumbling-block to so many, arises from the fact, that they fail to grasp the true scriptural meaning of the word foreknow (*προγνω*). To know beforehand—to know Christians beforehand. Before what? Refer to the context and it will be seen that St. Paul is not making any reference whatever to the creation of man upon earth; but simply to the realization of the divine heirship at the end of the world's history (verse 17.) "If children, then heirs, heirs of God, and joint heirs with Christ. If so be that we suffer with him, that we may be also glorified together." The same idea is expressed somewhat differently in Ephes. i, 5—"Having predestinated us unto the adoption of children," that is, to all the privileges of sons of God; which, of course, includes the glorious heirship spoken of here, and referred to in 2 Cor. iv, 17, as "a far more exceeding and eternal weight of glory."

In verse 19, St. Paul says that "the earnest expectation of the creature (which implies intelligence) waiteth for the manifestation of the sons of God."

When they do appear, that will be the most magnificent gala-day humanity ever saw. It has not come yet, but it is coming, and it may be nearer than we are apt to suppose.

It is this grand consummation of which the Apostle is treating in the context; and he informs us very distinctly, that every one who is to be a participator in the glorious heirship, along with the Elder Brother, requires to be known of God before these things come to pass; and because God knows them before these things take place, therefore the word is properly 'foreknow.'

Once lay hold of the Apostle's idea, contained in the word "know," and then you have a key which, if properly applied, will open the intricate lock of predestination.

The word "foreknow," as here used, is commonly understood to signify omniscience; but we submit that reverence for Scripture ought to preclude that idea. For if the word "foreknow," as here used, signifies omniscience, then the passage does not accord with the facts of human experience, for every one has not been predestinated; yet, the Apostle says distinctly, that all who come within the sphere of God's knowledge are predestinated; therefore the "knowledge" referred to cannot mean omniscience. What, then? To the law and to the divine testimony let us turn, for if any one speak "not accord- to this rule it is because there is no light in him."

We hope, then, it will be seen by an intelligent reading of the texts about to be submitted for consideration, that the Scriptural usage of the words "know" and "foreknow," when predicated of man in relation to man, or man in relation to God, does not imply mere intellectualism; and when predicated of God in relation to man, does not necessarily imply omniscience, but does imply fellowship, intimacy, intercommunion, connection, oneness, or unity—that is, an idea equivalent to that contained in the expression, "*heart knowledge*," as distinct from mere intellectualism.

In Deut. xxxiv, 10, it is said, "There arose not a prophet since in Israel like unto Moses, whom the Lord *knew* face to face." Omnisciently he surely knew every prophet as well as Moses; but the manifest idea is that of intimacy, or intercommunion. Amos iii, 2—"You *only* have I known of all the families of the earth." Could this be truthfully said of omniscience? Nahum i, 7—"The Lord is good, a stronghold in the day of trouble; and he *knoweth* them that trust in him." If the phrase, "He *knoweth* them that trust in him," implies omniscient knowledge, then the passage is meaningless. Matt. vii, 23—"Then will I profess unto them, *I never knew* you: depart ye that work iniquity." Could omniscience say, *I never knew*? John x, 14—"I *know* my sheep, and am *known* of mine,"—evidently implying intercommunion. Ch. xiii, 18—"I speak not of you all, I *know* whom I have chosen." If the knowledge here referred to does not carry in it a distinguishing idea, then it means nothing. 1 Cor. viii, 3—"But if any man love God, the same is *known* of him." Here the idea manifestly is, that they who do not love God, are *not known* of him; which can be regarded as true only of "*heart knowledge*." 2 Cor. v, 21—"For he hath made him to be sin for us who *knew no sin*." Here the idea of omniscience is entirely out of

the question. The truth intended evidently is, that he had no connection with sin. Galatians iv, 9—"Now, after that ye know God, or rather *are known* of God." Here the apostle implies that a time was, in the history of the Galatians, when God *did not* know them; but such an idea cannot be entertained of omniscience. 2 Tim. ii, 19—"The Lord knoweth them that are his," &c.

A careful consideration of any, or all of these texts, and others of a similar nature, will plainly show that, although divine knowledge is mentioned in them all, yet every one of them would express puerile absurdity if the omniscience idea were admitted. But when we understand the knowledge to be "*heart* knowledge," viz., the idea of divine love and fellowship, or intimacy, which is very distinctly implied in each successive passage, we have not only a logical meaning, but a beautifully significant and very important truth.

Some one, however, may say, Although you have in every one of these texts the word "know," "knew," or "known," yet you do not have the word "foreknow."

Now, let us not be misunderstood. We are not saying that omniscience is not necessarily foreknowledge. It must necessarily be the knowledge of all things past, present, and future; but what we contend for is, that the word "foreknow," *as used in Scripture*, does not necessarily imply the quality of omniscience or bare knowledge, such as the knowledge of all things must be when predicated of a holy being; that, in fact, in three-fourths of the texts where the word occurs the true meaning would be fairly lost, were the omniscience idea obtruded. What then is "foreknow," but just to know before? We turn, then, to Rom. xi, 2, where we read, "God hath not cast away his people which he *foreknew*." Here the word evidently presents to us a distinguishing mark, showing that there was something between God and the Israelites which was not between him and others; but if we attach to it the quality of omniscience, then all distinction vanishes; for omniscience knew other people just as certainly and as entirely, as it knew the Israelites. The foreknowledge in this passage is manifestly not that simply of the intellect, but that of the heart. Again, 1 Pet. i, 2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit," &c. Here the apostle shows that the election is in harmony with the foreknowledge, and that the foreknowledge is *through* sanctification of the Spirit. In other words, God knows us, in this sense, only through the medium of sanctification, *i. e.*, he has fellowship and intercommunion with us, and because he knows us in his heart, therefore he proposes that

we shall ultimately be joint heirs with Jesus Christ. And to us this seems to be the only idea which agrees alike with the apostle's phraseology and with the facts of human experience. For St. Paul says distinctly, that all whom God foreknows are, as the result of such foreknowledge, predestinated; but if we obtrude the quality of bare omniscience, then, in order to make the passage agree with facts, we require to add to the words of inspiration. But to do so involves a very serious risk; for we read in Prov. xxx, 6, "Add thou not unto his words, lest he reprove thee, and thou be found a liar;" and in Rev. xxii, 19, "If any man shall take away from the words of the prophecy of this book, God shall take away his part out of the book of life."

It seems best, therefore, to let the apostle's words of inspiration stand as they are, and heartily accept the truth, that all whom God foreknows he predestinates.

It should be observed that the apostle prefaces this short summary of God's dealings with his children by the little reasoning word "for" or "therefore." It of course refers to what had been said in the previous verse, viz., that "all things work together for good to them that love God, to them who are the called according to his purpose." By this he evidently means that to love God is a condition equivalent, or almost equivalent, to being called, that is, sanctified, as we shall endeavour to show; and that out of this condition of things arises the foreknowing, and all the other links of this magnificent chain. The root of the matter is in loving God, and out of that grows the foreknowing, and out of the foreknowing grows the predestinating, and so on, the one arising out of the other as naturally as the stem, branches, flowers, and fruit of a tree,—the one after the other—spring up from its roots.

We lay emphasis on the passage already quoted, which, instead of being opposed to the view just given, is strikingly in harmony with it—"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus," (1 Pet. i, 2.) Here it is manifest that sanctification is the fact on which the foreknowledge fixes—that the foreknowledge is *through* sanctification of the Spirit, and that the result is purity.

There are a great many other texts of Scripture which show clearly enough that a very general meaning of the word "*know*," as used by the sacred writers, was that of affectionate intimacy.

Some months ago we heard this idea very nicely illustrated in a sermon by the Rev. John Pulsford, Edinburgh, when he said: "your next door neighbour does not know you, your

servant does not know you, but your child knows you, and you know your child."

We hope, however, that enough has been said on this point to show that it is not necessary to attach the idea of bare knowledge to the word "foreknow."

Nay! the fact is, that in almost all the texts where the word occurs the omniscience idea would spoil the meaning, and make the passages very illogical.

Here, then, we have got two keys with which to unbar this difficult lock; let us keep a firm hold of them both. The first is to place ourselves in imagination where St. Paul seems to have placed himself when he uttered these significant expressions—namely, at a point beyond the resurrection and final judgment—because he speaks of the *finale*, not in the future but in the past tense.

Then let us take the other key—*i. e.*, the "key of knowledge"—in its real Scriptural sense of loving intercourse, and from St. Paul's sublime standpoint let us look back in imagination on the complicated history of the world, and then we shall be able to accept the apostle's declaration in its entirety, without either adding or subtracting, and say, "Whom God did foreknow, he also did predestinate," &c.

But some one may perhaps say, does not Ephesians i, 4, seem to show that election is a thing belonging to the past eternity? namely, "Having chosen us in him before the foundation of the world." We answer that, in so far as the element of time is here indicated, the text refers primarily to the Saviour's election, which of course implied the subsequent election of Christians—*i. e.*, after they are in him by faith. No Christian could have been a believer "in him before the foundation of the world." There can be no election to glory out of Christ, because the divine knowledge precedes election, and "the Lord knoweth (only) them that are his."

An earthly parent knows his child only after it has been born into his family; and likewise the Divine Parent, according to the Scriptures, knows none of us until we are born into his family. After we have become new creatures in Christ Jesus, then he knows us; and because he knows us, therefore he predestinates us to a glorious destiny: which will be manifest only after the resurrection and final judgment.

The elective idea in Eph. i, 4, may be illustrated thus: Suppose the directors at the War Office elect the 94th regiment to do service in India three months hence. There is the election of the 94th as a regiment; but a number of recruits are required to make up the full complement of soldiers; and so, recruiting goes on until near the time of embarkation. Then

one of the raw recruits says to his comrade, "John, do you know that we have been elected for service in India?" John replies, "No!—When?" "O, nearly three months ago." "But," says John, "you know we were not soldiers three months ago; it's only a week since we enlisted; and therefore how could we be elected three months ago?" "But," replies the other, "three months ago the 94th was elected as a regiment, representing all who belong to it; and now that we are about to embark, and because you and I belong to it at this date, we become partakers of the results of the election at the War Office; but those results never could have been ours had we not enlisted."

So, although Jesus was elected representatively, "before the foundation of the world," yet there is no benefit to any of us until we are really in him by faith.

The opinion that an unbeliever, while in that state, can be one of the elect, is totally opposed to the Saviour's statement in Matt. xxiv, 24, viz.: "If it were possible they (the false Christs) would deceive the very elect," thus implying that after one's election it is impossible to deceive him in reference to the true Messiah; but what are understood as orthodox teachers of theology maintain the very opposite, namely, that every elected one is deceived after election; so, if the Greatest Teacher be right, then these lesser teachers must be wrong, or *vice versa*.

Need we say which of them we prefer to believe.

But the difficulty of the passage has not all vanished yet; for the apostle goes on to say—"Moreover, whom he did predestinate them he also called" (*εκαλεσε*). The word signifies to call from one position to another; to call out of; to call to the front; to distinguish or make famous. It cannot mean the Gospel call, given so constantly by Christians to their unsaved fellow-men, for all who hear the Gospel call do not obey it.

There is, however, another call mentioned in Scripture, and designated in the Shorter Catechism, "Effectual calling," but which we are unable to distinguish from sanctification.

Effectual calling cannot mean simply conversion, or the new birth, although that may with more or less propriety be said to be its commencement; yet it does not end there, but goes on, or at least should go on and on, till death.

By what means does the Divine Being call? We answer that he has many ways of calling; but the more prominent are the preaching of the Word, the reading or hearing of religious truth; also the lessons of providence, the works of nature, and underlying all there is the Holy Spirit controlling and directing these and all other agencies.

If "effectual calling," then, mean simply conversion, and that only, it will surely follow that when conversion takes place there will be no more calling; the voices of these various agencies will no longer have any effect, for the end being gained, nothing more is required, and so the effect will cease.

But when we look at the facts of real Christian life, we find that the divine calling through these various agencies continues to affect the true believer all along, from conversion till death; and that, therefore, the calling is continuous and progressive; and, being so, it should be recognized as identical with sanctification.

If we examine carefully the following texts, we shall find that the "calling" referred to in them means simply sanctification; and that being so, we humbly submit that by the phrase, "Them he also called," that process is referred to. The same idea would have been expressed by the Apostle had he said, "Them he also sanctified, *i. e.*, set apart or separated from sin.

In Isaiah xlviii, 12, we read—"Hearken unto me, O Jacob! and Israel my called." When it was announced to Jacob, "Thy name shall be called no more Jacob but Israel," it was added, "for as a prince"—a distinguished personage—"hast thou power with God and with men, and hast prevailed." Not only were the Israelites then and afterwards *called out of* and separated from the surrounding heathenism, but they were *distinguished* by many significant marks. Rom. i, 1—"Paul, a servant of Jesus Christ, called, an apostle, separated unto the Gospel of God." Here we have four distinct designations of the apostle, and all meaning substantially the same thing, viz.—1st. "A servant of Jesus Christ;" 2d. "Called;" 3d. "Apostle;" and, 4th. "Separated unto the Gospel of God." Ver. 6—"Among whom are ye also the called of Jesus Christ;" ver. 7—"To all that be in Rome, beloved of God, called, saints," &c. Here again are three distinct designations of the Roman Christians, and all implying the same thing—1st. "Beloved of God;" 2d. "Called;" and, 3d. "Saints." Then, again, similar descriptions are given of the Christians at Corinth. 1 Cor. i, 2, viz.—1st. "Sanctified in Christ Jesus;" 2d. "Called;" and, 3d. "Saints"—the one designation being equivalent to the other.

The same idea is most distinctly enunciated by Jude in the address of his epistle—"To them who are sanctified by God the Father, preserved in Jesus Christ, called." 1 Cor. i, 24—"But unto them which are called"—*i. e.*, which are being called—"both Jews and Greeks, Christ the power of God, and the wisdom of God." Ver. 26—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble."

The phrase, "ye see your calling," refers apparently not to their introduction into Christianity, but to their progress in it,—something which could be looked at and examined, as still going on, while he was writing (verse 30). "But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption." Here, it may be observed, is another short, and almost as complete a summary of Christianity given in different words, but to the same import as the one in Romans, under consideration. Here the apostle says that Jesus is the foundation and mainspring of the whole, in all its parts.

In comparing the two summaries, we have in the one wisdom; in the other foreknow: in the one righteousness; in the other predestination: in the one sanctification; in the other called: in the one redemption, viz.:—The redemption of the body from corruption—and in the other we have glorified.

Phil. iii, 11. "If by any means I might attain unto the resurrection of dead;" verse 14, "I press toward the mark for the prize of the high calling of God in Christ Jesus." "The high calling"—literally the "upward calling" (*ανω*) or heavenly calling, as in Heb. iii, 1. The idea seems to be this, he fixed his eye on, and pressed toward the glorious destiny arising out of the resurrection, which he designates the prize, or reward of the high, or upward calling; or, in other words, the natural result and outcome of heavenly mindedness.

In writing to the church at Thessalonica, he says, 1 Thess. v, 23, "And the very God of peace *sanctify* you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ;" verse 24, "Faithful is he that *calleth* you, who also will do it"—who will go on to do it. 2 Thess. i, 3, "We are bound always to thank God for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you toward each other aboundeth." Observe, he had the idea that they were decidedly Christian; yet, in verse 11, we read, "Wherefore also we pray always for you that our God would count you worthy of *calling*." This calling cannot mean conversion, for they were already making great progress in the divine life. So by the term "calling" he evidently means complete sanctification, as is shown by the latter part of the verse, in which the word "fulfil" points to the completion of their Christian progress, viz., "and fulfil all the good pleasure of his goodness and the work of faith with power." 2 Tim. i, 9, "Who hath saved us, and called us with an holy calling." Here the "calling" is put after the salvation, it cannot therefore mean simply conversion. 2 Pet. i, 10, "Wherefore the

rather brethren give all diligence to make your calling and election sure." If the calling here means simply being born again, and election the divine unalterable fiat of a past eternity, then the phraseology is most illogical, for the calling is put before the election; and then, if the election had been the divine unalterable fiat from all eternity, their giving "all diligence" could not have made it more sure or secure. But understanding that by the term "calling" is meant sanctification, and that election is the natural result thereof, then the injunction is most appropriate.

Some one, however, may here be ready to remark, "if the 'calling' be the result of predestination, as shown by St. Paul in Romans, how comes it that the order is here apparently reversed by St. Peter, who speaks of election as the result of the calling?" We answer that St. Paul in Romans is speaking of the divine work, and St. Peter is referring to the human experience of that work; and as election cannot be experienced till the *finale*, so there is no incongruity or difference between the two.

Many other texts distinctly show that the term "called," when used in this connection, is equivalent to sanctified, or separated from the power of sin, called to a higher standing, consecrated.

But the apostle goes on and declares, "Whom he called, them he also justified," every one of them. What does he mean? Seeing that the justifying arises out of the calling, or sanctification, being subsequent to it, and consequent upon it, it cannot, therefore, simply mean the "remission of sins that are past" when one emerges out of the bondage of sin into liberty through the new birth, for that is an event which precedes sanctification. It is not justification by faith, referred to in Romans v, 1; although it is the outcome of faith. Neither is it justification by conscience, although that is a most desirable thing, especially if the conscience has been sorely troubled, on account of sin. Neither is it justification by public opinion, although that too is not to be despised, and may be closely related to the others, and to faith. It is justification by God, at a time, and in a manner, that has not yet taken place; because the dead, small and great, have not yet been summoned to stand before God, as John saw them in prophetic vision eighteen centuries ago; when the books will have to be opened, and every one judged according to what the books may contain.

In Romans ii, 16, St. Paul says, "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." In Eccles. xi, 9, it is said, "Rejoice, O young man, in

thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know thou that, for all these things, God will bring thee into judgment." Ch. xii, 14, "God shall bring every work into judgment, with every secret thing, whether it be good or bad." Matt. xxv, 31—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats," &c.

Very frequent reference is made in Scripture to the day of judgment, especially in the epistles of St. Paul; and as it is so generally accepted as one of the certainties of human experience, we need not say more than that the fact of its taking place implies the public judicial justification of the righteous, as also the condemnation of the unrighteous. The term "justified," therefore, as used by the apostle in the passage under consideration, is as appropriate in reference to the affairs of that great day, as it is in the phrase "justification by faith."

The Saviour uses the same word in Matt. xii, 36, 37: "But I say unto you that every idle word that men shall speak they shall give account thereof in the day of judgment; for by thy words thou shalt be *justified*, and by thy words thou shalt be condemned." And as the apostle said that all whom God called, he justified—*i. e.*, all the sanctified ones—and as St. Peter says that God "foreknows" them through the sanctification of their spirits, so all whom God foreknows will be acquitted at the great day; and having been acquitted, they will be glorified, one and all. Every one of them will get a "crown of glory that fadeth not away," (1 Pet. v, 4.) In 2 Cor. iv, 17, St. Paul calls it "a far more exceeding and eternal weight of glory."

There will then, but not till then, be a complete conformity to Jesus that "he may be the firstborn among many brethren." "Who shall change our vile body that it may be fashioned like unto his glorious body," (Phil. iii, 21.) "Beloved, it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."³

Then will the whole company of the redeemed be able to sing: "Unto him that hath washed us from our sins in his own blood, and hath made us kings and priests unto God." Then will Jesus be able to say: "Behold I and the children which God hath given me," (Heb. ii, 13.) And then, and thereafter, will be fulfilled the Saviour's petition, "Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory."

This will be the *finale* of Christianity,—the believer's des-

tiny, "eternal in the heavens," which St. Paul looked at so frequently; which he admired so much; and concerning which he exhorted all believers so to run that they might obtain.

Peter regarded it as worth contending for; because he wrote—"give all diligence to make your calling and election sure."

Jesus also is earnest about it, for he came on a special mission as the Captain of Salvation "to bring many sons unto glory" (Heb. ii, 10); and he said, "agonize to enter in at the straight gate." "In thy presence there is fullness of joy, at thy right hand there are pleasures for evermore."

A. K. W.—E.

THE AUTHORITY OF SCRIPTURE.*

If we grant that there is a Supreme Being, Creator of the heavens and the earth, his right to command will readily be admitted. If we acknowledge that the consent of the noblest races of men gives us a reasonable ground for believing that the Bible is a revelation of the will of God, we are sure to recognize its authority to instruct, and decide between conflicting opinions. How is the preacher to know the truth apart from the Scriptures? The relation of the Christian ministry to the churches and the world depends on the authority which the ministers can justly claim. It is not a priestly prerogative, but a reasonable, persuasive power, as that of the speakers of the truth contained in the word of God, preachers with authority to call upon men to believe the Gospel.

Bibliolatry is a term of reproach thrown at those who try all matters of faith by the written word of God. But it may be asked, If the Bible is not the only authoritative rule of faith, what is? Have we not to select either revelation or speculation? If we deny the supernatural in religion, we must give up revelation; for we understand by revelation the authoritative disclosure of truth for man's guidance, and instruction by God, through agents selected by him.

The canonical Scriptures have an authority not equalled by other writings. Authority may rest in the weight of testimony. But the authority of Scripture springs from its author. Those who grant that the Bible is the inspired word of God, cannot escape from the authority of the testimony of the sacred

* Part of the Inaugural Lecture delivered by the Rev. Professor Craig, M.A., at the opening of the E. U. Theological Hall, August 7th, 1877. As several contemporary newspapers have already given portions of this lecture, we are obliged to Professor Craig for liberty to insert a large section of it which has not yet appeared in print.—*Ed. E. R.*

writings. It is fixed by the Author, who is supreme in wisdom.

But let us compare the terms of the antithesis—revelation and speculation. We speak in the plural of human speculations and divine revelations. Can we discover the relative authority of speculation and revelation? The former has no corporate existence in any book; the latter has a unity in the Bible. Speculation wants a unifying principle. The term points to the subjective character of speculation, the activity of the mind in theorising, cogitating, meditating, and imagining. The opinions resulting from this process of examination do not point to objective truth, so much as to the probable conjectures of this thinker and that philosopher. There may be truth in speculation, and not a little good. Speculation is the literary expression of minds contemplating ideas formed by the energy of the imagination and logical faculty according to the laws of association. It is, therefore subjective—ideal. Revelation is the collection of sacred writings which point to objects of thought, facts, and spiritual realities, disclosed by the drawing back of the veil by the power and wisdom of God. The things were in existence before they were revealed. Therefore, revelation is objective—real. Matters of faith we consider within the province of revelation.

Matters of opinion, unauthoritative except as the opinions of individuals, lie within the province of speculation.

Revelation leads us to look to what God makes evident. Speculation induces us to watch the changing forms of thought, "the shadows of shadows," effects of thinking and dreaming, seen in the mirrors of the human mind. In the histories of philosophy we see the constant changes of speculation. In the abiding truth, in the word of God, we see the value of revelation.

There is no antagonism between reason and revelation. The antithesis is between matters of opinion without authority beyond themselves and matters of faith, which have secured the assent of the wise and good in past ages, resting on the authority of the word of God.

Men are under no obligation to spend much attention upon the province of speculation, although it is well to know philosophy; but we are all in duty bound to examine the Scriptures.

The state of the question concerning the authority of Scripture, after the Reformation controversies, three hundred years ago, is seen in the work of the Master of St. John's, Cambridge, Dr. Whitaker, who says—"Our sixteenth argument is this: Scripture, in the doctrine of religion, hath the rank and place of a

principle ; all its declarations are, as it were, axioms and most certain principles, which neither can, nor ought to be, proved by other things, but all other things to be proved and confirmed by them. If this hold in human sciences, whereof men are the authors, much more does it hold in Scripture, whose author is the Holy Ghost, the Spirit of truth. . . . Axioms themselves mutually demonstrate each other. In like manner, the Scriptures may be illustrated and commended by the voice of the Church, although they are in themselves most firm and certain principles which are proved by the authority of God himself, and fortify each other by their mutual testimony." *

But the weakness of this argument is, that it takes for granted that which is the main point disputed in the nineteenth century. However, in controversies with Christians who acknowledge the Bible to be the inspired word of God, the appeal must still be to its declarations as authoritative. Whitaker pleads *pro autoritate atque auctoritatē sanctae scripturae*. This self-evidencing power of Scripture persuades the reason when the truth is presented to the mind. There is an inner revelation as an effect of the study of the Word of God. The testimony is credible of itself. The sweetness and light in the Bible appeal more powerfully to the heart of man than any seal of outward authority. The truth reveals itself, Erskine and Campbell say ; and its reasonableness is the best proof of its authority. But, however satisfactory this may be to those who see the truth, it carries little weight with those whose inner consciousness is not enlightened. Is their lack of spiritual discernment to be pitied as a natural defect, or deplored as a penal consequence of unbelief ? Can their attention be secured by authority ? Sir George Lewis defines authority as "the influence which determines the belief without a comprehension of the proof." That the Bible has exerted this influence for many generations cannot be doubted. Is it better to make this the ground of authority, and to lean more upon probable evidence than upon *a priori* reasoning from the fact that it is the Word of God ? The Right Hon. Mr. Gladstone † says :— "The principle of authority I take to be this : that the mass and quality of assent to a proposition in some minds may be, without examination of the grounds, a legitimate ground of assent for other minds in matters of knowledge, and in matters of voluntary action." If we accept this we may claim for the Bible the assent of the most vigorous races of men, and the reverential homage of some of the noblest intellects. But this claim for authority might go too far, and be urged in favour of the

* *Disputatio de Sacra Scripturâ*, 1610.

† *The Nineteenth Century*, p. 902, July 1877.

doctrines of transubstantiation and unconditional predestination; for thousands of Christians have accepted these dogmas, and where are we to find authority for dissenting? How is the right of private judgment to be defended against the mass and weight of influence known as orthodoxy? The best shelter is the authority of Scripture. We are not bound to believe in matters of faith what cannot be proved from the Word of God. Self-evident truth needs no proof. This kind of knowledge is so limited that certain schools have denied its existence. But Locke did not see everything in the human understanding. If the perception of moral distinctions, of duty, truth, beauty, be transcendental, it is nevertheless real to every well developed soul. The denial of these spiritual realities by some men ought to have no more influence than the assertions of the blind against the harmony of colour, or the declarations of the deaf concerning the sweetness and power of music. What can they know? Speculations concerning revelation are found in theoretical essays, wherein the ideas of the writers are set forth with great skill. But these belong to the province of opinion until verified. How little is certain and authoritative in morals apart from revelation! By the influence of the Word of God there are certain principles of theological morality established. "With regard to these," the Right Hon. Mr. Gladstone* again says, "consent may be boldly and thankfully predicated. But when we come to philosophical morality apart from the simple divine command, it appears to me that we are all at sea. Is it governed by necessity or option? Is it founded in the will of God, or in his attributes apart from will, or in the nature of things apart from Deity? Is the ultimate criterion of action to be found in goodness or in enjoyment? There are hardly two stones of the foundation on the setting of which philosophers are as yet agreed, or likely to agree. I know not what the future may have in store for us, but such is the upshot of the present and the past."

The need of authority might be inferred from the want of certainty in speculation. Without the Word of God what could we say of destiny or duty? The certainty of Scripture was for long unchallenged; now it is too common to prefer the latest speculation to the truth of revelation.

Some writers attempt to make theology only a province of philosophy, and to eliminate everything special from Christianity as a divine institution. By them the authority of reason is deemed sufficient. The illumination of the Holy Spirit is not considered necessary to account for the Scriptures or to

* *The Nineteenth Century*, p. 922.

understand them. In the same way, and by the same methods, historical, grammatical, critical—both matters of opinion and matters of faith are examined.

We grant that reason has to do both with speculation and revelation;—otherwise the claims of the former to credibility and of the latter to authority could not be considered. And I would accept reason enlightened aright and in harmony with the Word of God as a proof of the effectual influence of the Holy Spirit without attempting to define the spheres of operation of the divine and human agents. The Spirit of God working in the spirit of man, acts in harmony with human freedom and responsibility, according to laws of moral influence and enlightenment.

Experience has taught sober-minded men to assume an attitude towards speculation very different from the reverence with which they study revelation. We can judge of a tree by its fruits. Where the Bible is accepted as the rule of faith—the law and testimony of God—mankind are elevated. Where individuals and nations depend on the shifting principles of speculation, morality is disregarded more or less, and people generally sink far below the level of Bible-loving men. Theories about the value of virtue, the beauties of righteous conduct, and the necessity of loving-kindness as a condition of social order and common good, please those who are fond of intellectual pursuits, in whom the sense of right is strong; but even when the theories are right, if they are regarded simply as speculations without authority, they have little influence in contending against the tendencies to evil that abound in human nature; if the theories be wrong, they are accepted as a justification of immoral conduct more or less distinctly condemned by the conscience.

The importance of the sentiment of reverence for authority as a motive to conduct, is seen when we compare the attitude of mind proper for the consideration of revelation and speculation. We lose a great deal of practical leverage for good when we reduce the sacred Scriptures to the level of books of philosophy. The logical faculty needs to be balanced by the moral powers and affections. Like a mill, logic grinds to pieces whatever comes between the premises and conclusions. There is a pleasure in the exercise of every faculty, but logic is perhaps better for destruction than construction. Hence the danger of allowing it to work without the guidance of conscience and love. It is not to be blamed for treating alike speculation and revelation. Credibility needs to keep time with logic; and good men sometimes make strange mixtures of speculation and revelation.

Many dogmas have simply been speculations dressed with authority from some ecclesiastical court, or from some school of philosophy. There have been many pious and superstitious speculations as much opposed to revelation as any promulgated by atheists, pessimists, positivists, and deists.

Speculations have covered the whole field of revelation, like a prolific crop in autumn; but when they have been cut down, the field remained. Logic is not to be set aside as a reaping machine—there is work for it yet: only we should know when and how to use it. Some have cut their own arms with it. We believe that the authority of Scripture cannot be lessened or injured by the right use of reason. When we hear of this and that speculation gaining ground, and likely to take the place of revelation, let us remember the words: "They say: well, let them say." We know what has been written in the law and the testimony; and good sense, that is, the reason in exercise, supported by all the faculties of the mind in their mature development, will so interpret the word of God that its truth will become self-evident, and spiritual life will be the result. When the air rushes into the lungs the heart begins to beat, life pulsates in every vein, and all the functions of body and mind commence their work in harmonious activity. When the truth of God enters the soul, the functions of our spiritual nature developing in an atmosphere of love, attest by their beauty and goodness the wisdom which formed the adaptations of truth and life.

No certainty can be greater than that secured by the demonstrations of geometry. When we seek for the authority even of mathematical evidence, we are thrown back upon the forms of the human understanding, and the perfect agreement of the object of thought with the subject thinking. We come to see the fitness so that we feel convinced that lines and angles must be related as proved. In matters of opinion and matters of faith, however, we have to depend upon probable evidence, which at first is always open to doubt. But we come to see the fitness between the spiritual necessities of man and the provisions of divine grace in revelation, so that we feel convinced of its truth. If asked wherein its authority consists, we know no better answer than this—in the truth.

Protestant theologians throw the mind back, not upon the forms of the human understanding, not upon the Bible as supported by the church, nor upon the decisions of the church supported by a majority in a council, but upon the Divine Mind,—the testimony of the Spirit of truth. Spiritual power and love are the divine seals of the truth. If the testimony of good and able men to the authority of Scripture be set aside,

when the fact cannot be denied that thousands of noble minds have acknowledged the self-evidencing power of the Bible, it may be doubted if Moses and the prophets will receive a fair hearing in a court so prejudiced. *

If there be any amount of assent capable of being authoritative, the wide-spread consent to Scripture authority should be regarded as rationally binding all to examine and search for truth where so many have found it—in the Bible.

No witness in favour of it can carry so much weight as its own testimony. Too often the attention has been turned aside from the Scriptures by the speculations about them. Careful study of the inspired word itself, in a reverent spirit, will produce a deeper conviction of its power and authority than any formal argument.

Flesh and blood cannot reveal as the Spirit of God can. We can have no better proof that a screw is the right screw for a bolt than the fitting of thread to thread in perfect adaptation. But we cannot thus demonstrate the truth of revelation, except by each one applying its truth to himself. Feature answers to feature when we look into the mirror of the word. The record of God's inner revelations of old is the usual means of man's enlightenment now. The inner light springs up to meet the outer light. Whatever penetrates deepest into the mind carries to the individual the greatest authority. When the Bible stories penetrate through the mental strata to the springs of thought, then, as from an Artesian well, living water rushes upward, and Bible truth thus discovers hidden stores of blessing. All the fountains of thought point us to the divine source—the Spirit of truth. But if the testimony of the Holy Spirit be secret, witnessing to the individual only, what help can we derive from this for convincing opponents? By lines of argument starting from this difficulty, the papists infer an infallible church authority, as declared by councils and by the Pope. But the dogmas of the Council of Trent are not received by protestants, although the Romanists declare that the Council was governed by the Holy Spirit. We think that the Bible is

* "Mr. Arnold wants verification, or proving of truth, before he believes a thing. But what amount of truth is necessary to make him believe a thing? There are so many degrees in unbelief. . . . Analysis will analyze everything above protoplasm into illusions. . . . Mr. Mill said that nothing can be proved or verified to oneself but one's own sensations. He holds that we, therefore, ought to believe in them, and in nothing else. . . . Has Mr. Arnold raised himself to Mr. Mill's height of unbelief, or has he risen higher still, till he disbelieves, with Hegel, even in his own sensations being realities. A man once said to Coleridge: "I never believe what I do not understand." "Sir," said Coleridge, "I fear your creed is a very short one."—H. S. Constable, *Our Medicine Men*, p. 584.

the Rule of Faith, and that it carries its own evidence to every student.

There are some minds so completely covered with thick plates of prejudice that we might call them ironclads. But shot from the artillery of truth may reveal much without and within if brought to bear on these minds.

It has been maintained that "the word of God can of itself produce the belief that it is the word of God." But the Bible teaches us to connect both conviction and faith with the work of the Holy Spirit. If we separate the human spirit from the Divine Spirit we may still gain assent to a proposition, acknowledgment of a creed, but the result is only faith in speculation without revelation. On the other hand, when our spirits are connected by a living faith in God's truth with himself, we are one with God to the extent of the area of truth apprehended by us, and apprehending us with an authority we consider incontestible—namely, that of the Spirit of truth.

But some have clung to error as firmly as others have adhered to truth. There have been enthusiasts who had no doubt that the Holy Spirit was speaking in them. How are we to try these spirits? And the papists say it "is unjust to subject the Holy Spirit to Scripture." Calvin answers "that no injury is done to the Holy Spirit, when he is examined by Scripture, because in that way he is tried by no foreign rule, but only compared with himself. Now, he is always equal to, and like himself; he is in every respect at perfect harmony and agreement with himself, and nowhere at variance with himself; this, therefore, is not injurious to him. . . . Therefore, every spirit which agrees not with Scripture is to be rejected: but all churches do not agree with Scripture."

All protestants have, since the time of Luther, agreed in considering the canonical Scriptures as a sufficient standard of Christian doctrine. In controversies amongst themselves they have acknowledged that the Word of God was in matters of faith the final authority. The fact that there have been differences of opinion concerning what the Scripture teaches is proof that all truth in the Bible is not self-evident. It might be proved that if the Bible had been more formal, more dogmatic, less poetical, less figurative, and less popular in style, the Scriptures would not have served their purpose, as a guide to all races of men concerning the will of God and the Saviour of the world, so well as they do in their present form. Many of the fathers have written of the wisdom of God even in the obscurity and difficulty of many parts of Scripture. He sought by such a style, they imagined, to train men to prayerful attention to the written word. Augustine saw that this

was for God's honour and man's good. But perhaps I cannot better conclude this lecture to this audience than by giving three of the reasons stated by Dr. Whitaker. Three hundred years ago they had an appetite for solid food, and for plenty of it. We shall begin with his "Seventhly :"—

"God designed to call off our minds from the pursuits of external things and our daily occupations, and transfer them to the study of the Scriptures. Hence it is now necessary to give some time to their perusal and study ; which we certainly should not bestow upon them, if we found everything plain and open. *Eighthly*, God desired thus to accustom us to a certain internal purity and sanctity of thought and feeling. For they who bring with them profane minds to the reading of Scripture lose their trouble and oil ; those only read with advantage who bring with them pure and holy minds. *Ninthly*, God willed that in his church some should be teachers and some disciples ; some more learned to give instruction ; others less skilful to receive it ; so as that the honour of the sacred Scriptures, and the divinely instituted ministry, might in this means be maintained."

FROM GLASGOW TO MISSOURI AND BACK. No. 13.

CHAPTER XXVIII

BOSTON.

WE also went to see the Tremont Temple before leaving for Cambridge, in which many of the great public meetings are held in Boston. It seemed to be capable of holding several thousands of an audience ; and not only was there a seat, but that a cushioned seat, for each individual. The elegance and comfort of the hall were very apparent. It had been let to a large Baptist Church, for Sabbath use, some time before our visit. The janitor let us see the great baptistry underneath the platform, which had been fitted up for the use of the congregation, and which was invisible during the week.

We then hurried to the tramway car, which plies to the suburb of Cambridge, crossing the broad bed of the river Charles by a great bridge, 2,758 feet in length. We did not tarry in the city of Cambridge to visit the Harvard University, which is its chief ornament, but kept our seats in the vehicle till we had reached the gate of the celebrated cemetery of Mount Auburn, one mile past the town of Cambridge, and four miles from Boston. The granite gateway of this burying-ground alone cost £2,000 ; and the splendour of the monumental erections is quite in keeping with the magnificence of the entrance. The cemetery is the oldest of what may be called the modern

extramural American burying-grounds, having been consecrated as far back as 1831. It is, also, and not without reason, considered by many to be the most beautiful of the places of sepulture in the United States; and certainly our trans-Atlantic cousins show their characteristic free-handedness in their almost lavish expenditure on their "cities of the dead." The Mount Auburn Cemetery reaches, at the highest point of its sloping elevation, the height of upwards of a hundred feet above the bed of the Charles river, so that from the tower which rises on that eminence a commanding view can be obtained of all Boston and the surrounding neighbourhood. There is a fine chapel in the grounds, with stained glass windows, and statues of celebrated Americans. The avenues that wind gracefully among the tombs are named after trees, like so many of the streets in the cities of the living. Thus we have Maple, Spruce, Walnut Avenues, and others that might be named, besides the central one. I was interested most of all in the monument that has been erected in memory of Dr. Channing, the eminent clergyman and author. On the one side there was the marble sarcophagus, with a likeness of the departed divine, if I remember exactly, and on the other an inscription, which records, in a few graceful sentences, "his eloquence and courage in maintaining and advancing the great causes of true religion and human liberty." There was also an expensive erection in honour of Spurzheim, the phrenologist, and a most imposing pyramid in commemoration of the successful close of the great civil war between the Northern and Southern States in 1865, the four sides of which respectively bore the four following terse inscriptions, in the largest capitals:—"America Conservata; Africa Liberata; Populo Magno Assurgente; Heroum Sanguine effuso." That is, "America preserved; Africa (meaning the negro race) set free; A great people, or by a great people, rising up (in their might); The blood of heroes being shed." The historical sermon on the stone was certainly very short, but perhaps for that very reason it was all the more powerful and expressive. Several flags remained on the graves of soldiers who had fallen in the great civil war, as relics of decoration day; and several touching inscriptions reminded me of the pathetic addresses of parents to children and children to parents, which I had read on the monuments of the great *Pere la Chaise* Cemetery in Paris.

We walked slowly back to Cambridge, without taking the car, for the very good reason that, as we had been informed, the house of Longfellow, the poet, was on the wayside between Mount Auburn and that suburb, and we thought that we might just have a chance of seeing him. And, behold our good

fortune! for, when we reached the modest two story villa, and looked in at the gate, there was the author of "Evangeline" in his dressing gown, and among his flowers at the northern end of the dwelling. He was stooping, as if in the act of culling a flower—a significant and symbolic occupation, as it seemed to us, for whom, in his published works, he had provided rare flowers, and, indeed, bouquets of poetry. We were somewhat blamed afterwards by Americans whom we met, and to whom we mentioned what we thought our good fortune, that we had not opened the garden gate and introduced ourselves to the poet. But we were quite satisfied with what we had seen, and could not reproach ourselves for not having committed a breach of good manners for the sake of a better view.

When we reached Cambridge we repaired to the grassy square of Harvard University, that we might look upon the outside of the classic buildings; for we were beginning to find that our time was limited. The University was founded in 1638 by the Rev. John Harvard, so that it is an ancient seat of learning, as things go in America. There are fifteen buildings in all; and the place has quite the look of a dignified literary retreat. It would have been of no use for us to attempt to see through the class-rooms, for everything was in a state of confusion. One of the students informed us that the college was just breaking up for the session. Besides, a cricket match was going on between Yale College and Harvard; so that amusement rather than work was the order of that day. We could see the pavilion in the distance that marked the scene of the friendly contention.

On our way back to Boston a gentleman pointed out to us the spot among the wooden piles, at the water edge, where Professor Webster hid the mangled remains of his fellow-professor Dr. Parkman, after their fatal altercation in the laboratory of the Massachusetts Medical College. The affecting particulars connected with the execution of the murderer, nearly thirty years ago, a man of education and refinement, will be fresh in the memory of many of my readers. The same affable citizen of Boston also showed us the place near the centre of the city where the terrible conflagration of 9th Nov., 1872, effected a destruction so terrible as almost to rival the disastrousness of the Chicago fire. The devouring flames swept away the most admired and valuable commercial buildings in the city, covering an area of 60 acres. The pecuniary loss was estimated at the enormous sum of fifteen millions sterling of British money. But the burnt district has now been rebuilt on an improved principle—namely, in five great avenues that radiate from Post-office Square—so that it is sometimes true

of civic as well as of domestic trials, that "all things work together for good."

We left Boston for New York at a quarter to 12 A.M. As we observed that there was what was called a drawing-room car prominent among the other carriages, we treated ourselves for a dollar apiece extra to that luxury of railway travelling by day, which is the counterpart of the Pulman sleeping car by night. We were ushered into a carriage which, for splendour, was quite worthy of being compared to the most splendid drawing-room. Here, in the long and richly furnished apartment, was a couch and there was a sofa; while at each window there was a finely cushioned seat which had this advantage for the occupant that it could swing round in any direction he pleased,—so that he could look backwards or forwards, to the right hand or the left, according as the shifting charms of the scenery might attract him. The company was select, if small; and I experienced only one regret all the way to New York. Dr. Morison had taken the precaution of getting his boots brushed before the train started; but I, alas! had not bethought me of that mode of being cleansed, namely, by being blackened. The consequence was that my boots, which were red with the mire of the Auburn Cemetery and of Boston's liquefied streets, were far liker a farm kitchen than a drawing-room. But I tried to whistle "A man's a man for a' that," and succeeded in convincing myself that I did not need Warren's blacking to make me fit for the drawing-room car.

Soon after leaving Boston we turned off the line of railway by which we had travelled to that city the day before, and had the advantage of running along a new line for nearly a hundred miles, that is, till we reached the city of Newhaven. One advantage of the change was, that we not only reached the shore of the sea sooner, but passed through the state of Rhode Island, and especially its capital, the city of Providence. Rhode Island is certainly the smallest state in the Union, being only 47 miles long and 37 broad, and containing a population not greater altogether than that of the city of Edinburgh. Yet small though it be in geographical extent, it is great in historical interest and in its wealth and manufactures. America owes the religious freedom which she enjoys to Roger Williams, who settled the State of Rhode Island in 1636, more than to any other single individual; and will it be believed, that in this little corner of the country there are to be found actually 167 cotton mills with 1,500,000 spindles in operation! The State is called Rhode Island, because the island proper, on which Newport, its second city, is built, and which lies at the mouth of Narraganset bay, was the first purchase in

that neighbourhood from the Indians. The land on the adjacent shores was subsequently acquired. The Indians had named the island *Aquidneck*, that is, in their language, the Isle of Peace. The new owners called it the Isle of Rhodes, in memory of the celebrated island in the Mediterranean, so justly celebrated in days of yore for its code of laws, as well as for its maritime power.

The city of Providence, as we passed through it and tarried for a little at its railway station, seemed to be a bustling place, with about 40,000 inhabitants. It is finely situated on Providence river, which bisects it, and is crossed every here and there with circular bridges. There was a good deal of shipping in the river, into which the ocean tide flows daily; for it is really the upper end of the beautiful Narraganset bay already mentioned.

After leaving Providence, we still kept along the shore of the sea, and as the afternoon wore on, we reached a large town called New London, at the mouth of a river which, to keep the town in countenance, has been called the Thames. The town was built on the farther shore; and when we reached the river side, or rather the wide frith into which it pours its waters, we could see the numerous houses of New London rising imposingly before us on the other side—for it is the third whaling station in importance on the American continent. But here a remarkable and truly American experience awaited us. The railway carriages were all run into an immense ferryboat; and if any of the passengers wished to dine, like our hungry selves, they had only to proceed to what might be called the great ferryboat's upper flat; for there a first-rate dinner was already being served. It was a most adroit economising of time; and we were inclined to dub the New London ferry the most agreeable and the merriest of ferries, European or American, by which we had ever passed from one shore to another.

Besides crossing by great viaducts, the mouths of the Connecticut rivers and other formidable streams, whose names I could not catch, we noticed many creeks and arms of the sea as we flew along the margin of the Long Island Sound, on which there was evidently secure and commodious anchorage for ships. In about an hour and a half after leaving New London we came to Newhaven again, and entered upon the same line of rails by which we had come from New York the day before. We reached that city at 7 P.M.

CHAPTER XXIX.

NEW YORK AGAIN.

NEXT day being Sabbath, we determined to make the most of it, both in the way of worshipping God and hearing man—two objects which we had no difficulty in blending harmoniously into one. And as, on our first Sunday in the city, we had confined ourselves to the ministerial celebrities of Brooklyn, we resolved on this occasion not to use the ferry at all, but keep by the celebrities of New York proper.

In the forenoon we attended the Presbyterian Church, of which our host and hostess, Mr. and Mrs. Aitken, were members—the Rev. Dr. Thomson's. We heard a very excellent discourse from the pastor himself, founded on a portion of our Lord's intercessory prayer. Before the forenoon service began, I had the privilege of addressing a large Bible class, which met under the chapel, on their lesson for the day, in connection with the wanderings of the children of Israel. The intelligent teacher of the class, also one of the elders of the church, had been in the ministry himself, but had ultimately retired into business life. He presented me with an interesting volume in which the struggle that he had encountered in attaining a theological education was graphically depicted, entitled "From the Plough to the Pulpit."

In the early part of the afternoon Mr. Aitken accompanied Dr. Morison and myself to the Halls, which the Christian energy of New York has erected for the religious education and evangelization of the poor in the most degraded portion of the city, called the "The Five Points." This name has no connection with the celebrated Quinquarticular or Five Point Controversy in Holland in the beginning of the seventeenth century; for it owes its origin entirely to the fact that five roads meet there. If I remember aright, we passed the great prison of New York on our way, called The Tombs, where so many of the criminal class are buried alive for a longer or shorter period. Indeed, "The Tombs" have been built not very far from the Five Points; so that, in many instances, the transgressors of the law will not have very far to walk or drive from their dwellings to their temporary sepulchre.

"The Five Points" was bad enough, but not quite so wretched in appearance as some parts of Glasgow. This may be accounted for by the fact that even the worst houses are not built in lofty tenements, rising flat above flat, as with us, nor does the system of back lands and "through-going courts" fill

up all the space, and, by exhausting all the air, speedily exhaust the poor inhabitants. There was an appearance of openness in the district not to be found in Scottish Cowgates and Goose-dubs; and if the winds of heaven might blow through the broken frames of the Five Points too keenly in winter, the ready access to be had by the breeze of summer must have been grateful to the inhabitants on the hot summer afternoon on which we visited the locality. Perhaps the most noticeable feature of contrast between the dwellings of the lower strata of American and Scottish society is this, that while the latter, although wretched, would still be of stone, the former are of wood, and remind one somewhat of the emigrant's *shanty* or the mason's bothy—only that the stranger is surprised to see such precarious erections in the heart of a great city.

When we reached the evangelistic buildings of which we were in quest, we found that they were very spacious indeed. What might be called a Sabbath School for the poor was being held at the time of our visit. About 1,200 children, gathered out of the surrounding slums, were being taught in the largest of the halls; and as this goodly array of little ones, with their teachers, were all on one floor, the sight was very imposing indeed. Some of the first ladies of New York had left their grand houses to take part in the teaching; and it would be well if our West End ladies would take a leaf out of their book. It was perhaps characteristic of American arrangement that a lady superintendent was presiding over the meeting; and she was evidently a lady not only of great piety and accomplishments, but of considerable intellectual power. Mr. Aitken thought it better for us to go across the court to a separate building, where a great class of young men were being taught; so that when we had visited and addressed it the hum of the teaching might all be silenced, and an opportunity given for a few words from strangers. This plan was carried out, and on our return to the great building we found all the lessons over, the scholars with their teachers seated and facing the platform. Our friend, Mr. Aitken, as we found, was well known both to the lady superintendent and the salaried missionary who was assisting her. At this juncture, they volunteered to us important information. "All these senior scholars," they said, "whom you see sitting in the back seats near the wall, both young men and young women, we regard as the trophies of our work here. They have all been rescued from lives of vice and misery by God's blessing on our labours here, and were once as ragged and degraded as the main body of the children in the hall, or, indeed, as the children outside who have not yet been brought in. But they all profess to be converted, and

are members of churches ; and we have done our utmost to get them good situations, and are happy to say that they are almost all employed in the Post Office and the Telegraphic Offices of New York." What an encouraging and stimulating statement was this ! How clearly did it show the value of Christ's Church and Gospel to the world, even in a moral and social point of view ! Did infidelity ever do as much for lapsed humanity as this, or any of the religions which speculative historians would put on a level with Christianity and call its rivals ? But, hark ! the lady has taken the chair, has rung her little bell to impose universal and unbroken stillness in the hall, and announces that "a minister of the Gospel from Glasgow, in Scotland, will address a few words to them before they separate." Dr. Morison always rolled over such duties on me ; and I am afraid now that it was very presumptuous in me to undertake them. For one thing I felt almost put out of liberty by the appearance of the lady in the chair herself. She had one of those large aquiline noses that indicate not only great ability, but also great determination of character. I felt somewhat afraid that if I did not come up to the mark, and keep the attention of my youthful hearers, she might ring her little bell, and either call on another speaker, or finish up herself, which, indeed, she seemed well able to do. However, I did my best in the circumstances. I told them a little about temperance work in Glasgow, and Moody's newly finished career there, and wound up with a story about a ragged boy that had been rescued from degradation by a kind lady who had been his angel of mercy in every way. Perhaps my words were made a blessing beyond my expectation, and may be remembered to-day in some of the tumble-down, frail, wooden fabrics of the Five Points of New York.

When we were nearly at the upper end of Broadway, on our way back, Mr. Aitken suddenly remembered that, although in the majority of the churches divine service was held in the morning and evening, Dr. John Hall, of the Presbyterian Church, preached at three in the afternoon ; and that we might be in time to hear a portion of his discourse, as the preliminary services were generally somewhat protracted. We counted ourselves highly fortunate to get into the large and well-filled building, shortly after the text, or rather the subject of lecture, had been given out, which was the feast of Herod and the beheading of John the Baptist. Dr. Hall was the first of these popular British ministers who of late years have been attracted to America as a field of pastoral labour. He was highly esteemed in Dublin as minister of a Presbyterian Church there ; but in the year 1864, being called at the same time both to

succeed Mr. Arnot in Glasgow, and fill this important vacancy in New York, he had preferred the latter sphere. Evidently his congregation was both large and influential; for there seemed to be 1,600 people that day at the ordinary afternoon diet of worship,—and all of the well-to-do class, as might easily be proved not only by their appearance and the numerous carriages that were standing at the door, but by the fact that his income is £2,000 per annum of our money. Dr. Hall wore a Geneva gown, and had so little of the Irish accent in his speech, that I verily believe I would not have noticed it had I not known his origin. He first gave a running paraphrase of the passage, narrating, in a thrilling and impressive manner, the salient points of the tragic story, and then added some remarks by way of practical application. His observations on the power of conscience and the dangers of a voluptuous life were very valuable, and calculated to do great practical good. It struck me that perhaps his remarks about conjugal infidelity were intended to have a kind of side reference to a grave clerical scandal, which was the subject of a wide spread under-current of conversation in New York at the time, and burst out, just a week after, into clamant notoriety, like a fire that has long smouldered, but at length leaps forth into uncontrollable fury. Dr. Hall had no paper in the pulpit with him, and spoke with great freedom and grace. I could not tell whether his sermon had been written out or simply thought out; but it had evidently been carefully prepared. He used a very neat Bible, to which he frequently referred as he opened up the successive points of the narrative, or quoted appropriate portions of Scripture—neither so large as an ordinary pulpit Bible nor so small as a pocket Bible, but one of medium size—which he could conveniently lift in his hand and lay down again when he pleased. His hair, I noticed, was just beginning to turn grey, so that he may still be called a man in his prime.

After tea we took votes as to how we would spend the rest of the evening. Dr. Morison, as he was fatigued, preferred to accompany a portion of the household to worship in the Episcopal Church, to which Mr. Tyng, jun., was minister, as the elegant building was quite near our host's residence. This young man is distinguished not only by his own abilities and earnestness, but because he wears an honoured name—his father being still one of the most influential ministers in New York, and his brother the clergyman whose lamented death, through an accident, cast a gloom over the United States about seventeen years ago, and whose watchword, "Stand up for Jesus," is still emblazoned on public buildings and wedded to sacred song, having been accepted by the young men of America as an

imperishable legacy and stimulus to Christian action, to be handed down to distant generations. For myself, I was very anxious to hear Dr. John Taylor, of the Broadway Tabernacle, and formerly U.P. minister of Kilmaurs, Ayrshire, and Bootle, Liverpool. He, like Dr. Hall, had crossed the Atlantic, but, unlike him, had changed his denomination—becoming a Congregationalist, and therefore approximating all the nearer to my own ecclesiastical connection. Besides, he had been accustomed to hear Dr. Morison in his powerful Kilmarnock days, and, like his strong minded cousin, Professor Taylor, of Kendal, had imbibed not a little of his evangelistic zeal, as well as of his views of the evangel. Moreover, like Dr. Hall, he was a consistent and earnest total abstainer; and I had heard him not long before he left Britain for the United States deliver a powerful speech on temperance, in the Corporation Galleries of Glasgow, which caused me to admire him highly, and made me anxious to see and hear how he did his work in the great Transatlantic capital. Consequently, when my hostess informed me that her son (who was from home), had a seat in Dr. Taylor's church, and that she would willingly accompany me to it, I felt glad in the prospect of bringing my second Sabbath in New York to so felicitous a close. Dr. Taylor's church, while it seemed to be about the same size as Dr. Hall's, was yet more beautiful in its decorations, these being apparently but newly finished. I thought at first that it was not to be completely filled; for although, when we entered, the large area below was three-fourths occupied, it looked as if there would be a great gap and awkward vacuum near the door. We were in early, however; and on looking back before the sermon commenced, I noticed that the late comers had almost completely taken up the empty seats. Still the building was not crowded, as it usually is; for the hot summer nights were now setting in, and not only had many of the seatholders left New York, but it was difficult to attract those who had been once at church back again in such bright and beautiful weather. The ministers were all beginning to get their holidays, too; and I counted myself very fortunate when I found that Dr. Taylor had only another Sunday to preach before setting out to visit old Scotia himself.

But see, the preacher is already in the pulpit, with the same bushy black head which I had seen in Glasgow, and the same powerful, Herculean frame, of about the medium height, that seems to be equal to any amount of work that may be undertaken by the earnest spirit that is at once its tenant and master. But, in accordance with the American custom, he does not commence the religious service, but remains a sympathizing listener, till the choir of the church, which occupies a platform on his

left hand, and on a level with the pulpit, has sung a beautiful and soul-elevating voluntary. There is evidently one superior female voice among the singers that deserves a good income in the musical market, if it be under hire, as it in all probability is, as things go in the trans-Atlantic churches, and in the British churches too, for that matter.

I was glad that I heard Dr. Taylor's discourse that night, because it has enabled me to test, by his own practice of them, the principles which he has since laid down in his Lectures on Preaching, for the guidance of ministers, delivered to the students of Yale College. It was really what would be called in Scotland *a lecture*, being one of a course of expository addresses on the Acts of the Apostles, which he had been delivering to large audiences throughout the whole preceding winter. His "long text" that night was in the latter part of the eighteenth and the first half of the nineteenth chapters of the Acts of the Apostles. The points chiefly touched upon were Paul's vow made at Cenchrea, the career of Apollos, and the instructions delivered to him by Aquila and Priscilla, as well as the advanced lessons in Christianity given by the Apostle Paul to the twelve men at Ephesus, who had heard only of the baptism of John. Like Dr. Hall, in the afternoon, he first rehearsed the narrative, and then adduced his points of application. The discourse, however, was more elaborate than Dr. Hall's, and required, both in its expository and practical points, closer attention. Still it was quite a popular sermon; for the speaker carried his audience with him to the close. His manuscript lay before him all the time; he turned over every page without attempting to hide the fact that he was reading; but, in keeping with his subsequent recommendation to the Yale students, he was evidently quite familiar with his paper. Nay, more, his heart was in burning sympathy with it; and he could look off, and did look off, frequently, to make some remark that struck him, or tell a striking anecdote which illustrated and clenched the argument which he was urging home upon his hearers. His practical remarks were to something like the following effect:—That it is lawful, in certain circumstances, to make extraordinary resolutions, and even solemn vows; That humble Christians, more frequently than they are aware of, do good to the Church and the world by the suggestions which they make, and the lessons which they supply to the most eminent of the servants of God; and, That if we be faithful to the little light which we may have, God will assuredly give us more. Under the second observation, he pathetically described a poor bedridden woman, in a lowly apartment, whose prayers and patience, not to speak of

the words of weighty experience which fall from her lips, so mightily affect the eloquent Apollos who visits her from week to week, that she may be called the preacher even more truly than he—a co-operation in the work of soul-saving, which the Lord assuredly shall not forget when his jewels shall be numbered, and “the first shall be last and the last first.” Under the third remark, Dr. Taylor referred to the experience of Robertson of Brighton, who, when well nigh shipwrecked on the rocks of scepticism, kept firm hold of the rudder of conscience, and thereby was saved. He also mentioned the analogous experience of a clergyman of Liverpool, during his own pastorate there. This gentleman’s mind had become so dark, on account of misgivings as to the inspiration of the Scriptures, and the divinity of Christ, that he felt that he could no longer preach. He gave up the ministry to keep himself right with his own conscience, and meanwhile pondered and prayed. Gradually the darkness passed away, and the soul that had been so deeply perplexed came out beautifully into the light of God’s countenance, not only happy and relieved, but all the more firmly stablished upon the rock, from the sore ordeal that had been passed through,—so true is it, exclaimed the preacher, “that if any man will do his will, he will know of the doctrine, whether it be of God.” It struck me that the lecture had been written out for the press, and that I might yet find it in a volume on the Acts of the Apostles, as large and as interesting as the previous series on *David, King of Israel*, which had just been published.

On Monday I had a very agreeable experience indeed. I knew that a cousin of my own (my father’s eldest brother’s son) was in a commercial situation in New York; but I had not yet had an opportunity of finding him out. Armed with his address, I threaded my way through several business streets, and was delighted to find my friend the manager of an important department in one of the first houses in the city. On his side he was no less delighted to see me, and begged me to accompany him that night about thirty miles down the river to be introduced to his wife and children, who were staying at a little town called Keyport, on the New Jersey coast, “at the sea side.” So, sending a message to my host and Dr. Morison, begging to be excused for twenty-four hours, I found myself, at 4 P.M., rather unexpectedly steaming down the New York harbour, just as a Glasgow man, at the same season of the year, goes down the Frith of Clyde.

What a strange thing life is after all! Here were people laughing and chatting to my cousin, whom he saw every day, and whom I had never seen before. Their existence, not only

for weeks, but for months and years, had moved on altogether unconnected with mine, and mine quite separate from theirs. But the Great Father knew us all on different continents, and dwelling on ocean-parted shores—was interested in all our little affairs—and was seeking to “make all things work together for our good.”

I had the pleasure now of examining more minutely the approach to New York than I had the opportunity of doing on the morning of my arrival in the “Cuba.” My readers will recollect that I described the harbour as two-fold—First, the large one between Sandy Hook and the Narrows; and next, the small but most important one between the Narrows and the city. “The Narrows” is the name of a strait between Staten Island and Long Island. If I remember aright, the active little river steamer in which we sailed, after passing through the first harbour and the Narrows and entering the second harbour, instead of keeping out to sea, as the ocean steamers do, turned inwards to the New Jersey shore, and landed us on a pier at no very great distance from the renowned Sandy Hook lighthouse.

My cousin had telegraphed that he was bringing me, and I received a truly warm-hearted welcome from his wife, the accomplished daughter of a Cleveland physician, and their interesting children. They had noticed in the newspapers the announcement of the arrival of Dr. Morison and myself at New York in the beginning of May, but did not know where to find me. On my part I did not know my cousin’s business address till my return to New York from Missouri.

I had now also an opportunity of seeing what is meant by boarding-house life in the United States; for in public hotels one cannot tell who are boarders and who are not. Here, however, there was no mistake. When New York people “go down the water,” they do not “take a house” like us; but they take so many rooms in a house, with a right to get all their meals at a common table. Thus, the large house in which my friends boarded was possessed by two maiden ladies. They had three bed-rooms hired; and other families had so many other bed-rooms appropriated to them, while the drawing-room and dining-room were common to all. But, hark! the dinner bell sounds soon after my arrival; and a somewhat novel sight to British eyes is now to be seen. The three or four families who occupy the house all descend to what we would call a sunk flat, where dinner has been already set out. Each family has its customary place at table. I, of course, sat next my friends; and a plate was laid for me, too—thanks to Morse and the telegraphic wire! It was my cousin’s turn to carve; and the

ladies to whom the house belonged waited diligently upon all, taking especial care that the children of the different families were well served. The gentlemen and ladies all conversed freely with one another, both about what had happened at New York and at Keyport during the day, as well as on general topics.

What interested me most among the items of news that dropped out during this animated table talk, was the information that the celebrated Philip Phillips was to sing that night, at Keyport, a selection of his captivating Sacred Songs. As some of the children had tickets for the service, I expressed my desire to go; and my cousin kindly accompanied me. The hall was well filled in which the service of song was held,—although it would not contain more than three hundred persons at the most. I had heard Sankey repeatedly before leaving Glasgow; but I had neither seen nor heard “The Singing Pilgrim” before. Mr. Phillips is a thin, black complexioned man, of middle stature, and with a spiritual expression on his countenance. I was not surprised, after hearing him, that his singing has been so popular in all parts of the world. Although his voice had not the same compass as Mr. Sankey’s, it seemed, at least in hymns of a certain character, to carry more conviction with it—in a word to be more penetrating, if not so powerful. Thus, for example, nothing could be more deeply impressive than his rendering of Tennyson’s “Too Late.” A solemn awe rested on the audience when it was ended. It appeared to be as deeply calculated to do good and make men “flee for refuge to the hope set before them in the Gospel,” as the most awakening and heart-stirring discourse. Mr. Phillips’ programme is this: he introduces each song by a brief but appropriate religious address, delivered quite in an easy and off-hand way, as he is sitting at the instrument, and even with his hands on the keys. In this position he will tell some interesting anecdote or use some clear illustration, throwing light upon the song that is coming, and preparing the people both for the words and the working of the Holy Spirit. I had heard, in my youth, the renowned Wilson thus render the “Songs of Scotland,” with explanatory remarks interspersed; but my spiritual nature, as well as my musical taste, was edified and delighted as I heard Phillips render the Songs of Zion so unexpectedly that night at the American watering-place. And how useful and privileged such a life—to go from village to village—from town to town—from country to country—and from continent to continent, singing for Jesus!

When the entertainment was over, my cousin hired a conveyance and gave me a drive for five or six miles into the

interior of the State of New Jersey. It was interesting to meet the country people, even at that hour, making for New York with strawberries and other fruits, that they might be in time for the morning market, just as agriculturists in Britain make ready the night before for the markets in such cities as Glasgow and London. When the night grew dark upon us, as we returned to Keyport, the air was filled with innumerable glowworms, which every here and there emitted a short-lived light, tending only, however, to make the gathering darkness more visible.

We found the heads of all the families that were boarding in the establishment assembled in the drawing-room when we got back to the lodging-house, as well as the ladies to whom it belonged. We had some pleasant conversation together about preachers and preaching. One gentleman, I recollect, remarked that he had heard Talmage, a few Sundays before, on the text, "Behold I stand at the door and knock." He had not liked him because he represented the Saviour, at the end of every particular, as not only knocking but *kicking* at the door of each successive class of recusants whom he had depicted. The preacher had suited the action to the word with his uplifted foot. There is no doubt that such dramatic representations of the truth in the pulpit may be overdone; but one would need to witness the scene to be able to condemn it, for much may be allowed to one man that would be denied to another. Rowland Hill, in his day, could do and say, to edification, what, from an ordinary man, would only have provoked a derisive smile. But our conversation at Keyport ended profitably; for I had the pleasure of reading the Scriptures, and of then leading the thoughts of all in the company to the throne and the God of heavenly grace.

In next Number I expect to bring these notes of travel to a close, which have extended to a much greater length than I anticipated when I began the series.

NOTICES OF BOOKS.

The Christian Ministry and its Preparatory Discipline. Address delivered at the opening of the new Airedale Independent College. By the REV. A. M. FAIRBAIRN, Principal. London: Hodder & Stoughton. Edinburgh: James Thin.

PRINCIPAL FAIRBAIRN's antecedents led us to expect a masterly lecture, and verily we have not been disappointed. Starting with the antithesis between priest and prophet, celebrant and teacher, the

lecturer discarded the former and upheld the latter. But claiming for theology the position of a queen, he maintained that she must ever be conversant with cotemporary research, and both give to philosophical and scientific investigations, and get from them in return. Having disposed of these *prolegomena* to his main subject, the Principal next proceeded to show the Yorkshire Congregationalists, who sat at his feet, how thoroughly Hebrew and Greek should be taught in their college, and the various chairs of Exegesis, Systematic Divinity, and Apologetics respectively attended to. The address must have had a stimulating effect upon all who heard it. He says:—

“It is ever open to the theologian to find in Force the efficient and active will of God, in Evolution the Divine method of creation, the working of the God who is so immanent in nature that its action is everywhere his, its struggle towards and for life his process of producing and perfecting it. Theology and Science are thus so related that their ultimate problems coalesce; in the great doctrines the one is ever formulating, the other may find either a new expression for some of its old truths, or an antithesis that it alone can work into a synthesis satisfactory to both systems.”

Life Struggles. By REV. J. T. HILLOCKS. Edited by REV. GEO. GILFILLAN. Glasgow: John S. Marr & Sons.

IN this interesting volume Mr. Hillocks' career is traced from his confessedly humble origin in Dundee to his useful and honourable position now at the head of the Christian Union for Christian Work, in Stoke Newington Road, London. He was first called out to platform life by the Chartist movement (the imprudences of which he now regrets), and to literary life by gaining a prize for an essay entitled “Life-Story.” His struggles were severe; for often, like the Man of Sorrows, he had not where to lay his head. He owed much, in London, to the sympathy and help of the Rev. J. H. Wilson, Secretary of the Congregational Home Missions, whose interesting *Reminiscences of Bygone Days* have, for several years, been so much appreciated by the readers of the *Evangelical Repository*, and also to the friendship of the Rev. Dr. John Guthrie, now of Glasgow, whose missionary he might have been called when that gentleman was pastor of Tolmer's Square Chapel there. We recommend Mr. Hillocks' book, as well as his useful labours, to the countenance and support of our readers. Mr. Gilfillan has done his part as editor with all that kindness and efficiency which were to be expected of him.

Pictures in Prose and Verse. By JOHN YOUNG. Glasgow. 1877.

THE author of this volume has been known for several years in Glasgow and the West of Scotland generally as the writer of very felicitous verses, generally in his native Doric. In this work he comes before us partly in a new light—namely, as a writer of admirable prose; for his essay on “The Character and Life of Janet Hamilton of Langloan, the Scottish Poetess,” would do honour to the pen of any of our first-class writers.

THE
EVANGELICAL REPOSITORY.
SIXTH SERIES.

No. XIV.—DECEMBER, 1877.

FROM GLASGOW TO MISSOURI AND BACK. No. 14.

CHAPTER XXX.

NEW YORK AGAIN.

NEXT day Dr. Morison and I dined with my cousin at one of the large New York restaurants, and afterwards crossed over to the City of Brooklyn for the sake of visiting the celebrated Greenwood Cemetery. My friend hired a carriage for us from the Fulton Street Ferry to the burying ground, in the southern part of the city—a distance of three miles. We thus had a better opportunity than we had yet enjoyed of observing the dimensions and extent of “The City of Churches,”—the descriptive name which Brooklyn generally gets.

The cemetery of Greenwood was first incorporated in the year 1838. It consists of 242 acres, one-half of which are covered over with wood of a natural growth. We were introduced to its superintendent, Mr. Gilchrist, a Scotchman, who informed us that since the year 1845 as many as 169,000 persons had been interred within its boundaries. Among the numerous and beautiful monuments I was specially interested in that which has been raised in honour of “Allen Finlay Breeze Morse. Born 1791, died 1872.” As already stated, I had travelled through Palestine with the near relatives of this distinguished gentleman, and was prepared to look upon his grave with deep respect, from what I had heard them tell of the medals and honours which he had received at the hands of every court and government in the civilized world, as well as from what I knew of his scientific achievements. For there is

no doubt that if the idea of the telegraph first flashed upon the mind of our own Wheatstone, as if along a heavenly electric wire, Morse was the first to show how the great scientific feat could be accomplished; and it would appear that, as in other great discoveries, even the original idea was coincident or synchronous in the minds of the two men of genius. Another very expensive monument endeavoured to confer immortality, even in the midst of death, on a young French lady who had been drowned at the early age of seventeen; while the inscription almost amused me that had been carved on the tomb of him who had devised the express system of highway travelling before the days of railways: "The king's business requireth haste." We were quite wearied with our long walk up and down the magnificent burying ground; and it was only a small part of it that we saw, for the winding walks are altogether twenty miles in extent, that is, if they were drawn out in one continuous path. From the successive elevations to which we came in our circular progress, we enjoyed commanding views of the great ocean, by which next day we were to seek our British homes, as well as of the cities of Brooklyn and New York, at our feet. Many funeral processions were entering or leaving again during the time of our visit; for the arrows of death fly thick and quick on the banks of the Hudson as well as on the banks of the Clyde. And the people who "bury their dead" there, like Abraham at Machpelah, must be able to count out the stipulated sum well; for Mr. Gilchrist informed us that the sum for "a lot," or, as we would call it, a lair, amounted, in many instances, to £100 of British money.

On our way back to "Fulton Street Ferry," we noticed that the summer tramway cars had all been turned out for the season. It seems that our trans-Atlantic cousins dispense with covered conveyances when the warm weather comes in, and are driven along the iron rails in the cities in long open vehicles,—just like our railway carriages, with the roofs taken off.

As we passed in a car the end of the street in which Plymouth Church stands, we remembered with pleasure the Sabbath forenoon which we had spent there six weeks before; and we lifted our hearts in fervent desire that the storm which had begun to gather around the head of its celebrated pastor, Rev. Henry Ward Beecher, might soon be dissipated, and might not be allowed to do permanent injury to the cause of Christ.

In the evening we had the pleasure of witnessing and taking part in an entertainment which was somewhat peculiar to America. Our host, Mr. Aitken, with his lady and daughter,

were to start for Liverpool with us next day in the "Abyssinia." His friends, therefore, presented themselves at his house to bid him good-bye. They did not actually take the dwelling by storm, like the invaders or serenaders whom we had seen in the minister's house at Lincoln; yet the body of welcome bell-ringers was considerable. The principal rooms were thrown open; and it soon became evident, from the numerous attendance, that our excellent friends were much respected. What I liked best in the gathering was this, that the majority of the visitors were their church friends. The scene put me in mind of what one of my own office-bearers used to say long ago at such a gathering of Christian people, "How many happy meetings do we owe to Jesus!"

CHAPTER XXXI.

HOMEWARD VOYAGE.

At length, on Thursday, 24th April, 1874, we set sail from New York, at half past twelve P.M., on our homeward voyage. We drove in two carriages to the New Jersey Ferry, our host and hostess, with Dr. Morison and myself, occupying one conveyance, and their daughter and a lady friend from the city of Rochester, who also proposed to visit Europe, in another. These carriages were driven into the ferry-boat that plied between New York and Jersey city (where, as my readers will remember, the steamers of the Cunard line are all berthed), so that we did not need to leave our seats till we had reached the very place where the "Abyssinia" was lying. And what a scene presented itself to us there! At Liverpool, when we left Britain, the pathos of the farewell was diminished by the fact that the intending voyagers were taken out to the "Cuba" in tug-boats and in separate relays,—some being accompanied by their friends, and some not; but on the American side the relatives and acquaintances formed a dense mass, at first being crowded into the steamer itself, where many affecting farewells embraces were given, and at last, when the signal of departure was sounded, all gathered on the pier. We were not without our well-wishers among the rest; for my cousin was there to bid a friendly good-bye, and Mr. Love, the excellent missionary who had welcomed us on our arrival in New York, with his wife, Mr. John Crawford, &c., &c. Our valued friend John Service, Esq., of New York, would also have "accompanied us to the ship," but

he had by that time left the city for his annual holidays. I never shall forget the last long straining look of eyes that never might meet again, and even the parting exclamations, as the ship moved off from the harbour side, and vociferated words which would, in all probability, be the last words on earth which ocean-sundered friends would ever hear from one another's lips.

A lady who once belonged to my church in Glasgow deserves to be mentioned here, who had called at the ship in the course of the forenoon, but had not time to wait till the hour of embarkation. She had committed to the care of the steward, who had charge of our berth, a large jar of pine apple juice which had been prepared by her own motherly hands. It was for me a most unfortunate present. For I gave it a place of honour in the bottom of my most important trunk; but lo! whether owing to the power of faint fermentation, or not, I cannot tell, but one day I discovered to my dismay that "the bottle had burst," and my best clothes were swimming in the delicious but restless preparation. I certainly had cause to *repine* about that pine apple juice.

But to return to the departure of the good ship "Abyssinia." She was a long time of swinging round into mid channel. Indeed, without blaming any one of the numerous officials who were busy in the utterance and execution of orders, I would say that her mode of setting sail was very awkward indeed. But at length her head was duly pointed down the river; the propeller began to move in its place at half speed; and we began to leave the harbour of New York behind us. Then we got through the "Narrows" and out into the second harbour in which the shelter for ships, as already noticed, is of course not so good as the inner recess, although much better than the stormy ocean. We required a pilot with us all through this wide basin; because, although it looks as deep as the Atlantic itself, it really is not so,—and a practised eye and hand are needed to search out, and keep us in, the sinuous way. We could see the promontory of Sandy Hook in the offing, but regretted that it was robbed, at that early post-meridian hour, of the glory of its far-flashing light. I remember looking away back to the point at which the "Narrows" guard the way into the harbour proper of New York, which must have been fifteen miles behind me, and bidding both it and the great trans-Atlantic Republic, in my heart, good-bye. In all probability I would never again approach that metropolis, or mingle with that mighty people who dwell upon the American continent. But I was thankful for what I had seen and heard among them, and that I was carry-

ing away memories of places and of people,—especially of the Lord's people, which I would retain for ever.

As the afternoon wore on, and especially when dinner was over, we began to understand what kind of company the "Abyssinia" had on board. There were two hundred passengers in all, of whom fully one-half occupied the cabin, and the other half the steerage. A much larger party sat down to dinner in the homeward bound "Abyssinia" than had sat down in the cabin of the outward bound "Cuba." This may surprise my readers; but the reason was to be found in the fact that, as the hottest part of the American summer was just beginning, the season of the annual *legira* or flight had arrived. There were thirteen clergymen on board and eighteen physicians. Two gentlemen sat opposite Dr. Morison and myself, at table, who were on their way to Iceland as the representatives of the *New York Herald*, to report for that enterprising paper the proceedings that were to take place in Iceland during the first week of August, 1874, in commemoration of the formation of the Icelandic Republic a thousand years before, that is, in the year A.D. 874. One of these gentlemen was Dr. Hayes, the distinguished Arctic explorer.

The weather for the first five days of our voyage was delightful; and we thought that we were to find the Atlantic all the way home as smooth as the Firth of Clyde is in summer weather. A gentle west wind was blowing, and of course was blowing us home—so that our average speed on Thursday, Friday, Saturday, and Sunday was 300 miles per day. For the first two days of our voyage many sails hove in sight, from hour to hour, of vessels that were making for the great emporium at the mouth of the Hudson which we had just left; but afterwards they became few and far between. I had much pleasant conversation during these calm and beautiful days with the Rev. Mr. Baxter of Dundee, also like us on his homeward voyage; Mr. Paton, whose hospitality I had enjoyed at Detroit; and Mr. Malcolm M'Ewan, for several years a distinguished member of the Town Council of Glasgow. Among the novel sights worthy of mention, I may notice that on one of these days we saw at no great distance from our track several whales disporting themselves and announcing their presence, even when invisible, by the great volumes of water which they spouted up far above the surface of the deep. On Saturday evening too there was a remarkable sunset. All day clouds had so enveloped the orb of day that he had been invisible, although no rain had fallen. But after he had really set the clouds parted just where he had sunk to rest; and although we could not see the great luminary

himself, he sent up from his invisible bed a golden glory which strangely contrasted and competed with the murkiness that still reigned all around. It reminded me of the protest against unbelief and sin which sometimes comes from the death-bed of a believer, or rather of that posthumous influence for good which rises out of a deceased friend's writings or remembered words, but which had not been felt while he was yet alive.

It is perhaps hardly creditable to the thirteen ministers who were on board that not one of them preached on the Sabbath day; and that all the religious service which was then enjoyed was the reading of prayers by the captain. But, as I have said before, the chief burden of the blame, if blame there be at all, must rest with the Cunard Company, who do not encourage the ministrations of clergymen on board their ships; because frequently jealousy has been excited when more favour seemed to be shown to the members of one denomination than of another. If a very strong wish be expressed by the passengers that any gentlemen should preach, and if a kind of requisition should be presented to the captain to that effect, the desire is, I believe, readily granted. Something like this very nearly took place on board the "Abyssinia" on the day to which I refer; for the most popular Episcopalian minister in the city of Boston was on board, and he was formally requested by a considerable body of the passengers to preach. But he declined to do so from the modest and, perhaps to some extent, commendable feeling, that by complying with this invitation he would thereby be taking precedence of all the other ministers of the Gospel who were on board. In the course of the evening, however, Mr. Paton of Detroit, with some Christian ladies who were members of Dr. Cuyler's church in Brooklyn, sang at one of the cabin tables a selection of hymns, such as "Nearer my God to Thee," "All hail the power of Jesus' name," and "Shall we gather at the river?" I had great pleasure in joining them; but I was sorry to notice that several ladies and gentlemen, at an adjoining table, talked loudly and made as much noise as possible, apparently with the view of disturbing those who found pleasure in singing to the praise of God.

Before sunset, hearing some little stir above, I found, on running up on deck, that the majority of the passengers had for some time been watching an iceberg, which was barely visible on the verge of the horizon. I felt deeply interested in the sight. The snow-like object seemed to be as large as Ailsa Craig in the Frith of Clyde, and was unspeakably white and pure. Much as I had read and spoken about the Arctic Regions I had never seen one of their oceanic products before, and in all likelihood

I would never see one again. Dr. Hayes was standing near me, as I gazed upon the unexpected phenomenon ; and it struck me that, as with shaded eye and rapt contemplation, he beheld it across the waste of waters, he looked upon it as an old friend, and that it awoke up in his mind stirring reminiscences of daring adventure which none on board could fully appreciate. Indeed the solitary iceberg stirred the poetic sentiment somewhat within me ; and I venture to lay before my readers the few verses that are the result :

Bright wanderer from the north,
Where piercing cold has away and darkness drear,
Upon this southern sea thou lookest forth,
Like some strange spirit from another sphere.

Were our dim eyes unsealed,
And spiritual things made clear to sense,
Bright seraph-forms would be forthwith revealed,
Approaching us like thee, but for defence.

For thou, if pure, art cold,
And danger lurks around thine icy base ;
Full many a tragic story hath been told
Of those who met death in thy dread embrace.

Thou art like syren gay,
Attracting to herself the admiring eye ;
But at her treacherous feet, her vanquished prey,
The wrecks of ruined ones, deep buried, lie.

Back to thy horrid home,
Where plunge the seals, and prowl the polar bears ;
Nor lay again, where fleets of commerce come,
For venturous mariners, thy glittering snares.

Or let the summer sun,
So melt away thy gelid, icy tower,
That down thy sides the limpid stream shall run,
Obedient to his calm o'ermastering power.

Thus oft, renewing grace,
Makes streams of life from moral icebergs flow,
Till men become a blessing to their race,
Who once had spread around them only woe.

I was amused to observe, while these days of comparative calm lasted, to what ingenious shifts the passengers resorted for the sake of passing the time. Of course cricket, football, and quoits were out of the question, and as we had got only a glimpse of an iceberg, curling was not to be thought of. Still, a species of curling has been invented for ships, which seemed to entertain those who took part in the game ; for considerable dexterity was manifested in the art of shuffling flat pieces of

wood along the smooth deck towards a mark which had been agreed on. Sides were formed and challenges accepted; and the shouts of laughter and triumph which broke forth every now and then from the excited knot of combatants, were as loud and long as if a keen parliamentary contest had been concluded or some real battle had been won.

We had nothing but a fair wind behind us, driving us homeward pleasantly, till the Monday afternoon. Then, however, the wind freshened, with some rain, so that our rate of progress for the day was 320 miles. On Tuesday also the fresh breeze continued, and we made 309 miles. But on Wednesday, what I may call the storm burst upon us furiously,—still from behind however, and urging us on sometimes at an alarmingly rapid rate. I was standing near the captain when the winds were really let loose upon us from the cave of *Æolus*, as the old pagans would have said. He gave hurried orders to the sailors to mount and reef the sails, and remarked, as he buttoned his coat tightly, in a kind of fighting attitude towards the elements, "The outward-bounders won't like this." I had got a little understanding myself in my western voyage in the "*Cuba*" of what was meant by wind ahead; but I was now destined to know from a somewhat bitter experience what is meant by a gale from behind. The waves rose up far above the level of the "*Abyssinia's*" deck; and, whereas, when voyagers face the storm the chief danger and discomfort arise from the billows breaking over the vessel's bow, in the case of a stern-storm there is more fear of what is called "pooping the waves," that is, of receiving them from the stern. Once or twice the great billows rolled over the deck from behind, and would have deluged the cabin passengers when they were seated at table if the skylight windows had not been made secure. The storm lasted for two days, that is, from Wednesday afternoon till Friday afternoon; but I noticed that all the hands on board were glad of it; for the "*Abyssinia*" was driven through the deep furiously, and they were all very anxious to get to Liverpool on Saturday night. All amusements were suspended; and even an amateur concert, which had been agreed to be held on the Thursday night, was postponed, and never came off at all. The ladies who went on deck sat near the cabin-entrance, looking ruefully out at Neptune's proud swelling, evidently not liking the commotion at all. Yet Dr. Morison did not seem to be at all put about; for he took his camp-stool and sat quite near the stern, looking composedly out at the waves that tried hard apparently to catch him, but never managed it. He seemed to smile well pleased when the crested foam broke harmless near his feet, as if they were exhausted

Augustinians that had spent all their fury in a vain attempt to extinguish him. But the head engineer, a hearty and communicative Dumbarton man, remarked to me quite seriously—"Dr. Morison does not know his danger, or he would not sit there with so much unconcern; for if one of these waves should suddenly gather strength and come over the edge of the railing, it would carry him off, chair and all." The engineer described very graphically the different degrees of storm, such as the half-gale, the gale, the hurricane, and the tornado. The last was his climax, so called from the fact that it literally *turned* the vessel round, or anything else that might come in its way; and he added that once, when he was engineer on board the "Cuba," that vessel was literally turned right round by the violence of the circling blast. He also informed me on the Thursday, that if the storm increased behind, the danger was so great of the ship's being sunk by pooping billows, that the captain would order her to be deliberately turned round that she might lie too, facing the fury of the wind. In the act of turning the ship round, however, there is very great danger of her being overwhelmed by the billows breaking over her side. But by the good hand of the Lord upon us this was not necessary.

While the gale lasted, there was considerable discomfort on board ship. The "Abyssinia" rolled so much that the waiters, during dinner, could sometimes, only with great difficulty, carry about the smoking viands. It was amusing to see a steward with a tureen full of soup in his hand, when the vessel would give a great lurch to the one side or the other. He would pause and steady himself in a threatening, counterbalancing attitude, making great efforts to keep the liquid level, however angular and contorted his own body might have become. We, at table, too, required to watch when these great lurches were made, lest the contents of our plates should have become ours externally rather than internally, like the Hibernian's medicine. I was glad of one thing, namely, that the novitiate through which I had passed during my outward voyage, fortified me against all nausea on my return.

Finding a copy of Anthony Trollope's travels in the United States in the cabin library, during these dull days, I glanced over his instructive pages, and took down a few facts in my note-book, which may help to supplement some of my own statements. He mentions, among other items of information, that "William Penn's claim or personal right in Pennsylvania was bought up by the Commonwealth for £130,000, which sum was paid to his descendants." I was pleased also to see that in their original charters the New England States of

Rhode Island, Massachusetts, and Connecticut recognize the existence of God, as well as the liberty of man. North Carolina, again, enacted that no public office should be held by a Roman Catholic within her bounds. He mentions also that all the members of Congress at Washington are paid; those who have a seat in the Senate receiving 3,000 dollars (£600), and those in the House of Representatives 2,500 dollars (£500) a year.

But to return to my narrative. On the two days during which the gale was most violent, our rate of progress was 343 and 360 miles respectively. On the Friday morning, when there was a slight improvement in the weather, much sympathy was felt for a Philadelphia gentleman of high social position, who, when walking with his son on deck, through the rolling of the vessel fell and broke his arm. It was immediately set, however, by one of the numerous physicians who were on board. I was pleased at the pluck of the old gentleman; for in an hour or two afterwards he was sitting on deck, conversing agreeably with his friends. When I ventured to express my sympathy with him, he thanked me, and added, "he believed that the good air on deck was better for him than the stifling air below, and so he had just come up." It would be well for us all if we could thus make the best of the afflictions of life, and keep cheerful under them.

On Friday, at mid-day, it began to be whispered among the passengers that the south-western coast of Ireland was not far distant, and that we would probably reach it about 2 P.M. Since morning we had noticed the birds from the British shores hovering over the vessel, like the angels, to quote the fine illustration of Dr. Guthrie of Edinburgh, that come out to meet the dying believer before he enters the heavenly world. We now began to pity the outward bound steamers we met; for they were just beginning their voyage, and we were ending ours; and they were pitching violently and beating up in distress against what remained of the gale, while the wind that was buffeting them sorely was driving us swiftly home. I was amused at the mirthfulness of some young gentlemen, who took one another up in a bet as to whether we would see the land before the dinner-bell rang or after it; for I need not say there are some people who will bet about anything. The victors were the men who had said "before"; for lo! the bold promontory looming through the mist just before the always welcome dinner-bell rang! How admirable the exactness of scientific predictions! There were we, who had been ploughing the deep ocean and plodding through it for nine days, at an average rate of upwards of three hundred miles a

day, and the officers who took the daily reckonings could tell, almost to a minute, when we would see land, and where we would see it! It reminds us of the corresponding certainty produced by the concurring witness of the Spirit within and the witness of Revelation without, that "the pure in heart shall see God."

As to dinner on board the "Abyssinia," I have to remark that, while the great majority of the passengers were highly respectable in their habits, in one or two instances the effects of the drinking customs of society were deplorably manifest. I was specially sorry for one young gentleman of fine appearance and manners, but who seemed to be on the high road to a drunkard's disgraceful life and a drunkard's early grave. He sat nearly opposite us at table; and used the most expensive wines, and used them unsparingly. As the night advanced, he generally became quite intoxicated, and totally unfit for the society of the young ladies who were happy enough to speak to him in the forenoon, but shrugged their shoulders and made off from him when he became stupid and irrational. We heard of quite a coterie of the young passengers who sat up late every night carousing. Alas! what a large and melancholy percentage of the population do our national drinking customs annually lay low, in the upper as well as the lower circles.

We sailed along the southern coast of Ireland all the afternoon, admiring much here the bold promontories, there indented bays, and yonder the old castellated ruins that told of the feudal times and fierce contests of the days of yore. I went forward to take a look at the steerage passengers while we were thus in sight of old Erin; for the majority of them were Irishmen who had been discouraged in America, and who were seeking their native land again, having been driven back by the commercial depression which was just then beginning to be felt, and which has prevailed ever since. They were looking on the old country wistfully and gladly, as on a friend from whom they had been too long separated, and whom they were glad to see again. We reached Queenstown harbour just as it was getting dark. Our kind friends Mr., Mrs., and Miss Aitken left us there, as they proposed to travel through Ireland from south to north. For a time considerable excitement prevailed among the passengers; and many a letter and many a telegram were sent on shore to announce to friends in different parts of the British Islands that the ocean had been crossed in safety.

We steamed out of Queenstown harbour at 9 P.M., and next morning, when we awoke, we found that we were rapidly steaming up the Irish Channel,—no land, however, being

visible all day. About 6 P.M. we came in sight of the flag ship at the mouth of the Mersey. I was standing near Dr. Hayes and his friend as the noble vessel advanced majestically up the ample estuary, with all the proofs of wealth, power, and abundant population alike on its northern and southern shores. I heard them saying to one another with much satisfaction and admiration, "And this is England!" for they had never seen our country before. Thus shall it be, methought, when the Christian voyager enters the haven of eternal rest. "And this is Heaven!" shall be his ecstatic exclamation, and the days of his toil and tribulation shall be for ever ended.

I spent Sunday in retirement in the home of my son-in-law and daughter in Liverpool, hearing, with much profit, the Rev. Hugh Stowell Brown, in his own church in the forenoon, on "Pure and undefiled religion"; and the Rev. Mr. Laudie, of the English Presbyterian Church, in the evening. Dr. Morison and I reached our respective homes early in the week after our arrival in the Mersey. I have thus endeavoured, to the best of my ability, considering numerous and distracting engagements, to take my patient reader with me "FROM GLASGOW TO MISSOURI AND BACK."

SOME ADVANTAGES OF A MUTUAL IMPROVEMENT SOCIETY.*

THE formation of THE WINTON PLACE E.U. CHURCH YOUNG MEN'S MUTUAL IMPROVEMENT SOCIETY is a personal joy to me. I have witnessed the benefits derived by many of our young men from such societies in by-gone years. I anticipate good things, and almost these alone, from this new Society. I like the name of it, although it is rather *lengthy*. Sometimes we ask, "What's in a name?" There is a great deal in names. I like this one, partly because it is a modest, manly, unostentatious name. There is a quiet reality beaming from it. Suppose you had called yourselves *The Society for the Acquirement of Universal Knowledge*, or, *The Society for the Regeneration of Mankind*, or, *The Society for the Illumination of the Universe*, I should have been struck with mortal terror at the thought of being your *Honorary President*. The desire to look in upon you of a chance evening would have quite paralyzed me. As the name stands, however, I have sincere pleasure in having anything to do with your Society. My young friends, while you give all due scope to imagination and aspiration and speculation in the conducting of your meetings, be true to

* An Address read to a Young Men's Society, by the Rev. W. Bathgate, Kilmarnock.

the simplicity and modesty of your name, and avoid all wind-bagism, for while it *distends*, I cannot say it *improves*. That is my first word to you.

According to the constitution of your fraternal association, the aim of the Society is the *Intellectual*, *Moral*, and *Religious* culture or improvement of its members. If you are successful in realizing your object, even to a very limited degree, you cannot fail, each to reap for himself, and all to confer on one another, some very signal advantages. In the course of this opening address, I hope not only to specify these advantages, but here and there to drop a few hints which may be of service in helping you so to work your little undertaking as that the result may be mutual pleasure and profit, and not mutual pain and loss. The latter is just a bare possibility, and you must be vigilant to make the veritable results of your meetings correspond to your name.

Let us glance just for a minute at each of the three aspects of the object of your Society—*Intellectual* Improvement, *Moral* Improvement, *Religious* Improvement.

Intellectual Improvement,—What does that indicate? Any fresh view of old ideas, or any new idea, any thought at once new and true, improves the intellect. You understand some thing or person, worth apprehension and comprehension, better than you did. The object understood somewhat better may be the multiplication table, or the construction of a steam engine, or the revolution of the seasons, or the courses of the stars, or a page in the history of mankind, or the movements of your own inmost soul, or the character of the Eternal Heavenly Father. One new ray of light regarding any of these and countless other objects improves the intellect, enlightens the understanding. The mind of man rejoices in light. Faraday, a genuine Christian philosopher, who did so much for the development of the science of electricity and the perfecting of the electric telegraph, was once conducting some experiments on the action of a magnet on the electric discharge in vacuum tubes. He was so overjoyed at the success of his experiments, that he literally danced around these tubes, and as he saw the moving arches of light, he cried, "Oh to live always in it!" That was the joy of the understanding in light, scientific light. In this class you will have no opportunity of witnessing beautiful and magnificent experiments in physical science, but I do trust that you will so rub old ideas together as that some sparks will be emitted, and that not seldom you will leave your meetings sensible that you have caught a new and true thought which will remain a possession to you for life. All truth furnishes, nourishes,

fortifies the intellect. Especially do the highest kinds of truth—the truth regarding the Living God, the human soul, and the unseen eternal world—strengthen, beautify, and bless the mind of man.

Moral Improvement.—What does that indicate? We are moral beings, that is to say, we have the nature, and manners, and customs, and characters of beings responsible for their conduct. We are free agents. We are persons, and out of our personality springs our responsibility, and out of our responsibility springs our morality. Morality, at least Christian morality, includes our duties toward the Heavenly Lawgiver and Father, toward Jesus Christ, the Saviour and King, and toward one another as men and Christians. The fact is, morality and religion very largely run into one another. I do not think there is any permanent eternal basis of morality apart from the idea of a personal God, and apart from our moral relationship to Him and to each other in the light of His presence. Thus, if the idea of God be indispensable to morals, you have the religious element in the very heart of morality. If you have time to listen to some of the utterances of the professed leaders of modern thought, you will hear men seriously attempting to build up a system of morality altogether independent of the notion of the existence of God. They may either deny that existence, or say they do not know whether God is or is not. Such a baseless morality you are not going to build up or practise within these walls. The very thought of it, in my judgment, is not moral improvement, but moral deterioration, moral disintegration, moral ruin. The very thought of it is immorality. When our sense of duty to God and man is strengthened, or intensified, or purified—that is moral improvement. When we get new and true ideas as to the path of duty, and illustrate them in our impulses and habits, we are improving morally. For example, you will get some very effective and useful lessons in moral culture,—lessons teaching forbearance, good temper, self-control under contradiction,—in prosecuting your work in connection with this Society. There will be variety, and doubtless contrariety of opinion, in your *Essays* and *Debates*. You may not find it altogether easy to avoid giving or taking personal offence. You know, when we are contradicted,—not very ceremoniously, perhaps,—no matter whether the thing we are uttering be truth or error, right or wrong, it demands a manly self-control to keep all unworthy feeling or passion under subjection—to remember that *maybe* you should be *very* thankful to the man contradicting you, for he is speaking the truth. This freedom from unmanly heat is in perfect

harmony with intense moral earnestness or the deep conviction that you yourself are right.

Religious Improvement.—What does that indicate? As I deem some branches of a true morality, and some branches of a true religion, all but identical, I have very partially answered that question already. However, as the terms morality and religion are popularly understood, there are many and great specific differences between them. Religion is the rebinding of the soul and life to God, the worship of the inmost spirit, and the doing of our work in the spirit of worship. Religious improvement is growth in theological and spiritual thoughtfulness, growth in Christian goodness and godliness, growth in joys and hopes that have their springs deeper than the foundation of the everlasting hills, and that will be crowned and consummated in kingdoms above the stars. In such sublime directions you will *look*, at least if you are faithful to the aim of your Society. While religious culture will not be your exclusive aim, I trust it will be your chief aim. By the way, let me say here, if you search into the causes and occasions of religion and religious improvement, you will soon discover how unnatural and superficial and suicidal the notion is, that a man may breathe the spirit of the Christian religion and cultivate a religious life in virtual independence of doctrine and dogma. The grand thing is to believe the true doctrine and accept the true dogma. You will find that the stupendous superstructure of Christianity rests on *divine dogma*, teaching the incarnation and manifestation and crucifixion and resurrection of the Son of God. If there be a Christianity that can be taught without these fundamentals, I am sure it is Christianity *without Christ*, and I would give it some other name.

And then this Society is to promote your *Mutual* intellectual, moral, and religious improvement. Your maxim is not, every man for his own improvement, and no man for his neighbour's. There is a depth of significance in the mere name of the Society, which I solicit you to ponder and remember. There is friendship in it. There is brotherhood in it. There is a measure of the spirit of Christianity in it. There is a little of this spirit in it, "Look not every man on his own things, but every man also on the things of others." Dear lads, I pray you be frank and generous in your treatment of one another in this class. Come here to give as well as get, and to get as well as give. Consider what is to be for the advantage of the whole, and sink or burn all petty personal feeling.

The members of this Mutual Improvement Society purpose writing and reading brief essays, and holding short debates, in

seeking to gain the advantages of this varied improvement. Your range of subjects will be wide; at least, you will have wide fields from which to choose. If you are ever at a loss, it will give me pleasure to suggest a few, which may be suitable. Meanwhile, I would advise you to take up those subjects which you are somewhat competent to handle, without blundering in a manner that would neutralise all the advantages you might otherwise gain. While you will frequently choose biblical and theological and practical subjects, I presume you will not confine yourselves to these. I do not say you should. For example, if any of you know as much of physiology as to be able to write a paper on *The Circulation of the Blood*, that, I think, would be within the scope of your aims. Again, suppose you were devoting three months at least, to the consideration of some of the *Wonders of the Deep*, some of the marvels of the *Depths of the Sea*, while you could merely glance at such a subject, you would get to take in the fact that there are regions and zones of life *there* of immense interest. Occasionally, although not very often, in my judgment, you might choose a mechanical subject, such as the steam engine, which might be very interesting to you as proof of the skill of man. But when you go outside the boards of the Bible, I think you would act wisely in selecting the works of God rather than the works of man for your meditations and essays and debates. Indeed, ultimately your class will be of any service to you, just in proportion as you see God in the Bible, in his own works around you, in the history of mankind, in your own history.

I trust that by this time you have caught a glimpse of the advantages of your Mutual Improvement Society. I have not deemed it necessary to enumerate them in a very formal manner and dwell on them one by one. In one paragraph let me summarize these advantages. Supposing you meet from time to time in the spirit of the constitution of your Society, you will understand better and better old ideas, the sound of which is familiar to your ears, and you will get some new ideas from the Bible, from providence and creation, and from society around you. Even a few rays of light of any species of knowledge are to be prized. Certain subjects will be all the more likely to emit the new light to you just because you are yourselves handling them. Then there is the moral gain, the gain in habits, in conscience, in morality, in the behaviour of the inner, if not of the outer man. Again, there is the advantage to the soul's highest life, to the little temple of the immortal man consecrated by the presence and the power of the living God in Christ Jesus. There is advantage for all time and to all eternity. To think that you will gather seed here which you

will sow on the fields of immortality! And then, you not only *get*, but in measure *confer*, these advantages. You help one another to reap them.

By the bye, I intended saying what in so many words I have not said, that while you do not call yourselves by such a big grand name as a *Philosophical Institution*, you will really get some measure of the philosophic spirit if you conduct your meetings wisely. That spirit simply strives to find out the fact and the true interpretation of it, the truth and the wisdom that is in it. The philosophic spirit loves fact, truth, wisdom. Solomon breathes the philosophic spirit when he says, "Wisdom is the principal thing: get wisdom: and with all thy getting get understanding."

I must have done. Only let me say: feel that it is no less than the kingdom of a soul God has given you to improve, to regenerate, to consecrate, to fortify. There are infinitudes within you. There are eternities within you. See that the kingdom of your soul is the kingdom of God. My prayer is, may God's Spirit lead you into many a truth, and cause the Light of Life to shine within you!

MOSES AND HOBAB.*

"And Moses said unto Hobab, the son of Raguel the Midianite, *Moses' father-in-law*, We are journeying unto the place of which the Lord said, I will give it to you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." NUM. x. 29.

I PRESUME that you are all generally acquainted with the character and history of Moses, so as to preclude the necessity of my enlarging on them at present. When the world had apostatized again, notwithstanding the desolating judgment of the flood, Abraham was found faithful of the Lord, a holy and illustrious exception. To him God made promise, that in his seed all the nations of the earth should be blessed, and that on his descendants he would bestow the land of Canaan for an inheritance and home. Isaac was accordingly born to him in his old age, and Isaac begat Jacob, and Jacob was the father of a numerous family. Out of an event which had nearly brought him down with sorrow to the grave, the Lord wrought signally the salvation of his household. When famine afflicted the land, Joseph, over whom he had wept as lost, was discovered in Egypt, high in honour with the king, and the dispenser of the stores of its granaries. Thither the patriarch and all his family journeyed, and, in this land of strangers,

* By the late Rev. William Anderson, LL.D., Glasgow.

were in the first instance entertained with favour and respect.

The children of Israel had no doubt soon declined into idolatry and deep immorality, for God never sends affliction on a people, when the chastisement is not called for by their sins. So a king arose in Egypt who knew not Joseph, and the Hebrews were oppressed with hard bondage. Their cry of distress was heard of God. He had a respect to the piety of their ancestors, and remembered the covenant he had formed with Abraham, and which he had renewed with Isaac and Jacob. The redemption of Israel was decreed in heaven, and by the instrumentality of Moses. By a striking providence, the infant was saved from the extermination which the tyrant had contrived for all the males of the race. But when we see him educated at court, and high in favour with the oppressors, we at first wonder how he should yet come to be the leader of what would be regarded as daring rebellion. Marvellous are the ways of the Most High! All the while that Moses was receiving an education, as the adopted son of Pharaoh's daughter, which would qualify him for the great work to which he was destined in respect of intellectual culture, God was internally cherishing in his mind sentiments of piety and the fire of patriotism, for the rescue of his kindred. Out in the fields he one day saw an Egyptian abuse a brother Israelite. His wrath was aroused. He assailed the Egyptian and smote him dead. It was righteously and patriotically done. Whenever oppression has risen high, and redress cannot be publicly obtained by the laws of the country, it becomes the patriot's duty to avenge with his own sword the cause of his countrymen.

From this act Moses "supposed his brethren would have understood how that God by his hand would deliver them; but they understood not"—oppression had so broken and debased their spirit. He was therefore obliged to fly; and made his way to Midian. Here he entered into the service of Jethro, otherwise, as in our text, named Reuel or Raguel, the priest of the country; and was employed in the tending of his flocks. Some time after, he was married to Jethro's daughter. Here, again, we are called to admire the providence of God, which ever educes good out of evil, that this fugitive shepherd should yet become the deliverer, the guide, and lawgiver of Israel. Employed in pastoral occupations, his devotion was cherished in the solitude; his bodily constitution was strengthened, and he obtained a knowledge of the surrounding country, and of the manners of its inhabitants, which must afterwards have been of signal benefit to him, when guiding his people through these regions.

The time decreed for the deliverance of Israel arrived. At Mount Horeb, Moses received his commission from heaven. Fraught with it, he fearlessly returned to Egypt, and demanded of the tyrant the liberties of his kindred. Pharaoh's heart was hardened, and he refused to permit the departure of so many of the most profitable subjects of his kingdom. But by plague after plague following the utterance of the word, and the shaking of the rod of Moses, till all the first-born of Egypt were smitten dead by the avenging angel, he was at last alarmed out of his obstinacy; and Israel marched forth a free man from the house of his bondage. You are familiar with the sacred narrative, with the passage of the Red Sea, and with the miraculous manner in which this host of the children of promise were guided, defended, and nourished, as they journeyed through the wilderness to the heavenly inheritance. It was during their progress thither, that Moses was visited by Hobab, the son of Raguel, or Jethro. Hobab was consequently Moses' brother-in-law; his heart was warm with affection for this his kinsman; and our text contains an account of the manner in which Moses reasoned with him that he should forsake his country and Midianitish friends, and unite his fortunes with those of the children of Abraham. Let us shortly review the motives which actuated Moses to endeavour to persuade Hobab to take this step; and the representations which he made with the view of persuading him.

I remark, then, in the first place, THAT MOSES WAS A FIRM BELIEVER IN THE PROMISE OF GOD. He was perfectly assured of the ultimate success of the cause in which he was engaged. The Lord had given his word, and the reliance of Moses was simple-hearted and undoubting. His words of confidence were, "We are journeying unto the place of which the Lord said, I will give it to you." He was neither sceptical that it was the Lord who had spoken, nor had he any misgivings of heart that the Lord might not be so gracious as his word intimated. It was not merely in his mind a matter of strong probability, but one of absolute certainty, that Israel would be put in possession of the land of promise in all its fertility and joys. From the beginning, Moses had been a genuine son of the father of the faithful. Even amid all the science of Egypt, in which he was instructed, the lessons given him by his mother, when she nursed him, obtained the sway of his heart. An apostle gives him this beautiful testimony: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ"—*i.e.*, the

reproach suffered for expecting the Messiah—"greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." This language of the apostle makes the current tradition among the Jews highly probable, that Pharaoh's daughter being his only child, Moses, as the adopted son of that princess, would have been advanced to the throne of Egypt had he chosen. But he had the faith to anticipate the obscuration of the glory of the Egyptians, and the rising of the sun of the glory of Israel. He therefore wisely cast in his lot with the people of God, though at present they were the children of affliction.

Such was the faith of Moses from the beginning; but it no doubt acquired greater strength from the experience of the many manifestations and deliverances which had been vouchsafed to himself and his kindred. The vision at Horeb, the miracles which accompanied his word, fraught with plague and terror for their enemies, the pillar of cloud by day and of fire by night, now their rear and then their vanguard, the passage of the sea, the manna from heaven, and the water from the rock, were all so many pledges and earnest of the full accomplishment of the promise, which must not only have maintained his original faith in unabated vigour, but have enlarged and augmented it. Of this firmness and sincerity of faith, Hobab had satisfactory demonstration. He knew the sacrifices of earthly honour which his brother-in-law had made in denying himself to the seductions of the court of Pharaoh; and he now beheld him, night and day, labouring unweariedly with all the cares of Israel upon him; and amid all the difficulties of that wilderness march, speaking with confidence of the realization of their prospects. This, therefore, is the first thing which I remark, in the invitation—the faith from which it proceeds.

I remark, in the second place, THAT MOSES, BEING THUS CONVINCED OF THE PROSPEROUS DESTINY OF ISRAEL, WAS INFLUENCED TO INVITE HOBAB TO JOIN ITS HOST, BY A SPIRIT OF BENEVOLENCE AND AFFECTION; and accordingly reasoned with him on the advantages which he would gain by adopting this step. "Come thou with us," were his words, "and we will do thee good, for the Lord hath spoken good concerning Israel. And it shall be if thou go with us, yea, *it shall be* that what goodness the Lord shall do unto us, the same will we do unto thee." Not only was Moses convinced that Israel would be prosperous, but that there was no prosperity which could be compared with theirs; yea more, that to be alien to the commonwealth of Israel, was to be exposed to destruction. Accordingly, we find that the hosts of Midian were discomfited with great

slaughter before the prowess of the army of the Lord, in which destruction Hobab would in all probability have been involved, had he not complied with the affectionate invitation of his brother-in-law.

That the benevolence of Moses would have prompted him to give such an invitation to any one who might come within the sphere of his acquaintance, there can be little doubt; but equally is there little doubt, that the particular relation in which Hobab stood to him, made him urge the measure with greater earnestness. He had been his intimate companion in the land of Midian; they were united by the bonds of friendship; but especially he was the brother of his wife, who, according to God's institution of marriage, was one with himself, so that all his wife's relatives were his relatives also. Part of the blood which flowed in the veins of the children of Moses had been drawn from the same fountain from which that was drawn, which filled the veins of Hobab. Here was a bond of endearment, which must have made Moses particularly eager that this individual should share the happiness of Israel, and be saved from the desolation of Israel's enemies. The manner in which Moses urges the advantage on him is strikingly benevolent—"Come with us, and we will do thee good; yea it shall be that what goodness the Lord shall do to us, we shall do to thee," as if the land of promise were exclusively the property of the Hebrews, but that generously they would share the inheritance with this stranger. First God gives it to them, and then they, out of their abundance, bestow a part of it on others.

I remark, in the third place, THAT MOSES WAS INFLUENCED TO URGE ON HOBAB A COMPLIANCE WITH HIS PROPOSAL BY CONSIDERATIONS OF SELF-INTEREST, AND ON THIS PRINCIPLE APPEALS TO HOBAB'S GENEROSITY. When he, in the first instance, refused, and said that he would not go, but would return to his own land and kindred, Moses rejoined, "Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." Hobab was probably known to Moses as a young man of talents and acquirements. He was a priest's son, and most likely had received an education superior to the mass of his countrymen. But whatever may be in this, he was well acquainted with the country through which they were journeying, so that his company and counsel would be a great acquisition. With the geography of their route, and the character of the inhabitants with which they had to contend, their dispositions, their habits, their power, their manner of warfare, the rest of the Israelites were unacquainted, and Moses himself knew them but partially.

Hobab, therefore, was a great object to be gained. When he was secured, that he was peculiarly profitable in the council of the elders there can be little doubt. And even after the journeyings of Israel were terminated, and they had entered and sat down in the land of promise—long after Hobab's death—we still perceive the advantage of his having joined their host, for we find it recorded in the Book of the Judges that the death of Sisera, one of the most cruel of Israel's oppressors, was effected by the instrumentality of one of Hobab's offspring.

Having made these simple remarks, on the conduct of Moses in this matter, let me now urge on all Christians the following of his example. We, too, brethren, have been ransomed from bondage, and are on our route through a wilderness to a happy land of promise; and in proportion as our bondage was of a more grievous nature than was that of Israel, and our ransom wrought with a higher hand, and the inheritance we expect is of nobler advantage, and the dangers of the wilderness through which we travel are more formidable, so does it become us to be more zealous than Moses was, in our endeavours to persuade others to join our company.

In order to this, observe in the first place, *the necessity of ourselves being thoroughly convinced that it is a good cause in which we are embarked.* The great reason of indifference, wherever it exists, to the conversion of others, is, that, whatever it may be that such persons profess, they are destitute of faith in the Gospel. Not to speak of cool, calculating, designing hypocrisy, a part—it is to be feared a great majority—who make a profession of the faith, do it under the merest slavery of habits which they learned when young; or the slavery of fashion, that they may be like other people; or the slavery of human law, when the police will not permit them to work on Sabbath. There are others whose belief in the Scriptures is precisely of the same nature with their belief in stories of spectres and wizards. Their imaginations are excited, and they feel afraid in the dark; but that is all. Their judgments have no persuasion of the truth.

There is a third class, to whose case I specially call your attention. They are partially impressed with the truth, and reason with themselves that it is best to err on the safe side. They cannot gain anything, they say, by infidelity, but possibly may be awful losers by it; while, as matters now run in the world, they cannot lose much by a moderate, unfanatical, quiet, and unobtrusive religion. This will hurt neither their character nor fortune in the world, nor restrain them from much enjoyment, so that although it should turn out at last,

that the Bible is all delusion, they will have sustained little injury; and to confirm themselves in the wisdom of their choice, they repeat it is best to err on the safe side. It is not so much my object to show, at present, that they are greatly deceived in the fancy, that they are on the right side. The point for illustration is, that no more than the slaves of habit, fashion, and the force of law, and those who are the subjects of mere imaginary impressions, will these speculators on the possibility of the Gospel being true, ever evince any zeal for the conversion of others to God, and their union to the church. In order to this zeal even a feeling of high probability is not sufficient; it must rise into certainty. Without this, there will ever be flitting across the mind, paralyzing its energies, the idea that possibly they are inculcating a delusion. That we may be useful then, brethren, to our friends and neighbours, let us have this decided for a matter sure, certain, and incontrovertible, that God speaks in the Gospel, and that his word shall in perfect measure be accomplished, whether in its threatening against unbelievers, or in its promise in favour of the faithful. God's Spirit will decide it for you. He will make it clear as the shining of the sun, for every humble, prayerful inquirer.

I remarked that though Moses' faith had been strong from the beginning, yet it must have received invigoration from the many subsequent manifestations, which God had made of Himself, and the deliverances which He had vouchsafed Israel, as pledges and earnest of the full and final accomplishment of his promise. In like manner is it our duty frequently to review the bygone acts of God's providence and grace, and argue from them as evidences and assurances of what we shall in future obtain. We also have had our night of deliverance, when Christ our Passover was slain, and with a protecting and guiding pillar of cloud by day, and fire by night—as visible to the eye of faith, as was that of old to the eye of sense—has the church been conducted thus far in her journey through the wilderness. The wonders of the Exodus are not more striking than those of ecclesiastical history. How sure we may be that our Israel also shall reach its promised rest! But especially, let each of us review his own special mercies, whether in grace or Providence. If there is any of us who has not a multitude of Ebenezers erected along the line of his journey, on the occasion of remarkable deliverances, remarkable answers to prayers, remarkable consolations—if any of us, I say, has not a multitude of such Ebenezers erected, in visiting which his soul may be strengthened with confidence for the future; it is the fault of his own ingratitude, for I am sure that a multitude of

memorable mercies have occurred in his pilgrimage. Not to speak of the ingratitude, how much loss we sustain in respect of want of faith to encounter a new danger, by not remembering how we were protected and delivered on the occasion of a similar one before! It was when Moses thought of the past that he had so much confidence for the future.

Connected with this persuasion of the truth of God's promise, I observed, that the invitation given Hobab, was given by *one who was evidently sincere, and who exhibited the clearest proofs that he himself lived on the hopes which he addressed to others.* The same is necessary in our case. It will be all vain, how cogently soever we argue, and pathetically we plead, to endeavour to proselytize our friends and neighbours to the faith, unless by a purified and holy life of active obedience we show that we are pressing forward to a better country.

Observe, brethren, my precise meaning—it is not only that we be sincere,—that we avoid even the appearance of evil,—that there be nothing in our conduct so equivocal as to give grounds for suspecting us, and that it be regular and sustained with no down-breakings. As there is the world's hypocrisy, in which a bad man shows himself better than he truly is, so is there the saint's hypocrisy, in which he sometimes shows himself worse than he is. It is of very evil influence in mar-
ring his usefulness. Let our appeal be that of Moses—he could confidently say,—“Observe my conduct, and see how deeply I myself am persuaded of that which I recommend.”

Having observed that the invitation of Moses proceeded from a man who was sincere, I observed in the second place, that *it was dictated by a spirit of benevolence.* Not only did Moses know that there was no happiness which could be compared with that destined for Israel, but that Hobab's return to his native country was fraught with danger. How much more urgently does benevolence demand, that we exert all our influence for having others persuaded to join us in our Christian pilgrimage! What were the pleasures and advantages of Moses' land of Promise, compared with those of ours? That was earthly and temporal, ours is celestial and eternal; that had its winter, its snow, and its storms, ours is green with an everlasting summer: that was exposed to the inroads of enemies, ours no foe shall ever invade; in that the inhabitants were subject to disease and death, in ours, they shall flourish in immortal vigour; there, was sin, ours is a kingdom of unsullied righteousness. Though it were but the terrestrial Canaan, brethren, towards which we were on a journey for a habitation,—a land flowing with milk and honey, away from this frosty clime of comparative barrenness and famine—even

then, had it been our duty, benevolently to invite our friends to go along with us, how much more then, when it is the Paradise of God which is our destination, away from pain and disaster of every mortal name? How shall we dare speak of our benevolence and friendship, if we are not instant and earnest in our persuasions here?

But this is not the half of the strength of the appeal of Moses. He saw the possibility of Hobab being involved in destruction in his native land; and ah! although there were no heaven in it to be gained, since there is a hell in it from which to be saved, how will not the solitudes of every genuine believer be awakened on behalf of his friend! On returning home to Midian, Hobab might have escaped the general destruction with which his country was visited, but how shall they escape, who neglect the great salvation?

Impressed by these truths, the Christian will employ all means within his power to have the whole of the human race brought to the knowledge of the Redeemer. The prosperity of those institutions, which have for their object the translating and disseminating of the Scriptures, the providing of missionaries for the heathen, the evangelizing of the destitute poor at home, and the education of their children, will form a principal concern of his life. Unquestionably, however, the greater part of his attention, and the highest degree of his solicitude will be directed to the conversion or the cherishing of the faith of his kindred and friends. Christianity inculcates no fantastic benevolence. It makes no demand on us to overlook the claims of private friendship and blood relationship. Christ himself had special friends to whom he was specially attentive, and the Gospel was first pressed on the acceptance of the kindred of the apostles. Let any man assure me that he takes no anxious interest in the religion of his own household, and of his other relatives, and, as Moses did, in that of the relatives of his wife, and in the spiritual state of his acquaintance, and fellow-citizens, and fellow-countrymen; then, although I would not be warranted to exculpate him entirely, yet I would allow him a great mitigation of censure, though his contributions were small to the funds of our missions to foreign lands. Is there any such person to be found? Ah, I know it to be a lamentable fact, that there are some who concern themselves much with the foreign field of missions, who neglect the culture of their own vineyards of home. But reversing the case,—Is there one instance mentionable, of a man seriously concerned about the spiritual state of his own family (I say not the moral and decent and respectable state of it, but its spiritual state, in reference to God and eternity), who is yet careless

about the missionary cause? There neither is, nor can be such a person. Such charity as this only begins at home. It cannot terminate there.

In drawing the parallel betwixt the cases of Moses with Hobab, and the Christian with his friends, it only remains that I observe, *there is no envy in the Christian profession*—no grudging that our neighbours should be made sharers of our happiness. If Moses so generously offered Hobab a part of that comparatively narrow inheritance which God had bestowed on Israel, how much more ought not we to welcome our neighbours, to a participation along with us of the boundless inheritance of the heavenly kingdom? How deserving therefore of rebuke, is that spirit of bigotry which will be filled with envy, to hear that the work of grace proceeds successfully in some communion or church other than its own! Wherever there is a soul duly inspired by Christian principle, it will pray not merely for a show of liberality, but with godly sincerity, that wherever, and by whomsoever, Christ's name is preached, it should be glorified in the conversion of sinners; even though it should be at the cost of casting itself into the background of worldly consequence. And yet, brethren, that is doctrine which I am persuaded you as a church are very able to bear. So have I conducted my ministry among you, that by the designed offence which I have given to all sectarianism, I am persuaded there is no people in our city so thoroughly purged of sectarianism and bigotry. That you should rejoice to hear of the prosperity, either temporal or spiritual, of any of our United Presbyterian Churches, would be little or nothing, as an evidence of you having attained to that character. But it is not my fault, notwithstanding all my testimonies, against what I regard their peculiar small errors, if any one of you would not rejoice to hear of a great work of revival and conversion proceeding among the Baptists, or Methodists, or Congregationalists, or Free Church, or Established Church—as for Popery, or Socinianism, there can be no possibility be any revival or conversion to God there, against want of sympathy with which it was my duty to guard your minds.

But, when shall we have done with that miserable qualifying *but*? Here is a case; it is an exemplification of many. As a young man you at present enjoy great and deserved pre-eminence among your associates at prayer meetings, mutual instruction societies, in the Sabbath class institution, missionary committees, and everything of that name. You have an acquaintance, of a sceptical state of mind; but his native talents, his education, his powers of address, his winning man-

ners, are such—oh, if he were converted, what an agent of the Spirit of God he would make! but then, he would displace you from your pre-eminence, to be consigned to a second place, little thought of, as you once were. “I don’t care for that, provided souls are saved, the church is profited, and Christ glorified, and I will labour more than ever for his conversion.” Good, rare, great young man! And yet how should I praise you? Moses would have pled with Hobab to join Israel though he had had the anticipation of being superseded by his superior ability. Such was his patriotism and piety; but there was more than that, he was a prudent calculating man Moses for his own interests. He had respect to the recompense of reward; and so I judge of you. You are anticipating in acknowledgment of your self-denial an advancement to a principality of ten cities in the kingdom of God. Nothing less than that will quell envy. Even the grateful love of Christ needs its aid. I admit it is a secondary motive, but its help is needful, at least, to high degrees of righteousness.

In conclusion, brethren, first, let me call on you to reflect, what is the state of your conduct towards your kindred, in respect of your concern for their eternal welfare. Especially, you parents, I know already you are concerned about your children’s moral decency and propriety, both for your own worldly interests and theirs; but what, I inquire, is the state of your anxiety, and counsellings, and labours, for their spirituality—the securing for them through faith, piety, and loving kindness, an inheritance in the kingdom of God? Ah, me! that delusion! that a parent should think he or she is doing well, when he or she reproves or chastises a child for telling lies. Art thou teaching thy child the love of God—not making him an object of fear and aversion, and frightening thy child with the image of him—but an object of love, as the Father of our Lord Jesus Christ whom he has sent to save a sinful world?

Secondly, to all present, who have no religious parents, brothers, sisters, or acquaintances to counsel them, do I, in the name of all the saints present, say, “Come with us, I know you are ill at ease where you at present are, come then, with us, and we will do you good.” Christian brethren, let us take heed, so that when they witness our sincerity, our joyfulness, and excellence of behaviour, they may be the better induced to receive our welcome.

“EACH man’s life is a strange emblem of every man’s; and human portraits, faithfully drawn, are, of all pictures, the welcomest on human walls.”—*Carlyle*.

THE BRAZEN SERPENT.

ENCOURAGED by the favourable reception which our article on Naaman the Leper in our last issue has met with, we add yet another paper this quarter, of our series of Gospel illustrations.

The figure of the Brazen Serpent has one notable advantage above all the other similes by which we may endeavour to set off to advantage the Gospel of the grace of God. *It was used by the Master himself.* Truth, important evangelical truth, lurks and was intended to lurk, in the Old Testament types of the cities of refuge, the year of jubilee, the rainbow in the cloud, and other memorable facts and incidents; but in this case the parallel was drawn out by the Great Teacher himself in the precious words, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life." (John iii, 14, 15.) It seems plain to us that the Saviour did not merely make a happy allusion, or felicitous passing reference, to a well known event in Jewish history, but that the marvellous uplifting of the brazen serpent in the wilderness was intended by Jehovah to be a typical preaching of the coming Christ and his soul saving Gospel. Dimly perceived at first it might be; but it was destined to be touched off into distinct and vivid foreshadowing, both by the words and the work of the Lamb whom the incident emblemed forth. Here do we thus find a remarkable testimony to the heavenly origin of the Holy Scriptures, and especially of that mediatorial scheme which it is their chief glory to reveal.

Even from the apocryphal Book of Wisdom, do we learn that the Jews themselves, before Christ's day, recognized that a sacred meaning lay hid in that wondrous sign: "Thy wrath endured not for ever; but they were troubled for a small season, that they might be admonished, having a sign of salvation, (σύμβολον σωτηρίας) to put them in remembrance of the commandment of thy law. For he that turned himself toward it was not saved by the thing that he saw, but by thee: thou art the Saviour of all. For it was neither herb nor mollifying plaister that restored them to health, but thy word, O Lord, which healeth all things." (Chap. xvi, 5-12.) The Targum of Jonathan, too, adds this explanatory condition concerning the promise of cure to him who looked, "if he shall have directed his heart unto the name of the word of the Lord."

Of course the first point to be taken up is the parallel between the Israelites as bitten by the fiery serpents of the

desert, and mankind sinners as bitten by the old serpent, the Adversary of God and man. In all probability the epithet "fiery" was given to the *nahash* of the desert not merely on account of that incandescent glow that played about its scales, when the bright eastern sun shone upon them, but also because its bite was fiery, and that *virus* burning which it left in its hapless victim's veins. Now we need not make any effort to show that sin works like fire in the human heart. Does not anger burn, and envy and malice, hatred, and lust, and all the brood that own Satan as their inspiring author and father? How fiery also is intemperance, our national vice, in its effects, both upon man's body and soul! Death, too, was the consequence of both bites. "In the day thou art bitten thereof thou shalt surely die," is the warning that suits both serpent invasions—that of Eden and that of Edom—that of the garden and that of the wilderness. The Hebrew camp resounded with groans; and the wounded people lay dying all around. And what is this world but a great city of the plague, in which men are perishing spiritually as well as corporeally, through that moral disharmony which sin has introduced into the relations that subsist between them and their God.

But I am chiefly concerned in this paper with the most prominent points of resemblance which obtain between the brazen serpent viewed as a means of cure, and Jesus Christ the Saviour of the world. I shall put down all the points of likeness that occur to me, even although I should lay myself open to the charge of redundancy, lifting up my heart as I write for the blessing of the Spirit of God upon the successive topics, however briefly they may be stated. I shall not employ any arithmetical enumeration, but shall only assign to each fresh thought a separate paragraph.

In both cases the cure was God-devised. It was not Moses, the mediator of the wilderness, nor Aaron, the eloquent orator, who proposed the uplifting of the serpent of brass. Neither did the young men Joshua and Caleb first come into prominence by originating the happy thought. And although Bezaleel and Aholiab were skilful in their handiwork among the furniture of the tabernacle, they were not cunning enough to devise the means of cure through the exalted serpent of brass. We find the true origin of the marvellous remedy in these words, "*And God said unto Moses.*" Neither was salvation by the cross a creature-devised scheme. Gabriel did not dare to propose it as he bowed before the celestial throne. Nor did the felicitous idea enter the mind of any of the philosophic leaders or teachers of the race. We cannot trace it to the study in which Solon drew up his code of law, or

Plato his scheme of metaphysics. No. The idea of salvation by bleeding wounds would have been called folly by the great intellects of the race, even as the idea of uplifted brass would have been laughed to scorn in the Israelitish camp, if the plan had not been first sketched by Jehovah himself.

I am thus led to notice, in the next place, that *in both cases the means of cure proposed was most unlikely*. It was most unlikely that a piece of brass would heal poisonous fiery bites, and all the more that, as some naturalists tell us, the sight of brass was injurious to those who had been so bitten. And was it not most unlikely that a poor Galilean peasant, a man of sorrows and acquainted with grief, educated in no Athenian or Alexandrian hall of learning, should become the Enlightener and Saviour of the world? Nor would the marvel have been so great if he had risen from humble origin to extraordinary temporal prosperity, and ultimately to military prowess and power; but when it is to be added that, instead of advancing from the position of peasant to that of prince, he descended to that of *panel* at the bar and crucified felon on the tree, the proposed means of human cure looks altogether unlikely. It seems repulsive rather than attractive, and calculated to be injurious rather than beneficial. But where man saw only foolishness, there really was displayed the depth of the wisdom of God. For he who made the heart of man knew best how it was to be reached. He knew that prosperous men do not lay hold of the hearts of the people half so much as men who have many adversities, especially when their sufferings are those of self-sacrifice for the people's good.

In both cases *that which cured was something like that which wounded*. A serpent which, like the *cobra di capello*, darted so quickly, and with so long and lofty a leap at its prey, that it might be said with an allowable hyperbole of speech to be a "flying" serpent,—such a serpent had inflicted mortal wounds on those who murmured at Moses. And what was lifted up as an antidote? The image of a serpent, fashioned out of brass! Now, look to Jacob's Well and Galilee's lake, and Gethsemane's shade and Calvary's tree,—and say, what is the antidote for sin—that sin which has inflicted wounds so deadly on the human race? One "made sin"—who came "in the likeness of sinful flesh," and whose sufferings upon the face of the earth were so great, that the spectators of them, whether sympathetic or unsympathetic, could come to no other conclusion than that he was stricken, smitten of God, and afflicted for his own transgressions. The likeness of a serpent healing from the wounds of serpents! One "made sin" saving from

sin! Verily, God's ways are not as man's ways; neither are his thoughts as man's thoughts.

In both cases *that which cured was lifted up*. Moses was not to keep the brazen serpent on a level with the ground, so that the people would have difficulty in beholding it. No. He was commanded to exalt it upon a pole so that it might at once be visible even from the very extremities of the Israelitish camp. Now Jesus, in like manner, was lifted up upon the cross; and, indeed, the passage in which he foretold to Nicodemus that remarkable exaltation is the earliest prediction given in the story of his life of his coming end. And when that end drew still nearer, he uttered another prediction which, while it commenced with the same wondrous mode of death, looked away down the vista of time, even to our own day—"I, if I be lifted up, will draw all men unto me." Yes, Jesus was exalted on but a little eminence, geographically viewed; for Calvary could be only some small protuberance in the undulating ground around Jerusalem. But to-day his cross is visible from the ends of the earth. We cannot see the Alps or the Andes from the British Isles; but we can see cross-crowned Calvary, for the Lamb of God who was crucified there has been lifted up on the page of history and the page of the Gospel to an unparalleled altitude; and it is our highest privilege that we may look to him and live.

Both cures *were intended for all who needed to be cured*. We are distinctly told in the book of Numbers that the brazen serpent was lifted up for "every one that was bitten." Now we are as distinctly told that Jesus Christ died on the cross "for the ungodly," and "a propitiation for the sins of the whole world." We are not informed in the Old Testament narrative that there was a certain class of the wounded within the larger mass, and quite apart from them, for whom, and for whom alone, gracious provision was made in the up-lifted serpent of brass. Such a view of the matter would be diametrically opposed both to the account in the Old Testament and in the New, in both of which, we repeat, the remedy is represented as having been as wide as the plague. Neither is there any limitation at Calvary's cross. We are thus warranted, by this brief and beautiful historical illustration which the Saviour himself employed, to go to all sinners upon the face of the earth, wherever the serpent trail of sin can be discovered, and say, "The very fact, O man, O woman, that you have suffered through sin is all the proof we need on which to base the assurance to you that saving mercy has been provided for you." If any wounded Hebrews in the camp were non-elect, they were the individuals who would not have the cure; and

the same thing may be said concerning sinners of the human race.

In both cases *the cure was to be obtained by looking*. "If any man look," said Moses, "he shall live;" and God says to all the ends of the earth, "Look unto me and be ye saved." Of course, in our case, the act of looking is not to be performed with the bodily, but with the mental eye, which is sometimes called in the Bible "believing," sometimes "receiving," "coming," etc. But even in the case of the Hebrews there was a measure of spiritual, as well as of corporeal looking. The children of Israel had murmured against God, and had suffered for their sins. Now, the very fact that any one of them would look eagerly and anxiously towards the uplifted serpent of brass would imply that they regretted their past conduct, and that they humbly submitted themselves to the conditions of the Lord's gracious remedy. And it is here that we see the philosophy of the plan of salvation in so far as its effect upon man's heart is concerned; for when the sinner is led to confess himself to be worthy only of death, and therefore ready to look away out to Christ as the only means of his salvation, there is implied in that very act a submitting of himself unto the righteousness of God, and therefore an opening of his heart to receive the blessed influences of Calvary's love.

In both cases *there was only one means of cure*. I have seen a print in a shop window in which the following scene was represented: The brazen serpent on the pole, and Moses standing near, pointing up to it as the efficacious channel through which health and ease would stream to the people. Some had not looked, and you could see by their faces that virtue had gone out of the image on the pole, and had imparted new life to them. Mothers too were holding up their children that they might get a view of the serpent of brass and live. But some of the people had refused Heaven's easy way. Their backs were turned to Moses and his remedy. They were laving their wounds with the waters of the desert, or applying to them such medicinal leaves or simple plasters as the wilderness could afford—but all in vain! Yet they were not left without a witness; for Aaron and the Levites were beside them, bending down towards them and beseeching them to look round and live. Methought there was much precious theology condensed into that poor plain print in the shop window. For that is just what multitudes of the human race are doing. They have turned their backs upon Christ, and will not come to him that they might have life. They spurn the Gospel's easy artless plan. But God does not give them up without making prolonged efforts to save them. For the Holy Spirit

and the ministers of grace, from the archbishop down to the humblest Bible reader—all of them the servants and instruments of that Holy Spirit, keep beseeching men to turn round to Calvary's Cross and look and live. If any men, then, perish, it must be because they have refused to be saved by the only means of salvation which Heaven has provided.

I now remark, and may this remark also be blessed to some inquiring soul, that *both plans of cure were easy*. No great work was required of the Israelites that they might be cured. They had only to look and live. God had done all the difficult work. The great thing to be accomplished was to infuse such an energy into the brazen serpent that every one who looked to it would live,—or, at any rate, to connect miraculously a cure with the act of looking. That great feat divine power had accomplished, and, we repeat, the cure was easy for the Israelites, because God had done all the difficult work. Now, in like manner, salvation for man is easy by faith without the works of the law, because Christ has groaned and bled and died, and because he did not bow his head till he had said "It is finished," upon the tree. "There is life in a look at the Crucified One." Like the gaoler of Philippi, O reader, believe and live. Like the eunuch on the desert, believe and live. Like Saul of Tarsus, believe and live. Like the thief on the cross, believe and live. That unhappy man hung, lifted up on a pole, beside the Lamb of God, who also was lifted up on a pole. In his case there was both a literal looking with the eye of the body, and a mental looking with the eye of faith. And because he gazed on the Crucified One, grieving over his own sins, and recognizing in him the Lord who was able to save, he was favoured with one of the very best promises and assurances of everlasting salvation which are to be found within the boards of the Bible. You may not be able to imitate him in the literal looking; but oh imitate him in the mental looking and live. The next observation naturally follows:

Both cures were immediate. No long interval elapsed between the looking on the part of an Israelite and a sense of cure. Like the woman who touched the hem of Christ's garment, the dying ones who looked felt at once in their bodies that they were healed. Nor do years, or months, or days, elapse between the act of looking unto Jesus and the personal experience of salvation. "I washed and came seeing," "I believed and went on my way rejoicing,"—such are the joyful testimonies of every one who comes to Jesus. Let me not be misunderstood. I do not mean to say that no progress is made after the hour of believing the Gospel. The

daily growth of sanctification succeeds the happy experience of initial deliverance. We notice something similar in the case of a patient who, after the use of a certain prescription, takes a turn for the better. The cure was effected whenever the remedy was received; but for weeks and months the saved man advances towards complete convalescence and strength. So does the inquiring sinner pass at once from death to life, whenever he believes on the name of the Son of God; but he continues daily thereafter to grow in grace and in the knowledge of Jesus Christ.

But observe, yet more particularly, that in both cases *there is really a cure*. This is a most important topic. The late Dr. Chalmers, whose conversion to God was so remarkable in the beginning of this century, brings this point out with great clearness and force in his theological writings, namely, that the salvation which is brought to our world by Christ is *the cure of a disease*. It is not a mere objective or outside pardon. It is that, but something more. It is that, indeed, as a means to an end,—and the great end arrived at is the restoration of the sick soul to spiritual health. Now that Jesus has gone up on high, the Holy Spirit may be called the Great Physician, and the Gospel the infallible panacea which he brings to bear upon the hearts and lives of men. The bitten Israelite, whenever he looked upon the serpent of brass, was able to exclaim at once, “I’m better!” He felt that the disorder was gone, and the pain gone. The virus had ceased to work in his veins, through which, on the other hand, pure and purifying blood immediately began to course. Now, whenever an awakened soul, feeling the direness of the disease of sin, earnestly and believingly looks away to Jesus and contemplates his work both as a demonstration of love and a mighty motive to holy obedience, when he *takes in* and appropriates all that is meant by Christ’s becoming a propitiation for human transgression, the medicine begins to work at once, and he can say, “I’m better!” Not only are all the fears removed, but all the selfishness is removed; all the disorder of the inner man is removed, and the pain it brings; all the love of sin vanishes as a ruling and actuating power; the man is a new creature; “all old things are passed away, and behold all things are become new.” Some seeds of evil may lurk within—some sparks of the old fire which the enemy of souls may be most anxious to fan into a flame; but whenever their presence is detected by the new man, there is a desire to expel them from the heart, and as great a restlessness is experienced till they are gone as men feel till infecting filth is removed from a city, or embers that may be still smouldering are extinguished

after a great conflagration. The renewed man says, "I'm better," and goes on his way rejoicing. Not only does he gladly know that God loves him; but the love of God is shed abroad in his heart by the Holy Ghost that is given unto him.

Need I add, that in both cases we observe also *an assurance of deliverance*. The Israelite knew that he was saved. He could not but know it. All his friends and acquaintances knew it too. And a saved soul knows, in like manner, that it has been saved. A man cannot repent and not know it. A man cannot trust in God and not know it. A man cannot be cured and not know it. A man cannot be happy and not know it. I confess, indeed, that there are delusive cures. Invalids sometimes fancy that they have been recovered when it is not so. So that the great test after all is the possession of spiritual health, that is, a daily delight in keeping the commandments of God. Yet, we repeat, where the cure is genuine, the restored individual will soon know the fact, and all who are round about him will know it too.

Finally, we find *worship and adoring gratitude* in both cases. All murmuring is at an end, and holy devotion begins. The Israelites, it is true, were somewhat superstitious and idolatrous in their worship; for they kept the brazen serpent as a relic, or what they thought was it, and paid to it religious devotions. But the iconoclastic Hezekiah (for the relic had survived to his day) broke it in pieces and called it *Nehushtan*, that is, *a bit of brass*, and nothing else (2 Kings xviii, 4). But the Christian worships a nobler and grander object. He worships the Lamb of the tree here, and he shall worship him for evermore. When the wilderness has been passed, Jordan crossed, and Canaan reached, they who had been cured of the serpent's bite by the uplifted Sufferer on earth will be heard singing, as age after age rolls on, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

A FUTURE LIFE AND THE DISCOVERIES OF SCIENCE.

THERE are few questions more solemn and more weighty than the one proposed, some thousands of years ago, by the patriarch of Uz, If a man die shall he live again? Is the brief period of threescore years and ten, it may be, the whole of life? Does the physical change which we call death terminate our conscious existence and our conscious experience? These are questions old as the race, and yet they are ever new. They

are questions which start up in the mind of every new entrant into life, coincident with the first dawn of budding thought, The great problem of another life, and that an endless one. after the present is closed, is one which comes up some time or other before every thinking individual. In hours of serious mood, it presents itself to the pensive Christian, prompting him to examine the foundations of his hope, and the genuineness of his faith. Sometimes it will protrude its unwelcome shadow into the house of mirth and startle the thoughtless in the midst of their folly. At other times it will disturb the votary of pleasure, in his moments of supreme enjoyment, with the claims of a hereafter, and with its dread prelude death; and now and again it will break upon the busy brain of the man of business, and compel a momentary truce to schemes for getting gain and growing rich. It is a question, above all others, big with the most solemn significance. The passing concerns of to-day and to-morrow, the fleeting pleasures of life, the fate of kingdoms, or the destiny of empires,—all these are but as bubbles, light as air, compared with this question of questions,—this problem of problems, Does death terminate my existence as a living, thinking, and conscious being? Or, as a living writer thus puts it:—

What is this life? And what to us is death?

Whence came we? Whither go? And where are those
Who, in a moment stricken from our side,
Passed to that land of shadow and repose?

Are they all dust? And dust must we become?

Or, are they living in some unknown clime?

Shall we regain them in that far-off home,
And live anew beyond the shores of time?

These are some of the sublime issues of the question under discussion.

Heathen philosophy, as such, can offer no consolation to a mind perplexed with these enquiries; nor can it throw any light upon these pressing problems. A heathen poet, speaking of man and his destiny, gives utterance to the following mournful sentiments, almost beautiful in their sorrowfulness. He says—

The meanest flower we trample in the field,
Or in the garden nurture, when its leaf
In autumn dies, forebodes a coming spring,
Which from brief slumber, soon shall wake again:
Man wakes no more! Man, peerless, valiant, wise,
Once chilled by death, sleeps hopeless in the dust,
A long unbroken, never ending sleep!

There is a tinge of inexpressible sadness in such utterances as

these. They seem like the lone wail of some benighted spirit, that, in the darkness and solitude of its own orphanhood, has lost its way to God, and in which the damp chilling atmosphere of gloom has quenched even that "hope which comes to all."

Thank God, we live under a brighter and sunnier sky! The light of the cross and Gospel truth has lit up the portals of the grave, and brought life and immortality to light.

The existence of a Supreme Being, as a Great Spirit—whose existence we here assume without any attempt at proof—we say the existence of such a Being, without material organs, as we understand them, and with capacities of thinking, feeling, and willing of infinite perfection, proves, at least, the possibility of similar beings existing in a lower plane of things,—that is, in the plane of creaturehood, without the environment of what we call the body. In other words, if the existence of God is admitted, the possibility of a future life, so far as the mere possibility goes, is conceded—that is, the possibility of beings existing under quite different conditions from the present.

The authors of the *Unseen Universe*, in their great work, assume at starting the existence of God—the Supreme Governor of the world, as a self-evident truth. They have been found fault with for this by the critics, who allege that a manifest and unfair advantage is gained in the discussion of the subject by this assumption, and that the authors ought to have reasoned out their conclusions as to the possibility and probability of a future life from purely physical data.

It is not easily seen how the authors could have ignored so fundamental a point as this in the treatment of their subject; or that anything is gained by the assumption beyond establishing the possibility of intelligences existing under conditions different from the present mundane order of things. The ground justifying this assumption lies in a small compass, and commends itself to the commonest intellect. Man is either the highest order of intelligent existences in the universe, or he is not. But man,—even the most gifted, the most highly cultured, and the most intelligent of the sons of men,—in their highest flights of thought, are confessedly and incontrovertibly the merest children in knowledge,—the veriest babes, groping their way in the dark on the outer skirts of a measureless ocean of mystery—the mystery of life and being—lying far beyond their ken. The very wisest of them are willing to acknowledge this, and confess their ignorance in this respect. Man knows not himself, nor the laws of his being, not to speak of the great globe on which he dwells, or the still greater universe in its boundlessness and infinitude. Therefore, to suppose man the mere creature of a day, limited, conditioned, and

circumscribed, as he is, in all the avenues of his being, to be the *highest* type of intelligence in the universe, is to mock our intellect and insult our reason, and to do violence to the very laws and conditions of thought. If man, then, is not the highest intelligence, there must be a higher, and if a higher, that higher intelligence must exist far above and removed from our present material conditions and mode of life, and so we are necessarily driven—we cannot help ourselves if we think at all—to the conclusion, which Professor Tyndal felt himself compelled to come to, "That a power inscrutable caused all things;" and we add, that that Power must be Spiritual and not material.

Having cleared the ground so far, we now come to the consideration of the evidences which go to make a future life probable, as these are supplied from reason and the facts of human nature.

The ordinary and common arguments for a future life—waiving those deduced from the character of God—express themselves to something like the following effect:—

(1.) That the whole economy of life, from our entrance into the world at birth till our exit at death, seems to indicate that our existence here is not an *end* in itself, but a *means* to some ulterior end.

(2.) That there are instincts, yearnings, and aspirations in every breast, which refuse to be satisfied with anything terrestrial, whether fame, power, pleasure, or wealth, and that the analogy of nature would seem to point to another field of existence where these respective desires and aspirations will find their completion and satisfaction.

(3.) That the belief in a future life, in some form or other, is so general among mankind, in all countries and in all civilizations, as to indicate that it is one of the primary integral elements of our moral being.

The first argument—viz., That human life, through all its successive stages, seems to be only so many correspondingly successive steps or means to some ulterior end, when reasoned out to its legitimate issues, would seem to demand, as a corollary, the idea of a future life.

We live largely on the future, for hope, while it remains, is always anticipating; its sphere, indeed, is in the future. We plant trees and build houses, we form plans and originate schemes, and make a thousand arrangements in our every day life, with an exclusive eye to the indefinite future. Nor is this all. Nature herself, in her method and order, is prospective in her processes. If we look at the case of a child,—and it is, in this respect, a type of humanity in the mass,—we will see

more clearly the force of this remark, as well as the drift of the general argument. We find that the child anterior to its birth is being prepared for entering upon a new sphere of being. These preparations are all prospective, and point forward to a future of its life. By and bye, at a farther stage of its history, the play impulse starts into activity, and for a while becomes the dominant rule of its life. In the exuberance of its spirit, it turns everything into play and mirth. Activity is joy; inaction pain; and even rest is only tolerated in the unconsciousness of sleep. Life is young, and the law of its being is activity. At this period every exercise of the physical faculties gives pleasure, and the pleasure thus attained becomes in turn the impelling motive to renewed activity; so that youth in the dew and blush of being is a busy round of restless energy and exhilaration. All this is beautiful and natural; and it is peculiarly beautiful that the first experiences of young life should be joyous—that its first deep draught of the cup of experience should be sweet, and its morning hours should be happy and full of sunshine. But even this is not an end in itself; for the experiences of the child have also a prospective bearing, and point forward to a farther stage of its life. The restless activity of youth is followed, as a necessary result, by the growth and development of the physical frame, so that the body is gradually fitted for the rough battle of life, on which it enters at a farther stage of its history. But even this result is only a subordinate end; for as the mind is the gem, and the body only its outer casket, a healthy and vigorous frame is necessary as a basis for the complete development of a strong intellect, or, as it is commonly put, “a sound mind in a sound body.” By and bye the body reaches its completion, and growth ceases, and the purposes of life are served by its being maintained in the *status quo*. It is different, however, with the mind and moral powers. There seems to be no limit to their expansion, either in their nature, or in their capacity. Take the case of the intellect. The happiness of the youth in the free exercise of his physical powers finds its parallel in the delight of the adult in the search after and discovery of truth. Each new attainment, every fresh advance in knowledge, is invariably rewarded by increased powers of thought, and by enlarged capacity for enjoyment. Each new point gained becomes the starting point to fresh advances and to yet higher attainments, followed by correspondingly enlarged susceptibilities of enjoyment. Each new altitude reached, not only increases the desire to reach higher and yet higher altitudes, but it brings with it increased powers of vision, and increased and increasing susceptibilities for increased and

increasing enjoyment. And so on in an ever ascending series, height above height, Alp above Alp, ever opening into fresh vistas of beauty, and into grander avenues of thought, with ever widening powers and ever enlarging susceptibilities. Indeed, there seems to be absolutely no limit to the progressive expansion of the human mind in its search after the good, the true, and the beautiful.

When the plant reaches the highest perfection of which its nature is capable, it dies; and so with the animal. The human body reaches its completion in the course of life,—indeed, long before the allotted term of human life is reached; and we expect it also to succumb to the general law of dissolution. But there is no point in the life of man, as a thinking being, which would seem to culminate in a state of absolute perfection, such as we can predicate of a plant or animal. On the contrary, as we have seen, he is ever growing but never perfected. Each new conquest has only been a means to further conquests and fresh laurels. The argument now comes to a point here. If the special experiences of youth prepare for, and point prospectively to a future stage of life, and if each new acquisition prepare for and point to something ulterior,—just as the present is largely a product of the past, and our present experiences are the seed of the future,—Where, we ask, do the riper and richer and ultimate experiences of life point to? For what do they prepare? On what do they terminate? The uniformity of the past prepares us to expect an *end*, to which our last experiences should stand in the relation of *means*. In other words, we want a future life as a natural sequel of the present, a life to complete what we have here begun; and if there be not such a life there *ought* to be; for the order and method of nature demand it, just as much as Spring demands a Summer, and Summer demands an Autumn to complete her processes of growth.

If death mean the extinction of being—the cessation of activity, the arrest of all growth and expansion, then it is the most huge anomaly in life. It is as clear a break in the continuity of nature, in its method and order, as any miracle would be. Scepticism has more to do here than simply to cavil and object. It has to explain this anomaly on any hypothesis short of another life after the present. But if death be simply the gateway to another life,—if our death here be our birth yonder, and if the future life be one where the powers and faculties—which are only partially developed here—will have freer play and a wider sphere of action, then it is so far explicable and intelligible. Our last experiences and acquisitions on this side of time, will form the starting

point to higher acquisitions in the land beyond. The soul, unburdened with her load of clay, will mount up to higher altitudes of spiritual light: and thought, set free, will soar on unwearied wing into the vision and presence of the Eternal. This first general argument could be still further elaborated and sustained by a consideration of the moral powers of the mind, in connection with the law of moral development; but the limits of this paper clearly preclude our entering upon it.

We now come to the second general argument for a future life. It postulates the existence of certain instincts, yearnings, and aspirations in the human mind, which the accumulated experiences of the race show that there is nothing here adequately to gratify.

To say that there are unsatisfied longings in every breast, that the human heart is not satisfied with loving, nor the human mind with knowing, is only to utter the merest common-places, the truth of which every individual knows and feels.

If it were not so, whence the feverish unrest of life? Whence the eager chase for pleasure? Whence the dissatisfaction, the discontent, the ambition,—wide as the race and general as human experience—if they be not the confession that there is nothing terrestrial,—nothing in the seen and temporal that can satisfy the yearnings of man's deeper and diviner nature? The soul craves the food of immortals, and we think to satisfy it with the food of cattle. It asks the "bread of life," and we dream of appeasing its hunger by offering it a stone. It has been said that our love of music is due to the fact that we feel our nature to be out of harmony with itself, and music offers us a temporary substitute. Be this as it may, we are all conscious, if we read our deeper experiences correctly, that our ideals of the beautiful, as well as our ideals of the true and the good, are far higher and richer, than our capacities can take in. The soul tries to grasp their depth of sweetness, and, just as a little child, eager to catch some coveted good, and failing in its effort through inability, gives vent to its feelings in a flood of tears, so in like manner, our consciousness of incapacity to grasp the fulness of the beautiful—which we all long to possess, invariably causes an ache,—an exquisitely sweet pain, if you will allow the expression—sweet, because it is the commingling of the joy of the beautiful, with the rasping consciousness of failure and inability to grasp it. Hence a strain of music will sometimes melt the soul into sadness which can only be relieved by a flood of tears. Hence, too, as Goethe says, a work of high art always pains us at first

sight. Hence also at times a beautiful landscape will fill the soul with a pensiveness so depressing that it would almost seem, as one has put it, "far more hard to live than die," and we involuntarily sigh for the wings of a dove that we might fly away into some happier region and be at rest. These are feelings which we have all experienced over and over again, though we may not have correctly divined their meaning and significance.

John S. Mill, whose whole inner life, viewed psychologically, appears to have been a constant struggle between a cold utilitarian philosophy, formulated by a strong and vigorous intellect, on the one hand, and the simple instincts of his own nature on the other, seems, in this respect, to have been no stranger to the common experiences of mankind. His theory of morals failing to supply him with a life motive, as we learn from his autobiography, in the winter of 1826-27, a cloud settled over his horizon; his usual work failed to interest him; he became dull and weary of life, so much so, that he began seriously to question whether or not it was his duty to live. Compelled by his philosophy to regard the keen, dry, and hard logic of the reason as his exclusive guide in life, he was led to overlook the gentler, and, in some respects, the *truer* teachings of the heart,—those irrepressible longings and aspirations of the deeper self, which no utilitarian philosopher can satisfy.

The poet Shelley, another child of doubt, gives expression to similar feelings in the following touchingly sad wail. Seemingly weary of life, and weary at heart, he says :

"Alas ! I have nor hope, nor health,
Nor peace within, nor calm around,
Nor that content, surpassing wealth,
The sage in meditation found,—
And walked in leisure, glory crowned,—
Nor fame, nor power, nor love, nor leisure,
Others I know whom these surround,
Smiling they live, and call life pleasure ;
To me that cup has been dealt out in other measure.

"Yet now despair itself is mild,
Even as the winds and waters are.
I could sit down, like a tired child,
And weep away the life of care
Which I have borne, and yet must bear,
Till death, like sleep, might steal on me,
And I might feel, in the warm air,
My cheek grow cold, and hear the sea
Breathe o'er my dying brain its last monotony."

Poor Shelley ! We could have wished that a ray from the

lamp of Christian hope had shone on his weary chequered life.

Not to multiply illustrations, if these longings and aspirations are natural in humanity, as such, it is surely reasonable to conclude that there must be some objects existing to gratify them; as nature never does anything in vain, never creates a want which it cannot satisfy, nor a void which it cannot fill. The eye is preformed to suit the light, and its existence not only implies an organ to see, but presupposes an object to be seen. The instincts of hunger and thirst presuppose food and water. The aspirations of the human intellect to know—and these aspirations may almost be said to be unlimited—presuppose an equally boundless area of truth, and equally unlimited objects of knowledge, which objects, as we have seen, while satisfying the mental aspirations at the time, give birth to other and higher ones, and so on in an endless cycle. All the respective instincts we have referred to are beautifully correlated to the objects on which they terminate, and all find their satisfaction in them.

There can only be two theories as to the origin of these longings and aspirations. The one is the so-called evolution theory, which finds special favour with the scientific mind, and which supposes that all our instincts and yearnings, as well as all our other faculties, are the result of a process of evolution, arising from the interaction of our environments and our specific organization,—that is to say, that our aspirations and instincts are evolved much in the same way as the muscular strength of the smith's arm is evolved from the nature of its exercise. But this theory breaks down at the very threshold; for it supplies no explanation why or how limited and outward objects should give birth to unlimited desires, or why or how they should originate unsatisfied yearnings; nor can it explain why our ideals, if they are the product of experience, are always higher than, and in advance of, our attainment. This theory is the merest makeshift, and collapses the moment it is probed. The other theory is the Christian hypothesis,—that these longings are divinely implanted instincts, ever pointing to God as the fountain of happiness and peace, as Augustine very beautifully puts it, "O God, Thou has created us for Thyself, and our souls are restless till they rest in Thee!"

A word or two on the third argument and we pass on. The facts as to the universality of the belief in a future life being granted,—and they are generally admitted,—the argument turns upon the origin of these beliefs. If they are divinely implanted instincts, then the question is conceded; for he

that planted the instinct will gratify it with its appropriate object. If they are evolved according to the evolution hypothesis, then their universality, their intensity, and their naturalness, fall to be explained and accounted for. But the facts in this case refuse to be explained by the theory, and the unsupported hypothesis weighs less than nothing against the general arguments adduced.

Now, what has science got to say to all this? We live in an age of scientific enquiry and research, and the scientific spirit is affecting more or less the whole domain of modern thought. Science is minute, analytic, incisive, and crucial. Hitherto its conquests over error and superstition have been signal, and not more signal than beneficial, and its career in the past entitles it to rank as a considerable factor in the world's progress. The ascertained facts of science are as clearly the voice of God in nature, as the truths of revelation are in the sphere of grace. Nay, more, the facts of science are open to the amplest verification of any one who doubts them. We say, the *facts* of science, not science itself. In the sphere of religion we make a distinction between truth, theology, and the theologian; and in the sphere of physics, we also distinguish between facts, science, and the scientist. Theology is man's systematized conceptions about God, as revealed in the Scriptures,—science, man's systematized conceptions of the facts of nature, as revealed in the world around us. Theology and science, then, being both human generalizations, the one about the facts of nature, and the other about the truths of revelation, it is quite possible that they may be opposed, the one to the other, and yet the truths of the one, and the facts of the other may be in the closest harmony. It must be here frankly admitted, that in the various conflicts which have taken place between science and theology—not science and religion—theology has had to give way, with one notable exception, the unity of the human race,—in regard to which science has made a complete somersault. Theology has had repeatedly to change front, to modify and adjust itself, at the behest of science, though the truths of revelation were not necessarily assailed thereby. Emphasizing again the distinction between science and scientific facts, we ask what ascertained scientific results impinge upon or oppose the great doctrine of a future life? Do the findings of science, or the latest scientific results, go to show in any way, that this belief, so natural, so general, and so consonant to our deepest desires and earnest hopes, has no foundation in the scheme of nature?

Scientists find it more convenient to utter vague declamations against the doctrine, than endeavour to show its improbability.

No use, say they, to talk in the ear of science of hopes, aspirations, and sentimental longings. These only indicate the childhood of the race. Facts, say they, must be proved by facts! and if any alleged fact cannot stand this criterion, it must be set aside as the worthless imagining of distempered minds. This is the kind of talk we are obliged to listen to from the great ones of science. And what does it amount to? Simply nothing. Scientists argue as if physical facts were the only facts in existence. The whole facts of consciousness—a sphere of things completely outside of the sphere of science—are thus completely ignored. But the facts of consciousness are as real as, nay, more real to me than, the existence of the material universe is; for I know the one directly and the other only indirectly. The longings and aspirations of humanity after another life are as veritable facts of human experience as the fact of the revolution of the globe on its own axis is. We have asked, What has science to say on this question? But we might have taken up another position, and shown that science, as such, is altogether incompetent to adjudicate on a question like this. It has no plummet to sound the depths of the human soul; it is bankrupt of appliances to gauge the spiritual. Its special sphere is the material and the phenomenal; but the facts connected with these constitute but a small fraction of the facts of life and existence. It can, indeed, tell us something about nature; but after it has told us all it can tell us, there is still left a large margin unexplained. It can analyse the physical contents of a book and tell us how much carbon, and how much oxygen and nitrogen it contains; but after it has told us all that, it has told us next to nothing about the book. The mighty thoughts that sweep through the universe, and raise us from the material to the spiritual, are as far beyond the power of its analysis, as the spiritual world itself is. In like manner it can operate upon the human body, and tell us, to the most minute particulars, its elemental constituents; but after it has done that, it has only been operating upon matter. Life has not been discovered, and what is matter without life? And what can science tell us about the varied emotions of the human spirit—what for instance can it tell us about a mother's love and a mother's tears? It can indeed analyse the tears and tell us that they contain so much chloride of sodium and so much water; but after it has done this, has it told us anything at all as to the meaning and significance of tears? Verily not. Moreover, if the scientists refuse to acknowledge the facts of consciousness, they can neither tell us what a cause is, nor what force is. These are terms they have no right to use at all on their philosophy. In

conclusion, science is mighty in her own sphere, but on the facts of our conscious experience, she is utterly incompetent to sit in judgment.

We have considered a few of the reasons, and only a few, which go to make a future life probable. It must be admitted, however, that the only positive, conclusively positive, evidence for another life is found in the resurrection of Jesus Christ. Reason makes it probable, highly probable; but revelation makes it certain: and it is to me one very strong evidence of the divinity and truth of Christianity, that it meets and satisfies this want of our nature. A voice, freighted with mercy and hope, is wafted down through the centuries, from the empty tomb of Joseph, saying: "I am the Resurrection and the Life, He that believeth on Me shall never die."

J. W.—E.

REMINISCENCES OF BYGONE DAYS.

THE HIGHLANDS OF SCOTLAND.

OUR first work for the *Morning Chronicle* was a commission to inquire into the condition of the people in the Highlands of Scotland, under the visitation of the potato blight in 1846. To do full justice to this undertaking we had to go over many of the districts where the blight had been most disastrous, and to visit all sorts of people in the far north. But this, after all, was not such an unpleasant or difficult work as that of visiting famine stricken districts of India; for although the sudden character of the visitation had brought about much misery, there were no deaths from want. At this distance of time, it would neither be profitable nor interesting to your readers to describe the actual scenes which were witnessed, but we shall give some of the incidents and accidents of the inquiry that never grow old.

Starting from this great Babylon by steamer, we got along gloriously, albeit the sea was rough and the weather uncertain in the fall of the year. Arriving at Aberdeen hale and hearty, we set off to Inverness, and there came to know that an official enquiry had been conducted by the county authorities; but of what use was that to the public, seeing that the results were simply tabulated from calculations made on returns obtained from ministers to whom set queries had been sent! But in our case these were elements of great usefulness connected with the investigation, and the kind hearted town-clerk, as well as the worthy sheriff, having given us all the letters received from parish and other ministers, we set out, resolved

to use such letters as an introduction to the writers, and then visit each parish bit by bit. This plan answered admirably, for in every case we were well received and greatly helped.

Our first visit was to the Black Isle. Here an amusing incident happened. Having to cross a ferry in a boat rowed by a ferry-woman, we took an oar and got along nicely. On landing, we inquired to what church she belonged. "To the Free Church." "And why did you leave the Auld Kirk?" "Because my minister left it." "But he may have made a mistake." "Na, na; nae fear o' my minister makin' a mistak'; he's a God fearin' man, and a great preacher." And this is a fair specimen of the reasons which we found all over the Highlands for the great stampede which, in 1843, left the Church of Scotland desolate.

Crossing ferries was a very amusing experience at times. For example, going into a boat with a shrewd ferry-man one day, we told him a story of a ferry-man who complained to his minister, when taking him over, that he did not preach faith and good works as cause and effect, and who, in finding that argument was of no avail, tried this illustration—"I will ca' the richt han' oar faith, and the left han' oar good works. Noo, let's try what faith can dae alane," and so putting forth faith and pulling, round went the boat, but not one bit ahead. "Let's try good works noo, sir," and laying in the right hand oar, he used the left, and round went the boat, but not one bit ahead. Putting out both oars, he pulled, and the boat was soon at the other side. "There noo, sir, jist apply faith and good works, an' ye'll soon send the soul to the haven o' eternal glory!" The point of the anecdote was at once seen, but the practical effect in the direction intended was not so evident, for, on being paid a sixpence, which was more than was asked, our ferry-man said, "Eh! sir, that's o'er muckle; but come up to the public house here, an' I'll gie ye the share o' a gill"! And yet we saw very little drinking among these Highlanders. Nor did we meet with any who could be called greedy, although in the case of boating parties they do lay it on pretty freely. The late Doctor M'Leod was once crossing a lake, and hearing the boatmen, who spoke Gaelic, agreeing to charge more than they were entitled to claim for their work, he reproved them, when, to their surprise and disappointment, they found that he was a Highlander, and understood every word they had uttered. But, here also, the practical effect was not what the Doctor expected, for instead of acknowledging their error, they scolded him for being so ashamed of his native Doric as to speak in English! On another occasion the Doctor was crossing a loch when a gale coming on suddenly, the passengers, or some of

them, became alarmed. There being another minister on board a little man, while the Doctor was a big man, it was proposed to the boatman, who was rowing hard, that one of the ministers should pray. "I've nae objection," said the man, "but lat the little mannie pray, an' the big minister help me at the oar"—a thing which the doctor was not unwilling to do.

Nothing in all our wanderings in this inquiry was more gratifying than the hospitality of these ministers, and notably the family of Dr. M'Leod—a family of whom it might well be said, "There were giants in those days," for they were a grand race, both men and women, and strong in body and mind. We were struck also with their breadth of theological view, for we neither found hyper-Calvinism nor uncharitable dogma in their theology. Perhaps it was to this that the Doctor himself owed his breadth of view, and which led him one day to say, in reply to one of his parishioners who asked if he believed that a saint could fall away finally, "I would advise you not to try the experiment." But all the Highland ministers were not thus liberal. Even now, with all the advantages of Free Church preaching, they are narrow in the Highlands. Preaching one day for a minister on the analogy of the brazen serpent, it happened that there was a Highland brother present, who was to follow me next day, and having given out the text—"The Lord hath chosen the godly man for himself," he began thus:—"Choice implies rejection; new-fangled preachers may deny this, and tell you that all may be saved if they will only look; but I tell you that all will not be saved, and that God must have foreseen and foreordained this, or he would never have made a hell." Such was the antidote to what he no doubt considered our poison; for we had endeavoured to show that, just as the objective remedy for the dying Israelite was commensurate with or equal to the disease, so the propitiation of the Cross was for the sins of the whole world, and as a propitiation was equal to the disease of sin. On leaving the church after, in our innocence of offence, having preached this doctrine, the minister of the church said, "O, Sir, you have grieved the hearts of many of the Lord's people here to-day!" Observing the other minister one day walking along a hedgeway, and coming towards us, we were about to hold out the hand, when he bolted right through an opening and disappeared, as if he had been flying from a leper! Better things are to be hoped of the children, for the Gaelic schools are nearly all shut up, and the three "R's" in English are being everywhere taught in the Board schools now established all over the Highlands.

But what was far more cheering than these freezing doctrines,

we found everywhere some fruits of the labours of the late Mr. Munro of Knockando, the brothers Dewar of Nairn and Avoch, and Mr. Kennedy of Inverness—all mighty men and great itinerants in their day. They could all speak Gaelic: they went into every Highland glen and *clachan*, and preached a full and a free Gospel, part of the outcome of which was the increase of godly ministers and the disruption—not that it followed their preaching in logical sequence, but the love of freedom which was created in the hearts of the converts became infectious, and spread as a sentiment, where it was not realized as a gracious influence. Yes, being dead, these men yet speak, and truly it can be said of them, “How beautiful on the mountains are the feet of them that preach peace and bring glad tidings.”

The social condition of the people we found to be deplorable. In the West Highlands and in the Island of Lewis they were living totally with the cattle,—the cows and the pigs being in one end of the cottage, and the family in the other,—the level of the floor raised about a foot, and box beds dividing the bestial race from the human! And yet, paradoxical though it may appear, the children seemed full of health, and although in some cases they were almost in a state of nudity, they seemed as happy as the day was long.

And yet these people may be improved. For example, in a village called Aldgour, which chiefly belonged to the late Col. M'Lean, his lady had first visited the cottagers, and then selected a few families of an improvable disposition; and the Colonel having built some cottages, and added to them little crofts or bits of land, they were placed in possession, and all kinds of motives used to enable them to help themselves. In a few years the comfortable state and happy condition of these model cottagers was set before the others, and the contrast being so apparent, there was less difficulty in getting them to move upwards than there had been in getting the first to move into the improved dwellings. By this experiment other proprietors were encouraged to lead on their crofters, and especially was this course pursued by Sir James Matheson, of the Lewis, until the moral and social state of the islanders, as well as the Highlanders, was greatly improved. Five years afterwards, when down in these parts, and particularly in the Isle of Skye, for the *Times*, and with a like object in view, we found that great changes had taken place; but still, such was the love of lawless liberty among both Highlanders and islanders, that when we asked a man of fair intelligence, in a moorland parish near Stornoway, which was the greatest crime which was committed in the island, he said, “Tethering the coo.”

They had been so long accustomed to the run of the hills for cattle and sheep that they could think of no unpardonable sin like that which the agents of Sir James had committed in giving these people allotments.

One of the most peculiar and pleasing features of the Highland character is the respect universally paid to the Sabbath day. A curious illustration of this we found at Banavie, a very comfortable inn at the western entrance of the Caledonian Canal. A large party were there at dinner one Monday afternoon, a gentleman from England, resident for a time and fishing the salmon, being in the chair. In serving out a fine salmon, he expatiated on the fine quality of the fish, and concluded by saying, "I know he is fresh and sweet, for he was all alive yesterday, and a hard struggle I had before I got him out of the water." A tall Highland sheep farmer, of the name of Paterson, was just about to dig into his portion which had been placed before him, when he dropped the fish knife, and turning to the chairman, said, "Yesterday, sir, was the Sabbath day. You would have been better employed in going to the church than in catching salmon on the Lord's day." "I don't think so," replied the chairman, "for if I may judge from what I saw yesterday evening on the hill sides here, I think 'going to the kirk,' as you call it, did the people little good." "What do you mean, sir?" inquired Paterson. "I mean this, that after being all day at the church in droves, singing, and preaching, and roaring, if I may call some of it by its right name, they came and squatted themselves on the hill-side, sat and drank whisky till they got drunk, then some of them fought, and one poor fellow lies in the hotel now in a very bad state." For a moment Paterson was thoughtful, and then having recollected himself he said, "Yes, I understand it, sir; I see it. Yesterday was the *Sacrament Sunday!*" What was an evident relief as a way out of the difficulty to Paterson, only made things worse to the English gentleman; and while the force of habit in witnessing scenes of this kind in Highland parishes from time immemorial had blunted the moral sensibilities of the sheep farmer, the explanation failed to commend the kirk above the river on a Sunday in Lochaber. It is due to these Highlanders to state that nothing of this kind could happen now. Not long since we were present at a Highland sacrament of the Free Church, when about two thousand communicants were seated at tables on a plain at the base of a mountain, and were served in succession by able ministers in Gaelic, and such a scene we never saw before. The women were in their white hoods, the men in their serge and tartan, with bonnets and glengarries,

and the youngsters squatted on the moor all around; while the weird-like character of the psalmody, and the curious stare of the poor people, combined to make the picture complete.

Such are a few of our "reminiscences" of this inquiry on the Highlands, the good effects of which, and especially of the second one in Skye, were seen in the fact that the Government accepted the evidence as conclusive of the need of relief by emigration, that was to some extent carried out, and especially in the application of sanitary and economic laws, which led the landholders to charge themselves with the burden of relieving the helpless poor. From that time, and chiefly through these exposures and the great influence of a few leading articles in the *Times*, real want has been unknown in the Highlands and islands of Scotland, while the social state of the people has greatly improved.

J. H. W.—L.

MATERIALISTIC PANTHEISM.

THERE are, perhaps, few who have gazed upon the face of nature and made themselves familiar with her glorious form, and fewer still who have entered in within the veil which hides her workings from the common eye, who have entirely escaped from, and not felt for even more than a moment, that sensation which, for want of a better name, was called, I believe by Julius Hare, the "fascination of pantheism." Who have not asked themselves in seriousness, Can this wondrous fabric—so complete in its structure—so perfect in its action, be the result of an inherent power, whose *whence* is lost in the infinite past, and which, residing in the vast cosmos of material things, evidences its activity and reality in the ceaseless action of law, and the perpetual development of being? It perhaps needs more than what another author has called the "inherent perception" in man, to escape from the web of specious argument and sophistry which a certain class of "the high priests of nature" have woven round our ideas of law and order, as seen in the physical universe; and more than a "dim faith," to see beneath the outward progress of being the certain indications of a higher power in nature than its own. To the Christian whose ideas, so to speak, are saturated with the conception of God; whose whole nature and life are moulded by the consciousness of His nearness and presence; the vast sweep of being, with its endless forms and transformations, presents no difficulty, as regards its origin and the cause of its continuance; but to

those who stand outside this circle, who have never consciously felt that influence which the apostle Paul calls "the Spirit bearing witness with our spirit," difficulties arise and doubts present themselves, which it is well for the leaders of religious thought to remember.

However we may close our eyes to the fact, there is abundant evidence, both in the public expressions of some eminent scientific men, and in some of our current literature, that the spirit of the age shows a materialistic tendency, which is after all only a modified form of pantheism. It is quite true that in many instances this spirit is exhibited in a negative rather than in a positive form—by what we may term a tendency rather than a positive avowal; but when every allowance is made, and the limit of charitable interpretation of the meaning of language stretched to the utmost extent, there still remains undoubted evidence of the dislike or disinclination to admit the existence of a personal Creator. There is an endeavour to escape from the necessity for a God, and to account for the phenomena of the universe, and even of life and consciousness itself, without the introduction of a supernatural cause: to substitute for the conception of an intelligent Creator a mysterious and changeful proteus, which it is impossible to define, but of which it is sufficient to say that, unthinking, it is the cause of all thought; and impersonal, it can confer personality.

This is no new feature which has sprung into existence in our own day; it is only the recurrence of the same forms of thought which have been revealed over and over again in the philosophical speculations of past generations. In the earliest ages of the world's history, when men knew not God, whose revelation was confined to a chosen few; when the workings of nature were imperfectly understood, and her laws and order yet unrecognized; when things and phenomena merely "happened," those who looked farthest beneath the surface endeavoured to account for all they beheld by supposing a self-formative power in nature, whose order and arrangement was simply "a fortuitous concourse of atoms." It is not, therefore, unreasonable for us to expect that in these later days, when "many have run to and fro, and knowledge is increased;" when the triumphs of scientific investigation have revealed the secrets of heaven and earth; when the forces of nature have become the servants of man, so that he can direct her energy, weigh her suns, and measure her atoms, that the same spectacle should be presented; and because the *known* only reveals the continuous vision of "a consequent with its antecedent," some who witness this should jump to the conclusion

that this is an eternal succession, and that the *unknown* cannot reveal any other.

This mode of thought we may also naturally expect to find receiving its development in those who are almost exclusively engaged in physical research—who are familiar with every form of physical cause, but who have given little or no attention to the equally wide field of investigation which reveals a domain of moral causes and consequents; and especially amongst those who do not profess to regulate their lives by a code of moral laws received through a supernatural revelation, and who do not recognize that Spirit which “cometh not by observation, nor by the will of man, but by the power of God.”

To such there is something fascinating in the thought that nature is self-originated and self-sustained. It is a syren's song: no wonder it has drawn men to itself with a persuasive voice. It appeals to man's strongest passion, his pride:—It assails his faith in its weakest part, by exalting his importance and place in the universe. It speaks to him with the old voice, and the old promise, “Ye shall be as gods.” It places him intellectually on the highest pinnacle of being. He is “the heir of all the ages,”—the perfect fruit of time—the consummation of nature. Behind him there stretches a vast and undefined past where “an eternal sequence of sufficient causes” have been like mighty waves surging onward to him their goal, and all the cycles of time,—the revolutions of suns, and the affinities of atoms, have only circled and approximated that they might end at last in him the microcosm. He is virtually his own God and there is none other beside him. Perhaps there is also another reason why materialistic pantheism has found a lodgement in the hearts of some men. They are overwhelmed with the idea of God. They do not know Him as a loving sympathizing Father. He is not near to them—He is afar off. The thought of God is only awful and tremendous. All human sense and human reason stand appalled when we endeavour to grasp Him, nay, even to understand parts of His ways. Nature is vast, but God is vaster. He stretches beyond the farthest star, and moves within the sphere of the minutest atom. He worked when on Time's farthest shore we see the first faint traces of coming order, and He is working still. The rush of being which, in ceaseless and unending alternations, springs from the earth around us, is but a wave upon that mightier ocean which enwraps within its folds the inconceivable vastness of unnumbered universes, and God controls them all. The conception grows more stupendous the more we penetrate, till all language fails and reason sinks absolutely prostrated.

To avoid all this, those who would fain eradicate the last desire for worship out of man, and emancipate him from the "debasement influences of prayer"; who seek to escape from the perplexities and difficulties, both mental and moral, which attach to the conception of a personal God, are endeavouring to escape from the bewilderment, by endowing blind force, and the unthinking clod, with equally mysterious attributes.

With them, matter and force are a cause, not an effect. Like children, who are blinded by the overpowering glory of the sun, they close their eyes against the divine light, and when they do not see it, ascribe its genial influence to other causes. Some there may be whose blindness is genuine, and with such we have the deepest sympathy. It is a fearful condition. Physical blindness is bad enough, but it is better, far better, to have light shut out from the eyes than God from the soul; and our prayer is that He who, in the days of His sojourn on earth, gave light to the blind, may shine into every seeking soul so that it may discern Him "Who spake and things were, commanded and they stood fast."

We believe that the foundations upon which materialistic pantheism rests are absolutely insufficient to carry the superstructure, and that such a belief necessitates the introduction of difficulties and perplexities as great as those which surround the belief in a personal God. Nay, more than this, that the acceptance of even the most modified form of pantheism places a far greater strain both upon reason and faith, by the introduction of greater mental and moral perplexities, and, indeed, of contradictions which are self-destructive.

It is a momentous question to ask, Is there a personal God? —an overruling providence? The sternest philosopher should hesitate before he asks humanity to lay aside, as a dream of superstition and ignorance, those hopes and aspirations which have animated the lives of the best of men, and come down to our own time with all the credentials of experience, and the sanction of antiquity. The arguments should be well founded before men are asked to ignore "the faith once delivered to the saints," and in the place of providence enthroned the "influence of environment" and "the survival of the fittest," before they cast away the elevating and sustaining influence of a personal and sympathetic God, and substitute for Him an unfeeling abstraction.

Robespierre is said to have remarked, when he saw the effects of atheism upon his countrymen, and the difficulty of moral government without a belief amongst the masses, "If there is not a God, it is necessary to invent one." The pan-

theist sees no such necessity. For him nature is sufficient—matter is eternal and its motion is force. His divinity—if we can call it such—is an all diffused, and all pervading, but impersonal power—if power it be—a definite order or “reign of law,” which is at once self-originated and self-sustained, and which, lifeless and unintelligent itself, is still the source of all the life and all the intelligence which we behold. Could rank atheism go farther than this? Atheism and pantheism indeed, so far as nature is concerned, are one creed, only they arrive at their conclusion from opposite methods of reasoning. The atheist denies the existence of a personal God, and therefore says, Since there is no God, he could not possibly be the author and sustainer of nature; while the pantheist, after surveying the universe, says, It contains within itself a sufficient cause for its origin and continuance, and therefore there is no necessity for a God, and to introduce such a hypothesis is only to darken that which is clear, and complicate that which is simple.

It is true there are many men, who are tinged with pantheistic views, who will not venture so far as this. They hesitate before they make the final plunge into absolute negation. They shrink from the logical conclusion of their own arguments, and content themselves with asserting, that nature gives no answer to the question whence it came, and how it is sustained. They say, “It is as unphilosophical to deny, as to assert, the existence of a personal God;” so they quietly shelve the question and dismiss God from their thoughts.

For them the heavens have ceased to declare His glory, and the firmament to show forth His handiwork, and they have installed in His place a creature of their own imagination, which they shroud from the mental eye with a thick cloud of scientific nomenclature, amidst which we hear of “order,” “law,” and “force;” as if there could be order without a director, law without a lawgiver, and force without a first cause.

Let us examine this pantheistic divinity, if we can find it. Since it is not supernatural, it must be found within nature itself. All the force which is manifested, all the order observed, all the contrivance and adaptation exhibited, all the advancement which has been made, is the result of sufficient causes, which were antecedent to the phenomena, and which causes were latent, so to speak, in the condition of things, before the things themselves were. At each stage there must have been contained within the existing arrangement the potentiality of all existing stages and arrangements. The universe exhibits

signs of onward progress, but at no step in the line of progression was there the introduction of a single fresh impulse, or a single fresh design.

"It is impossible," the pantheist asserts, "to conceive of any modification whatsoever in the existing condition of material agents, unless through the invariable operation of a series of eternally impressed consequences, following in some necessary chain of orderly connection;" or that, "a state of things could exist, or at any time have existed, which could not be rigorously deduced from the preceding state."* The *all* of nature, therefore, lies hidden in its primordial form, and as we go back and back, through the long ages of geological, and afterwards of astronomical time, we must find in the first condition of things the potentiality which has unfolded itself in suns, and life, and finally in man. We say condition of things, because at that time there were no suns, or life, or intelligence, or personality. All these are, however, manifested in the universe at the present time; and to satisfy any pantheistic doctrine therefore, we must find the sufficient cause of them all in the lifeless, unintelligent, and impersonal atoms, which atoms, in a universally diffused cosmic mist, long before any chemical combination occurred, form the *ultima thule* of scientific vision. All action since then has only been the working out of "natural law"—"a gradual development"—"an evolution;" and the same cause which, with "selective affinity," drew the elementary atoms into combination, made them also blossom into life, and sparkle with intelligence.

This is what we are asked to believe. If we accept such a belief, one thing is certain, we must endow these atoms (for there is nothing else) with all the attributes which we usually ascribe to the Deity, and without a single experimental foundation, give to them qualities which transcend the license of imagination. We must believe that the force, which is the outcome of the atomic activity, is omniscient as well as omnipresent, and equal to the production of all the contrivance, aptitude, and design, which we behold in the visible cosmos, since it must have foreseen and provided for all ultimate possibilities of the self-development, before the indications of coming requirement were manifest at all. Is this easier to believe than the existence of a personal God?

As a metaphysical question, is it easier to present to the mind the idea of star mist condensing into brain activity, without any external cause operating upon it, than to believe that conscious personality, and intellectual or moral power, came from a personal and moral cause? Does it simplify our

* *Essays and Reviews* (Baden Powell)..

idea of the *modus operandi* which we behold in the physical universe, to be told that its infinite beauty and variety are the result of "molecular activity and evolution," and complicate it if we believe that a divine intelligence and oversight has planned and sustained its countless variations? Is it childish to believe in a personal God, infinite and eternal in His power and resources, while it is philosophical and scientific to transfer the self-same attributes to a primeval force, "which rolls its music through the ages," and of which "all terrestrial energy, the manifestation of life, as well as the display of phenomena, are but the modulations of its rhythm?"* What is this force which we are called upon to accept in the place of God, and revere as the author and the sustainer of all?—"to which nothing can be added, and from which nothing can be taken away—the sum of whose energies is a constant!"*—which has no life, no intelligence, no choice, no volition, and yet which, when it falls upon atoms and molecules, as devoid of all these attributes as itself, can crystallize them into suns, and fill their attendant planets with everything of which both matter and force are themselves destitute.

It cannot see, and yet it formed the eye; it cannot hear, and yet it planned the ear; it cannot think, and yet it is the source of Shakespeare's *Plays* and Newton's *Principia*; it has no moral purpose, and yet it has produced man, who has spiritual aspirations, and who has dared to conceive of a God.

If force and matter alone be there, whence came the first beginnings of all these things? At what period in the history of the grand development did the first real life begin? How came it to pass that atoms which, for countless ages, unnumbered as the sand upon the sea shore, had arranged themselves into inorganic forms, suddenly became organized? There must have been a pregnant instant when life began; when, for the first time in the history of the universe, a new condition of things occurred,—self-power—self-growth—self-propagation. Between the highest manifestation of physical power and the simplest manifestation of life there is an impassible gulf. No mental process, no arithmetical computation can measure the distance.

The difference is not one of *degree*, it is one of *kind*; and yet we are asked to believe that all this is the result of the "rhythmical play of forces upon concentrating atoms," and nothing more. The new requirements of life necessitated a new order of things, which differed entirely from the requirements of all preceding time. There was a co-ordination of parts never witnessed before—a reciprocity of action which was marvellous to behold.

* "Heat considered as a mode of motion."—Prof. Tindall, F.R.S.

To the pantheist, however, all this fitness of things is spontaneous. There is adaptation, but no design; fertility of resources, but no intelligence has presided over the arrangements; all is only the result of the same energy which has moulded the form of the planets, or which builds up the atoms into a crystal. The wonder is great, but it does not end here; there is a greater marvel still. There came a time in the history of the mighty progress, when even life itself ceased to be the highest manifestation of power. The life became associated with will—with conscious personality—with moral feeling. Whence came all this? Is it only a day dream? Are we to believe that the thoughts which burn, and the feelings which move, are but the blind motions of the same force which causes the blade of grass to grow, or urges the blood through the vascular system? Are we after all only automata; and is human responsibility only a fiction, and our hope of immortality a delusive snare?

Is this the coming creed of the nineteenth century which is to supersede the superstition of past ages? We venture to say that before men will accept it, nay, before the common sense of mankind will tolerate it, there must be a better reason for its reception furnished than has ever yet been produced.

F. H. B.—H.

(To be concluded in our next.)

THE CONTROVERSY IN THE U. P. CHURCH.

SINCE we last referred to this important subject, the discussion among the United Presbyterians on the doctrines of the *Confession of Faith* has by no means died away. Both the Rev. David Macrae and the Rev. Fergus Ferguson have preached and published special discourses on the debated points, and made, or attempted to make, elaborate statements in their respective presbyteries. One remark that occurred in a speech which Mr. Macrae was not allowed to deliver by his co-presbyters, but which he afterwards published in the *Glasgow Herald*, we thought to be a theological gem, and have pleasure in reproducing it here. In replying to the objection that, by his liberal views, he was nullifying the grace of God, he exclaimed, with warmth, "Does not the man who limits God's grace really detract from its glory? And does not the man who makes it wide enough to embrace the whole world glorify it rather than dishonour it?" In that one thought, thus felicitously expressed, lies much of the entire doctrinal position which we of the Evangelical Union have been seeking for upwards of thirty years to fortify and maintain.

Mr. Ferguson made a very long and complete statement of his doctrinal belief, at the September meeting of the Glasgow U.P. Presbytery, in reply to questions which had been formally put to him. His transparent honesty of heart, as well as his manly courage, were signally displayed on that occasion; for he told his critical and eager judges far more about his personal creed than he needed to tell them. There are just two points in that remarkable statement on which we wish to make a few comments, not of an unfriendly nature, but by way of explanation as to our own sentiments on these subjects. While demanding a Gospel wide as the race of man in its provisions, Mr. Ferguson observed, as to the view of the atonement's extent held by Arminian theologians, that if you say that all that Christ did was to make salvation possible to all men, the cross really accomplished no positive result. He was therefore disposed to say that, besides opening the door of mercy for all, the cross of Christ actually procured that immortality for the race which had been forfeited by Adam's sin. The second Adam, according to him, delivered us from that gloomy heritage of annihilation which the first Adam brought upon us. Here, of course, the whole controversy turns upon the interpretation put upon the threatening of the Garden of Eden, "In the day thou eatest thereof, thou shalt surely die." There is no real difference of an important character here between Mr. Ferguson and ourselves; for he holds, we suppose, that the annihilation threatened was immediately removed by the protevangel which was preached in Eden. We, on the other hand, generally believe that the threatened death was the downward descent of death temporal, spiritual, and eternal, which began in Eden, and which God is seeking to stem in every human being by the provisions of Calvary. Mr. Ferguson's gospel is characterized by contingency as much as ours; for he holds with us that only believers go to heaven, while the impenitent sink to hell. But is not the opening of the door a most important fact for a prisoner? And did not Christ achieve a most important triumph when he threw open the door of mercy to mankind, and provided the Holy Ghost for the race?

We now approach the second point in the statement of the minister of Queen's Park, on which we wish to touch—viz., his now famous eschatological dictum, that "the good or the elect are like sons in heaven, while the wicked are like servants in hell, where they lead a useful and tolerable existence." We cannot say that we have been shocked by this statement, as some have professed to be, for we receive with thankfulness any representation of the judgments in the world to come,

which helps to justify the ways of God to man. We believe that the finally impenitent will be for ever unhappy in hell; but we also believe, that they would be more unhappy in heaven, and besides, that they will for ever prefer their existence, such as it shall be, to that dread annihilation from which all moral beings so instinctively shrink. Their existence we suppose Mr. Ferguson would call *barely* tolerable, and useful only in so far as it holds out a warning to unfallen moral beings. The Universalists, we notice, have been claiming Mr. Ferguson for their side of the question; but they have no right to do so, for he seems to hold as distinctly as we do, the irrecoverability of those who have sinned away their day of grace. We will continue to watch with much interest the progress of these important discussions.

DOES GOD'S WILL SETTLE EVERYTHING?

To the Editor of the "Evangelical Repository."

8 GARMOYLE STREET, BELFAST.

REVEREND SIR,—As a constant reader of the *Repository* for nearly eighteen years, I am ready to acknowledge my obligations to it for clear and lucid expositions of many theological difficulties. There is one department of its literature, however, which it seems has been given up (and this I regret very much), that is, "The Question and Answer Department."

Might I venture, for the first time, to ask your opinion, or that of any of your able contributors, on the following extract from a small work recently issued from the firm of Houlston & Son, London, entitled, *The Personal Reign of Christ*, by James C. L. Carson, M.D. The italics in the extract are the author's own, and the extract itself is *verbatim*. It is as follows:—

"'The Lord is not slack concerning his promise,' says Peter, 'but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.'

"This text is often quoted for the purpose of proving that God was not willing that any one of the whole human race should perish, but was anxious that all of them should come to repentance. Such a doctrine is directly subversive of the attributes of the Godhead. It is founded on the supposition that God is not able to accomplish the thing which he is most anxious should happen. If God had willed the salvation of all men, he could easily have provided for it and have had it accomplished. God, who is omniscient, *knew* that all men would not be saved; and therefore he has prepared hell for the devil and all his followers. God, who is omnipotent, *could* have saved all men, if he had willed their salvation; and, therefore, inasmuch as he has not saved all men, he, as an omniscient and omnipotent God, never actually willed it. What idea does it give us of Deity to imagine that God was most anxious for the salvation of every man, but that he has failed in having his wishes accomplished, for the simple reason that he was no match for the devil and human nature? God is supposed to be working

on the one side, and the devil and human nature on the other; but God is defeated. Could this be a God at all? Impossible. Such views bring God down to the level of a man, and do away with his Godhead altogether. Those who entertain these opinions are continually confounding the statement in Peter with other portions of Scripture which says that God takes no *pleasure* in the death of the sinner. There is a complete difference, however, in the two cases. It is one thing for an omnipotent being to refuse to take pleasure in the death of the wicked, and another affair altogether to *will* and be *anxious* that the wicked should not die. Our Queen takes no *pleasure* in the execution of the criminal, but if she *willed* that he was to live, live he would. If such be the case, then, with an earthly monarch, are we to place the God of the universe in a lower position? Perhaps I may be told that the attribute of love changes the whole matter in regard to Deity. If so, I reply that God's love extends to all for whom it is intended, but no further. I ask my opponents, do they really hold that God loves the devil and the damned in hell? If they say he does not, they give up their principles; if they say he does, I reply that his attribute of love has gone farther than his attributes of omniscience and omnipotence have been able to reach, and therefore he is no God at all. In the counsels of past eternity he could have arranged for the certain salvation of all men; he has not accomplished it, and therefore he never willed it.

"Further, I must say, those who take the doctrine I am combating out of the text I have quoted from Peter, must have read the passage in a very careless manner, or else they are incapable of close reflection. The passage, when carefully looked into, is quite on my side of the question. Does Peter say that God is long-suffering to every member of the human family, and is not willing that any of them should perish? Far from it; very far from it. There is no such idea in the text. Peter says, most distinctly, that God is so long-suffering to '*us-ward*,' that he is not willing that any should perish,—that is, any included in the *us*. Here is the key of the situation. In place of referring to the whole human family, it is to '*us-ward*' that the long-suffering extends. Now, who are the '*us*' mentioned here? The parties for whom this epistle is intended. Who are they? The first verse of the epistle tells us precisely. 'Simon Peter, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.' Here are the parties included with Peter in the '*us-ward*,'—the parties whom God is not willing should perish,—all who obtain like precious faith through the righteousness of Jesus Christ. This includes the whole of the redeemed; and as God wills that every one of these should come to repentance and be saved, the day mentioned by the scoffers—the day of Christ's appearing—cannot arrive one hour sooner than the day of the conversion of the last soul that shall be saved of Adam's race," pp. 130-132.

As the views advanced in the above are, in some respects, important, a notice of them in the pages of the *Repository* will much oblige, yours respectfully,

JOSEPH JONES.

We thank Mr. Jones for his attention in transmitting to us this important, yet certainly very vulnerable, quotation. He informs us that many of the Baptists in the North of Ireland consider it to be unanswerable; and we agree with him that it is right to expose the unscripturalness and unreasonableness of the hyper-Calvinistic position which multitudes of Presbyterians hold by, as well as certain sects of the Baptist per-

suasion. As to the observation that the Question and Answer Department of the *Evangelical Repository* has declined much of late years, we have only to say that we have always replied to theological questions, when they were sent in to us, to the best of our ability. We do not lay claim to the penetrating metaphysical acumen of the former Editor; but we promise that, if our readers feel disposed to revive the brisk interrogatories of former days, we will call in the aid of esteemed and able brethren in furnishing replies, if we find ourselves to be hard pressed either for time or talent.

The paragraph quoted from Dr. Carson's book might indeed be made the text of a whole volume, instead of a necessarily brief magazine article. Having read over the excerpt carefully once or twice, it seems plain to us that the whole argument is based upon one great fallacy, which we have no hesitation in asserting to be opposed alike to the hand-writing of God in the blessed Bible, and the hand-writing of God in the constitution of the human soul. That fallacy is this, that all that happens in the domain of morals is as absolutely fixed by the decretive will of God, as all that happens in the domain of physics, or of the material universe.

First, this position is not only not supported by Scripture, but is, on the other hand, assailed and overthrown by it. The Deity is not represented there as getting all his own way, at least, in the first instance, when his will comes into contact with the free will of man. What indeed is the history of the race of man, as given us in the Bible, but a narrative of the way in which God's will has been opposed by man's will, although, indeed, it is to be said to the glory of the riches of his wisdom and his grace, that he wondrously overrules even the dark cloud of human transgression to the greater display of his own glory and the greater good of man. We ask Dr. Carson, What is all sin, according to Biblical representation, but a direct going against the will of God on the part of man? If he objects to this statement, and maintains that God has decreed the sins of men, as well as their virtues, then all argument is at an end; there is no such thing as sin, and no such thing as virtue—everything being locked in the inexorable sequence of irresistible fate. Let us take but one passage of Scripture,—selecting it out of hundreds,—Christ weeping over Jerusalem, and as the tears run over his face, exclaiming, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. xxiii. 37.) With all reverence, yet with all firmness, we press the question, Was Christ a hypocrite? If he was not, then Dr. Carson's argument is blown to the free winds of heaven—which winds, as they carry the fragments off, mock them for their narrow and fearful fatalism, and ask, Is not the grace of God as free as we are in our unfettered course?

As a sample of other texts that might be quoted to a similar effect, that is, as showing the unscripturalness of the idea that God's will settles everything, note the following:—"It repented the Lord that he had made man on the earth, and it grieved him at his heart." (Gen. vi, 6.) "They have built also the high-places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." (Jer. xix, 5.) "I have called, and ye refused; I have stretched out my hand, and no man regarded." (Prov. i, 24.) "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." (Acts vii, 51.) "God will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. ii, 4.) "Some have not the knowledge of God; I speak this to your shame." (1 Cor. xv, 34.)

The main fortress of the excerpt is also assailed and overthrown, in the second place, by God's hand-writing in the heart of man. Are we free

or are we not? Planets in their courses, waters as they flow, trees as they grow, have confessedly no responsibility; but are we like them? They cannot resist God; but does consciousness not tell us that we can? Is Dr. Carson willing to accept the infidel position that there is no such thing as the freedom of the human will? Is he willing to join hands with Tyndall, Holyoake, Bradlaugh, and all that school? I commend to his perusal the writings of Samuel Taylor Coleridge who, in his *Aids to Reflection*, has amply proved the difference between *nature* and *will*, as he puts it; for he regards it as axiomatic that, while nature obeys the omnipotent fiat of God, the will of man is a domain which almightiness interferes not with. There, man, having been created in the image and after the likeness of God, has a domain of his own,—answerable to God, indeed, but possessed of the awful capability of resisting him, yet liable to suffer for it in the end.

I am thus led to a most important point, which the writer of the above extract, and all who follow the same line of argument, continually forget. This world is the scene or theatre of probation; but the state of final awards is to be found in the world to come. Is that king defeated who binds the rebels in chains, and brings them vanquished in his train as he enters his capital? He would have preferred that there had been no rebellion at all, or that the rebels had become his friends, wooed and won by his loving explanations and expostulations; but when they would not yield to his arguments, if he has made them yield to his arms, is he defeated? The prison-hold in which they shall henceforth dwell, may be the very centre from which shall go forth the restraining influence that shall hold his empire ever afterwards in obedience and peace. The application of the parable to the wise government of God is obvious. This main fallacy having been disposed of, all the minor points which Dr. Carson seems to make in the quotation given above, are at once expunged, and vanish as if at the stroke of the magician's wand.

"Man and the devil are stronger than God." Not at all. See, they are in chains at the end of their respective probationary careers! No doubt God wished them to be good and holy and happy by his primary will; but when they resisted that, in accordance with his secondary will, they meet with the due reward of their deeds. "He that believeth hath everlasting life." That clause reveals the primary will of God as to human sinners. "He that believeth not shall not see life," that reveals the secondary will.

"Does God love the devil and the damned in hell?" He cannot but love all the creatures he has made, especially all moral creatures, according to the value of their natures. But a human being or an angelic being, may so far have deteriorated the nature originally given him by God, that the love of God cannot go out to him as it once did, even as the proprietor of a gold or silver cup cannot be expected to delight as much in it as he once did, when it has lost its value by being trodden under foot and bruised and battered. Now, the lost in the final state have ruined themselves by their own sin and their rejection of God's loving kindness; and therefore he cannot have the complacent delight in them that he has in the holy and the good. But he pities them and wishes their eternal welfare—only he sees that they are so wedded to vice, and hatred, and impurity, by being confirmed in the love of their favourite sins, in which indeed they find their pleasure, that they never will turn back from them and be fit for heaven. Yet they may be a blessing to the universe, by the warning which they hold out to all God's moral creatures.

"His attribute of love has gone further than his attributes of omniscience and omnipotence have been able to reach." We have already shown that omnipotence has nothing to do with the final decisions of free agents. As to the omniscience of God, it has as little to do with their decisions, which are, indeed, wholly untrammelled by it. It only views them as freely

made, whether as the prescience of what is to take place, or the after-knowledge of what has already taken place.

"Our Queen takes no *pleasure* in the execution of the criminal; but if she willed that he was to live, live he would." The confusion here arises from the author's having failed to see the difference between the state of man at the close of his destiny and during the progress of probation. Does the Queen go to the cell of a condemned criminal and cry, on bended knees, "Why will you die? Why will you die?" What tantalizing mockery the act would be if she did so! But see her, on bended knee, beseeching one of her own sons not to adopt a certain line of conduct. That is the light in which we are to regard the entreaties of God, as addressed first to the Jews and then to the human race through Ezekiel. When Jehovah says, "I have no pleasure in the death of the wicked," he does not mean only that he has no very great desire for their life, as Dr. Carson insinuates. The very opposite is the fact. The clause contains an instance of what grammarians call *meiosis*—a rhetorical figure in which a thing is hyperbolically lessened that it may be made all the more emphatic and thereby magnified. Thus the expression "we have not an high priest who cannot be touched," means, "we have an high priest who can very deeply be touched"; and "I have no pleasure in the death of the wicked," means "their death gives me the deepest distress"—an interpretation fully borne out by the earnestness and of the preceding oath. Dr. C.'s cold and heartless interpretation comports better with the verdict pronounced at last. God requires to take a stern or judicial pleasure in pronouncing the final doom of the impenitent, when their probation has ended, for the good of the universe; but in so far as the individuals themselves are concerned, he takes no pleasure in it, but grieves over it, even as our Queen is judicially *pleased* to sign a death warrant, while her heart bleeds all the time. Further, in so far as the sins which led to that doom are concerned, the divine being has no pleasure in them, but earnestly beseeches the transgressor to cease to do evil—to flee to the embrace of his only begotten Son, that the threatened doom may be avoided ere it is too late.

Dr. Carson does not seem to us to be more fortunate in his interpretation of Scripture than in his theological argumentation. He actually maintains that, according to 2 Peter iii, 9, God is long-suffering only towards the elect, and is "willing only that none of the elect should perish, and that they only should come to repentance." How belated such a doctrine is, and how ill it fits into the generosity and liberality of the nineteenth century, and especially into the large-hearted freeness of the Scriptures of truth. "Ho! every one that thirsteth," is only every one of the elect; and "if any man thirst" is only, if any of the elect! and all because the apostolic writer uses the word "us-ward" in the verse, and had said "us" in the first verse of the epistle! It might be as conclusively argued, that because Paul says, in 1 Tim. i, 2, "Unto Timothy, my own son in the faith," when he afterwards declares that "God will have all men to be saved," he means only all men of the name of Timothy! In 2 Cor. i, 2, we read, "Grace be to you and peace;" but in ch. v, 20, the words occur, "We pray you in Christ's stead, be ye reconciled to God." Surely the one "ye" cannot be commensurate with the other; for it is manifest that the believing Corinthians did not need to be reconciled to God, having been reconciled already. In these passages the apostle, having begun with salutations suitable to believers, as his letter proceeds, turns his thoughts towards the race of man, and argues concerning their salvability on the one hand, and their danger of perishing on the other. Besides, we have to inform Dr. Carson that the majority of MSS. read, in 2 Pet. iii, 9, "you," not "us" (*ὑμᾶς*, not *ἡμᾶς*), a reading adopted by Tischendorf, Alford, &c.

Alford says on the passage, "long-suffering to you, that is, towards the readers of the epistle, not as a separate class, but as representing all." Had the Christians whom Peter addressed not repented already? Had they not been rescued already? Plainly the argument could not be about them exclusively, or even primarily. And yet they might "return to foolishness." They were to be "diligent," and "make their calling and election sure" (ch. i, 10); but Dr. Carson does not like that verse, so we must say nothing about it. He holds that God makes everything sure and man nothing; but, unfortunately for his theory, and fortunately for God's character, neither do the Spirit of God nor the apostle Peter agree with him. In the next edition of his book, we would like Dr. Carson to give an explanation of the following passage in consistency with his narrow, narrow creed: "Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance! But, after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Was the goodness of God really calculated to lead that objecting transgressor to repentance? If so, did God really wish him to repent? And if so, how was there any danger of his being visited with the righteous judgment of God?

Yet it must be admitted that this repulsive theology is exactly that which is taught in the *Confession of Faith*, honestly interpreted. No wonder, then, that men cry out for the revision and reconstruction of that creed, and that we of the Evangelical Union respond, Amen!

NOTICES OF BOOKS.

Tiyo Soga: A Page of South African Mission Work. By the REV. JOHN A. CHALMERS, Missionary of the United Presbyterian Church in Kaffraria. Edinburgh: Andrew Elliot. Glasgow: David Bryce & Son. 1877. Pp. 488.

MR. CHALMERS commences his truly interesting biography by the following quotation from Carlyle's *Life of Sterling*: "I have remarked that a true delineation of the smallest man and his scene of pilgrimage through life is capable of interesting the greatest man: that all men are to an unspeakable degree brothers." No apology, however, was needed for giving to the world the narrative of the struggles, the triumphs, the sufferings, and the death of Tiyo Soga, the immortal Kafir missionary. There are already on the shelves of our libraries the memoirs of such eminent missionaries to the heathen as Carey and Judson, Williams and Medhurst, Knill and Knibb, with many other distinguished men, who might be named in the same class; but we are not aware that the Christian church has ever before been favoured with the biography of so prominent and fully educated a native missionary as that which has now been laid upon our table. We trust that the remarkable production before us will lead to the education in this country of other promising native converts; for, as Dr. Duff has truly said, although foreign missionaries may begin the work of evangelization in pagan lands, it is only by fully equipped native missionaries, that we can expect the grand

work of the conversion of the heathen by God's blessing to be completed.

We in Glasgow should be interested specially in Mr. Soga's life, not only because he studied at our University, but because it was a Glasgow Missionary Society which supported the mission at the Chumie river, in South Africa, at which he was brought under religious influence. Although Tiyo, while a student in Scotland, never boasted of his Kaffrarian parentage, yet, when in after life he found himself insulted on account of his colour by those who certainly could plume themselves on the possession of no British pedigree, he was accustomed to draw himself up with a justifiable pride, and remind his despisers that he was "a Kafir of the Kafirs." His father, Soga, was an honourable councillor in the Cabinet or Staff of Sandilli, the chief of the Gaika tribe,—a man, moreover, who had the sagacity to adopt British implements of agriculture sooner than any of his neighbours. Mr. Chalmers, the father of the biographer, took notice of young Tiyo at the mission school, which, indeed, was named "Struthers' School," after the late Dr. Struthers of this city, whose people contributed £10 a year for its support. The missionary had proposed the question, "Which is the greatest work of God?" All the other boys had answered "The work of creation;" but when it came to young Tiyo's turn, he replied, "The salvation of mankind, because it shows God's love." Observing that the youth had begun to think, Mr. Chalmers took him eight miles across the country to see if he could pass the preliminary examination of Lovedale Institution, the prize or bursary awarded for which was a free education. But although Tiyo had respectable abilities, he was nervous to a fault, and failed to pass through the trying ordeal successfully. Noticing that he made no progress with a sum in subtraction which had been written down on his slate, one of the examiners said to him, "Just take away the lower line of figures from the upper." Poor Tiyo, flurried and excited, most effectually took the lower line away by rubbing it out,—a mistake which sealed his fate, for that day at any rate. But Mr. Chalmers, being thoroughly convinced that there was merit and real Christian principle in the lad, persuaded a gentleman to pay for his education at Lovedale, so that he really did enjoy for some little time the benefits of the institution. The war of 1846, however (called the war of the Axe), broke out just about this time, by which the Lovedale seminary was dispersed, and the Chumie Mission Station burned to the ground. But the Rev. Mr. Govan, Principal of Lovedale, had formed so high an opinion of Tiyo, that he took him with him to Scotland in that year, and placed him at the Normal Institution of Glasgow, where he studied for two years, gaining a good elementary education. Dr. William Anderson of this city took kindly to the lad, and regarded him with a truly paternal feeling to the end of his days. Indeed, Tiyo Soga may be called a protégé of John Street United Presbyterian Church, which behaved towards him generously to the last, in so far as pecuniary aid was concerned,—Mr. Bogue and Mrs. Macfarlane being specially worthy

of mention among its members for their liberal contributions and kind care. Tiyo was publicly baptized by Dr. Anderson in John Street Church, on the 7th May, 1848.

"It was a soul-inspiring scene. Dr. Anderson's large heart was stirred to its very depths. The subject of his discourse on that occasion was the story of the Ethiopian eunuch, and one picture given that day is indelible. The famous preacher prefaced his sermon by reading the eighth chapter of the Acts of the Apostles, descriptive of Philip's interview with the Ethiopian. When he came to verse 38, and read the words, 'and they went down both into the water,' he suddenly paused and looked up, his bright eye flashing, and as if answering some opponent with whom he was engaged in hot but friendly argument, he shouted, 'I grant that they went ankle deep, but I grant no more,' and then proceeded with a sort of satisfaction, as if he had relieved himself of a burden."

The young Kafir, however, yearned for his native land, and took the opportunity of returning to it in company with the Rev. George Brown, reaching Port Elizabeth on the 31st of January, 1849. He began his work as a Catechist in the neighbourhood of the Chumie, at the salary of £25 per annum, which the Juvenile Missionary Society of Dr. Anderson's Church most heartily contributed. The reminiscences of the place, however, were painful, and the field for missionary exertion much reduced by the desolating war, so that Tiyo was glad, at the request of the Rev. Robert Niven,—who lately died at Maryhill, near Glasgow,—to transfer his services to the new mission station at Uniondale, in the very centre of the far famed Amatobe mountains, an ancient stronghold of the Kafirs. But here, alas! the war of 1850 broke out, and Mr. Niven, with his family and the young Catechist, were glad to escape from fire and sword with their lives. Tiyo always drew towards himself the hearts of those with whom he was associated, and impressed them with a sense of his value as a servant of Christ. Consequently, when Mr. Niven returned to this country in 1851, he brought with him the young Kafir, now twenty-two years of age, with a view of getting him fully trained both at the University and the Divinity Hall, and sent out ultimately to Kaffraria with the full standing of an ordained missionary. Here again we must mention creditably John Street U.P. Church, of Glasgow, from whose Session Records the following extracts are given:—

"*21st October, 1851.*—Appeared Tiyo Soga, along with the Rev. Mr. Niven. Mr. Niven gave an account of Mr. Soga's character and diligence in his work as a teacher during his late mission to Kaffraria in that character. He spoke of him in very high terms of commendation. He then stated the reasons which had moved him to bring Tiyo to Scotland. The Session unanimously agreed that, as the Sabbath School undertook the expense of Mr. Soga's board, &c., they would defray the charges of his education at College and the Divinity Hall, that in due time he might return to Kaffraria as an ordained missionary.

"*18th December, 1851.*—The Moderator (Rev. Dr. Anderson), Mr. Bogue, and Mr. Paterson, were appointed to superintend Mr. Soga's conduct and progress in his studies, and to counsel him in all things they may regard necessary for his present peculiar circumstances."

It cannot be said that during either his University career, or his curriculum at the Edinburgh Divinity Hall, Mr. Soga was a brilliant student. He did not take prizes—chiefly, as he says himself, from a shrinking diffidence and reserve. But he gained the respect and affection of all his teachers and fellow-students, both for his Christian character and the promise of ultimate eminence which his slowly but surely developing abilities gave. He was a young man who had a wonderful influence upon others, as appears from the fact that no less than seven students were ordained for mission fields along with him, mainly induced by his burning zeal—one of them, viz., the Rev. Robert Johnstone, having been persuaded to accompany him to that dear Kaffraria after which he constantly longed. The following exordium of an address which was presented to him by nearly two hundred U.P. Students, along with thirty-eight valuable theological volumes, at the close of his course of study, will show to our readers the place which he had gained in their affections:—

TO MR. TIYO SOGA.—Beloved Brother in Christ,—The present is to us an occasion of singular interest. It is an unprecedented circumstance in the history of our Hall, that one of the sable sons of Africa should be completing his course of theology in connection with it. And now that, having passed through the ordinary curriculum, you are about to return to your native country as a commissioned ambassador of Christ, we cannot allow you to depart without giving you this written testimony (together with one of a more substantial kind) to the esteem and affection with which we regard you, the deep interest we feel in your temporal and spiritual prosperity, and the earnest desires we cherish for your success in the great work to which you have consecrated your life. Independently of all considerations as to your origin and early training, we have reason to respect you for what you *are*—standing on the same level as ourselves. You have taken your place among us, and have maintained an honourable position in the various departments of study in which you have been called to engage. When we consider the comparative disadvantages of your early years, and the difficulties to be encountered in mastering a language so utterly dissimilar in its genius and forms to your native tongue, we cannot but highly appreciate the extent of your acquirements and the accuracy of thought and expression manifest in your compositions. Those of us who have known you most intimately have marked in you calmness of judgment, simplicity and frankness of disposition, humility of deportment, warmth of affection, and that strength of Christian principle which, we are persuaded, will enable you to act a consistent and exemplary part in the important position you are about to fill.”

Tiyo Soga landed with his companion, Rev. Robert Johnstone, in the summer of 1857, but only to find that the splendid race to which he belonged, the renowned Kafirs, often compared to the gallant Scotch, as a nation had been “scattered and peeled;” and what added to the trial, was the fact that this calamity had come upon them through their own superstitions and characteristic susceptibility of being imposed upon. It appears that while the hero of Mr. Chalmers’ book was just drawing towards the close of his preparatory course of training, with a view of exalting his people in the scale of nations by the leavening influence of the Gospel, a movement had been set on foot

among themselves, which almost annihilated them. We will allow our author to describe this delusion in his own graphic style.

"In March, 1856, Mhlakaza, the most renowned of Kafir seers, rose among the Galekas, and by a prophesying medium (his daughter Nong-quasè), preached to the Kafirs a new gospel, which was none other than a resurrection from the dead. She professed to have held converse with the floating spirits of the old Kafir heroes and chiefs—Ndlambe, Hintsa, Mdus-hane, Gaika, and Eno—who had witnessed with sorrow the ruin of their race from the oppression of their conquerors; and as they could no longer be silent spectators of the wrongs and insults of the Kafirs, it was their intention to come to the rescue, and save their progeny from extinction. They would appear once more in the flesh among their people, and be preceded by a frightful whirlwind, which would not only sweep off all the English, but also all Kafirs who did not believe in this revelation, or refused to obey their orders. They demanded, as a pledge of the Kafirs' belief, and as a means of hastening the arrival of the golden era of liberty, that there must be the utter extermination of all cattle, great and small, horses and dogs being the only animals exempted; that every grain of maize and Kafir corn should be sold or thrown away; that the land everywhere should be untouched, and not a sod thereof be turned; for if the ground was disturbed by cultivation, the advent of the resurrection would be retarded or altogether hindered. They further declared that on the day of resurrection there would live again and follow in their train all Kafirs who had died, as well as the choicest of English cattle; that the richest and daintiest food would be provided; waggons and clothes, and above all, guns and ammunition in abundance would be at the disposal of every believer. The living Kafirs would also die, and soon rise again, and the old people would resume the bloom and elasticity of youth. They stated further, that the Kafirs must now have done, and for ever, with witchcraft, and destroy all their charms, and thereby the cause of death would be abolished, and the race would become gifted with immortality and enjoy perpetual youth."

Now, almost the entire Kafir nation had been led away by this delusion, had killed their cattle, burned their grain, and left their land untilled. The day fixed by the prophetess for the resurrection had passed without the occurrence of any extraordinary event; gaunt famine stalked through the land; and the skeletons of men, women, and children that reached the confines of the British colony, begging for bread, were yet more pitiable than the uncounted skeletons that lay bleaching upon the highways throughout the whole desolated region. And to crown all, inasmuch as the survivors who were capable of the exertion, in their despair made a kind of forlorn attack upon the British government, the latter were compelled, in self-protection, to take possession of the country, and drive the principal chief, Krelì, as an exile beyond the Embashee River, the very chief whose name, of late, has been so prominent in connection with the recent Transvaal complications. The patriotic heart of Tiyo Soga was wrung with anguish when he learned these particulars about the self-inflicted humiliation of his people; but although "perplexed, he was not in despair; although cast down, he was not destroyed." Fortunately his own Gaika chief, Sandilli, had not yielded to the cattle-killing delusion, and therefore had been allowed to live in

tolerable comfort on the banks of the Mgwali River (pronounced Enmgwali). Thither the Rev. Messrs. Soga and Johnstone repaired in September, 1857, gathering around them the scattered remnants of three mission stations belonging to the U. P. Church, consisting of, in all, only about 180 individuals, counting women and children. In two years, however, the population had increased to 4,000; for the Kafirs had, by this time, learned that a British mission station was a guarantee for all the protection and comfort that were possible in the circumstances, even if they had no regard for the higher blessings of eternal life, which it was the main object of such establishments to bestow.

Mr. Soga lived for fourteen years in Kaffraria after his return to it from Britain for the second time—eleven years being spent at the Mgwali station, and three at Tutuka on the Mbulu river, where his lamented death took place in 1871, and when he was in the forty-second year of his age. Two years after their joint settlement on the Mgwali, Mr. Johnstone accepted a call to the pastorate of the Congregational Church of Grahamstown; but although thereby he secured a position of greater comfort for himself, Mr. Soga did not grudge him his honour, but rather rejoiced in it; for he nobly testified that his colleague could do more for the cause of missions by his influence in an important colonial town, than by remaining the sharer of his privations in the wilderness. It would appear that there is “a great gulf” in South Africa between the cause of missions and the sympathy even of colonial Christians. Now, Mr. Johnstone, it appears, has done much to bridge over that gulf. The biographer adds that the settlement of additional labourers of a similar stamp in the colonial towns would mightily help the cause of Christian missions in South Africa.

At first Tiyo Soga had only a “wattle and daub” house to live in, and a “wattle and daub” chapel to preach in; but in 1861 a comfortable place of worship was built at the expense of upwards of £1,400. Thereafter, when it was found that the insufficiency of his manse was injuring his health, a substantial house was erected for the preacher too. Dr. Duff visited him in the year 1864, when on his way home to this country, and wrote in glowing terms of his large congregation and flourishing schools. Altogether he regarded him as a model missionary. Nothing he had ever seen in the mission field had given the veteran missionary such intense delight as his visit to the scene of Tiyo Soga's labours.

We should perhaps have mentioned sooner that Mr. Soga married Miss Janet Burnside, of Glasgow, before leaving this country in 1857. The marriage made not a little talk at the time. Of course it gave great satisfaction in anti-slavery Glasgow; but the husband himself dreaded his own return to the colony, for well he knew that his poor wife would be made to feel by the prejudiced colonists that she had lost caste as a white lady by marrying a man of colour, even although he was a gentleman by natural feeling, manners, refinement of mind, and education. They felt the odium indeed comparatively little at

the mission station ; but they were almost afraid to visit the colonial towns together. As a sample of the treatment they received we are told that after their arrival at Cape Town, and when walking through one of the streets of the city in company with several missionaries, a few after-dinner loungers, who were standing at a corner which they required to pass, had the rudeness to call out after the party, "Shame on Scotland !" It was as if a knife had been driven through the poor husband's heart. Yet he could comfort himself with becoming dignity when he was insulted and all alone. On one occasion he had ridden up to a hotel and asked a bedroom to recline in for a little. He was shown into a double-bedroom. Shortly after he had laid himself down to rest a military gentleman came into the apartment to whom the other bed had been allocated. He could not have been more surprised although he had seen a hyæna on the bed, when his eyes lighted on the recumbent form of the Kafir. "Who are you ?" he rudely shouted at the pitch of his voice. Rising suddenly and drawing himself up to his full height, the challenged individual replied, "I am the Rev. Tiyo Soga—who are you ?" The irate son of Mars was cowed by the dignity that shone out from the black form and the black face ; and when he told the story at the dinner table he added, "Wasn't I well answered ?" Tiyo, of course, could smile at the curious comments which his colour sometimes called forth in friendly Scotland. Thus, soon after his license (and by the way, his first sermon was preached in the church in which we now minister in Montrose Street, Glasgow), he was preaching one day for his dear father in the Gospel, Rev. Robert Niven, at Maryhill. The building was very crowded, and a little boy was standing near the preacher on the pulpit stairs. The latter put his black hand carelessly on the side of the pulpit during the singing of the psalm ; and the boy, thinking that so black a hand must be dirty, and yet being not quite sure of the fact when he saw that the face was black too, stealthily touched the hand, and then looked at his own finger to see if any sooty matter had adhered to it. Not satisfied with the first experiment he tried a second. Wetting his finger with his spittle, he again applied it to the sooty skin, and looked thoroughly *dumfounded* when he saw that, spittle and all, no impurity adhered to it. The minister, who had been good naturedly watching the tentative applications of the furtive finger, could hardly retain the command of his own features when he caught a side-long glance of the puzzled face of the child.

Tiyo Soga must have been a splendid preacher. There was quite a charm about his oratory, which could not at all be accounted for by the mere fact of his being a Kafir. Whenever he preached in Capetown, King Williamstown, and Grahamstown, he caused a thorough sensation. He was fluent of speech and felicitous in illustration ; and as his years and, we are grieved to have to add, his afflictions increased, he poured out upon his astonished and delighted audiences such a stream of deep religious experience, as made them feel that, of a truth, "in Christ Jesus" there was neither white nor black. Mrs.

Charles Brownlee, the talented wife of the Government Commissioner who was stationed nearest the Mgwali, has enriched Mr. Chalmers' book with more than one valuable contribution by way of reminiscences of the departed missionary. She tells us that every Sabbath he had a sermon for the Europeans as well as for the natives. Mr. Soga always wrote out his discourse for the Europeans, but preached only from notes to the Kafirs. Mrs. Brownlee never was afraid of any of her visitors being anything but delighted with the preacher. Indeed, the general feeling was one of wonder—what indeed had been her own emotion when she first heard him. A gentleman, high in the Kaffrarian Executive, had been prejudiced against him at first, on account of his colour and his marriage with a Scotch lady. But after hearing him preach, and meeting him in private, his conclusion was thus expressed:—"I am not surprised that any lady should fall in love with a man like that. In fact, I do not know a man that can hold a candle to him." A German Doctor of Divinity also said, "I never met a man riper in theology."

It must here be remarked that Mr. Soga loved books, and carried on a course of systematic study, as far as this was practicable. Soon after he and Mr. Johnstone got established on the Mgwali river, we find them resolving to read "Hebrew and Gibbon the one Saturday, and the *Greek Testament* and Neander's *Church History* the other." In the chapter entitled, "Literary Labours," Mr. Chalmers informs us that Tiyo Soga has left himself an immortal name among his fellow-countrymen, by having translated into their language Bunyan's *Pilgrim's Progress*, in a way that could not be surpassed. He had also commenced a work on Kafir customs and superstitions; and the dozen pages or so that are given by his biographer from the notes which were found in his desk, cause us to regret that the author had not been able to bring the work to completion. In 1868, the British and Foreign Bible Society issued proposals for the formation of a committee to revise the Kafir Bible, composed of seven men, representing the seven denominations of Christians who were working the mission field in Kaffraria. Tiyo Soga was unanimously chosen by the Presbyterians on the ground to represent them. Nobly did he do his part, as far as the translation of the New Testament to the middle of the Acts of the Apostles; and his brethren will never have his appearance effaced from their recollections on the last day of conference which he attended, racked as he was by the cough which carried him to his grave, and bending over the carefully prepared manuscript which lay upon his knee.

We are thus brought naturally to speak of his loss of health. His family had been robust and long-lived; and he believed himself that his inexperience during his residence in Scotland had laid the foundation of the disease that ultimately carried him off. This comes out in connection with the written instructions which he delivered to his three sons whom he sent home to Glasgow to be educated shortly before his death. He expressed an earnest wish to his friend Mr. Bogue that they should be warmly clothed about

the chest, and be allowed to take gymnastic exercise regularly; for he adds that the neglect of these things, when he was in this country had, as he believed, shortened his days. At first he had pains in the heart and tightness in the chest. Then we read of confirmed laryngitis, with threatened pulmonary complications. He actually kept the doctor's certificate, by which he was expressly forbidden to speak in public, a secret from his ministerial brethren for nine months; and perhaps the most touching communications in the book are the joint letters from his missionary brethren, in which they beseech him to desist from labour, and his reply, in which, while he expresses his belief that their fears about the state of his health are exaggerated, he nevertheless adds that "years ago he had made a covenant with death," and was determined to die at his post. It certainly was an act of great self-sacrifice on his part to leave the Mgwali and remove to the Mbulu when he must have known that his health was in a declining state. At the new station he had only a "daub and wattle" house to live in, and a chapel which cost but £60; whereas we have seen that he had reached a position of comparative comfort at the place where he was first settled. But the British Government had granted Kreli, the real head of his tribe, a strip of his old country near the sea, and the chieftain was anxious to have a missionary at his kraal, which was dignified by the name of "The Great Place." And his brethren, not knowing the state of his health, thought that Tiyo was the very man to preach at the Great Place. So he went. But if they had understood how weak he was, they never would have urged him to leave the Mgwali. It turns out that the insufficiency of his new dwelling-house had not a little to do with the ultimately rapid progress of his chronic malady.

One of the most interesting features of the book is the account of the periodical preaching tours which Mr. Soga took from time to time among the aborigines. In the following passage we learn how ably he could comport himself in a discussion with a native:—

"The chief replied, 'I have no objections to urge; any who have, may state them.' Whereupon one man said, 'We have nothing to say; but it strikes me that in reference to this thing (Christianity), the way in which it has come to us is not right. I do not see how we can receive it; yet I do not say it is not true. The Owner of it has cut the thing in the middle, and done it by halves. You know that we are the remnants of past generations of Kafirs. Why was the Word not sent to our forefathers, so that we should have received it through them in the natural course of things? We do not like the idea that the thing which is considered so good for us should have been withheld from them. They should have received it first; we next, through them.' I replied, 'That mode of arguing will not do. We cannot cross-question God's modes of dealing with His creatures. We may depend upon it that He has done right to our forefathers, even as He has done right to us in sending us His Word. We must take it, without reference to its having been sent or not sent to our forefathers.' I said, 'See, you have on a blanket.' 'Yes.' 'Our forefathers wore karosses.' 'Yes.' 'You dig your gardens with the white man's plough, and spade, and hoe.' 'Yes.' 'Our forefathers dug them with wooden spades.' 'Yes.' 'Well, but these things were not sent to them; they did not get them.

But, according to your mode of reasoning, you should have nothing to do with these things. But you use them, because you see they are good for you. You like them; they are profitable to you, and you have no scruples to use them, although in the time of *Tshiwo* and *Palo* they were unknown.' At this point Oba had a hearty laugh. 'You must do the same with the Gospel,' I proceeded; 'take it on its own merits, on its own suitability to your wants, on its profitableness to you as sinners, and not with any reference to the generations of your forefathers.' This silenced my friend; for, amid a shout of laughter, he exclaimed, 'No, I did not mean anything; I was only talking for the sake of talking!'

The following shows that Jesus can comfort a dying bed in Kaffaria as well as in Caledonia:—

"Yesterday, at noon, Catherine Tsamse, one of my inquirers, died, in good hope and very happy. She was a forward outspoken girl, and as I thought, had an ill tempered disposition. But in her death all my ungenerous judgments were silenced. She spoke a good deal before she died, and comforted her sorrowing father and mother. Her replies to my questions regarding her state were very pleasing. In fact I think we did injustice to the character of poor Catherine. People judged her perhaps by the natural and constitutional forwardness of her manner, which she inherited from her mother and grandmother. When she spoke to the people present, one evening, they seemed astonished that she spoke so decidedly about her death and her happy prospects. They said to one another, 'her mind is probably wandering.' She assured them that they were mistaken, that she spoke in calm earnestness, and in the full possession of her reason, and then enquired: Why they should be astonished, since no one in the near prospect of death could speak as she was doing, except it was given of God! An hour before her death I asked her if she was still looking steadfastly to Jesus! She answered 'Yes.' Then immediately before the spirit took its flight, she called upon her parents to place her in a right position for dying, as she was now about to depart and go to her Father. As she could not be buried yesterday—the coffin taking a long time to finish—the funeral was on the Sabbath. The third service therefore I made a funeral service at the grave, at which a large number of people were present, although the afternoon was somewhat unfavourable. My text was, 'All flesh is grass,' &c."

The following, from a note book in his own handwriting, labelled "The inheritance of my children," and containing sixty-two short pithy maxims for their guidance through life, will be read with interest, and will reveal to some extent the nobility of Tiyo Soga's character. It is the opening paragraph of the series.

"I. Among some white men there is a prejudice against black men; the prejudice is simply and solely on account of colour. For your own sakes, never appear ashamed that your father was a Kafir, and that you inherit some African blood. It is every whit as good and as pure as that which flows in the veins of my fairer brethren. It is said that in America half-coloured people manifest the utmost hatred to the negroes, who are of pure African blood. It seems to be a matter of regret to them that they approach in any degree to this despised colour. I have also myself seen the desire of half-coloured people to be considered altogether white.

"I want you, for your own future comfort, to be very careful on this point. You will ever cherish the memory of your mother as that of an upright, conscientious, thrifty, Christian Scotchwoman. You will ever be thankful for your connection by this tie to the white race. But if you

wish to gain credit for yourselves—if you do not wish to feel the taunt of men, which you sometimes may be made to feel—*take your place* in the world as *coloured*, not as *white* men ; as *Kafirs*, not as Englishmen. You will be more thought of for this by all good and wise people, than for the other. It will show them that you care not for the slight put by the prejudices of men upon *one* class of men, who happen to differ from them in complexion. I consider it the height of ingratitude and impiety, for any person to be discontented with the complexion which God has given him. I am sure no true Christian would ever feel the shadow of a pang upon this point. It is equally the height of wickedness, a libel against God's creation, for men to hate others for differing in skin from themselves. You, my children, belong to a primitive race of men, who, amid many unamiable points, stand second to none as to nobility of nature. The Kafirs will stand high when compared in all things with the uncivilized races of the world. They have the elements out of which a noble race might be made !”

As to theology, we have not met in the volume with one word to which we could object. We are informed that if ever the subject of predestination came up in Kaffraria for consideration (and with Wesleyan missionaries on the ground, we need not wonder that the topic should sometimes have been mooted) Tiyo always said that his views on the doctrine might be expressed in the words of 1 Thess. v, 9 : “ For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.” Nor could we wish a more generous theology than that which Mr. Chalmers seems to abet in his first chapter when he says :

“ How can a youth, nurtured at such a village, become a teacher, a guide, an example ? How can Tiyo be taught that there is a God who loves all men and seeks the homage of the human soul ? How can he know of that one blessed life of self-sacrifice, which on the cross bore the sins of all men, even Kafirs, in His own body ?”

In conclusion, it gives us pleasure to state that the book as a whole has been well and carefully got up, and that it will form both a valuable and peculiar contribution to the literature of Christian missions. In the early part of the work, in which Tiyo Soga's African life and student life in Glasgow are sketched, Mr. Chalmers shows his ability both in the symmetrical condensation of narrative and the graphic description of scenery. Farther on, however,—that is, after he gets his hero fairly into harness,—he lets him for the most part speak for himself, in the letters he wrote and the mission reports which he furnished, although he always shows skill in weaving these together.

There is an admirable photograph of the renowned missionary at the beginning of the book which, although revealing traces of both advancing years and sorrows, brings him back to our recollection as we used to see him on the street during his student life in this city, and especially as we remember him on one occasion, when he called for us in his capacity of collector for the Missionary Society. We are glad, in making the retrospect, that we did not allow him to go away without a subscription.

The only fault we have found in the book is the want of an index. We hope that in the next edition this want will be supplied, or, at

any rate, that the contents of the several chapters will be given more particularly at the beginning of the volume. In a prefatory note we are informed that Dr. Logan Aikman, of Glasgow, has conducted the supervision of the work on its way through the press; and in so far as orthography and grammatical construction are concerned, the book seems to be absolutely without a blemish.

Objections to Calvinism as it is, in a series of Letters addressed to REV. N. L. RICE, D.D., by REV. R. S. FOSTER. Cincinnati: Hitchcock & Walden. Pp. 310.

It is perhaps not very strange, considering that man's spiritual and intellectual powers are everywhere much alike, that theological controversies on both sides of the Atlantic are waged much in the same way. It appears that Dr. Rice, an eminent Presbyterian minister of Cincinnati, had persistently and unsparingly assailed the Arminian doctrines of the Wesleyan Church. Mr. Foster, at that time stationed in Cincinnati, bore the attacks patiently for a time, but ultimately buckled his armour on boldly in defence of what he believed to be Christ's truth. The letters were originally published in one of the Cincinnati newspapers; but the arguments advanced on behalf of their own theology were thought to be so capitally put and cleverly clenched, by the Wesleyans of the State of Ohio, that the separate publications of Mr. Foster's Letters was immediately called for. Hence the goodly volume before us.

The controversy embraces seven topics; God's Eternal Decrees, Election and Reprobation, the Atonement, Effectual Calling, Perseverance, The Heathen World, The Will. The author's plan of going to work is somewhat peculiar; but certainly when he is done, he leaves seven strong pyramids of truth standing on the banks of the Ohio, which to us appear to be as much more indestructible than the pyramids of Ghizeh on the banks of the Nile, as eternal verity must be more enduring than the most adamantine erections which the hands of human artizans can rear. Mr. Foster, first of all, states each doctrine in the words of his opponent; then he draws from the doctrine so stated conclusions which seem manifestly to flow from it. But these conclusions he finds to be unscriptural and dishonouring to God. He finds himself thus to be in a position to declare triumphantly, *ergo*, these doctrines cannot be true. Thus, on the first point taken up, namely, Predestination or God's Eternal Decrees, Mr. Foster adduces several pages of quotations from Calvinistic writers, which show that those who really understand the system, maintain the doctrine of absolute and universal foreordination. Among these authorities are the Confession of Faith, Calvin, Piscator, Twisse, Toplady, Edwards, Hill, Dick, &c. The objections which he urges to the doctrine of predestination, as laid down by these authors, are to the following effect:—

"1. We object to the Calvinistic system, that it renders the conclusion unavoidable that God is the responsible author of sin—author in the sense of originator and cause.

"2. It is inconsistent with, and destructive of, the free agency of man.

"3. It destroys human accountability.

"4. It removes moral quality from human actions and volitions—renders man incapable of vice or virtue.

"5. In the day of judgment it must place the conscience and judgment of the universe on the side of the condemned, and against God.

"6. It puts a justifying plea in the mouth of the sinner for all his crimes while upon earth, and renders all punishments, human and divine, essentially unjust and tyrannical.

"7. It asperses the character of God in a most dreadful manner, inevitably involving—

"(1.) His holiness, showing him to be the very centre and author of all impurity.

"(2.) His benevolence, showing him to be a minister of cruelty.

"(3.) His justice, showing him to be the direst tyrant.

"(4.) His truthfulness and sincerity, proving him to be an amalgam of duplicity and falsehood.

"8. It makes God self-contradictory, and the author of all the absurdities and contradictions, yea, of all things of whatever description in the universe.

"9. It is calculated to do away all sense of obligation, and to produce recklessness, crime, and despair.

"10. It is wholly without foundation, either in reason or Scripture.

"11. It makes God the author of man's fall."

Mr. Foster, in the course of his argument, is clear and cogent, if sometimes his expressions be strong. Thus, when replying to the distinction made by Witsius between God's decreeing a sinful act and decreeing the sin of the act, he very forcibly urges that if the intention be not decreed, the act is not decreed at all; and further, that if the intention be not decreed, then a something has come to pass which was not foreordained, whereas, according to the *Confession of Faith*, God has foreordained whatsoever comes to pass.

It may interest our readers if we should lay before them a passage from the discussion on the Atonement in which the illustration used is one which only a minister in the United States would be likely to use.

"Here is a table sufficient to accommodate all the citizens of a city; but it is surrounded by an army, who are instructed to admit only the white portion of its citizens, and to prevent all coloured persons from approaching, so that it is absolutely impossible for such to reach that table. Now, I ask, with what consistency could these coloured persons be invited and entreated to come to the table and eat, by the same authority that placed an army to prevent their approach, under the pretence that there is enough for all? Would not all men pronounce such a procedure miserable duplicity—abominable, shameless hypocrisy? If there be enough, they have no share in it. But do you say, to justify a universal invitation of sinners to Christ, that not only is there a sufficiency in him for all, but likewise, all who will may come—there is no let or hindrance but in the sinner's will only? There is no army to prevent him. If he will come, he *may*; and if he will not, whose fault is it?

"But, now, look at this. The very reason why the sinner will not come is this—he has no power to will to come. *Here is where the army is planted to prevent—an army of irresistible motives, to prevent him from willing.* He

cannot will, and the reason is, the will must be given of God, but it can only be given to those for whom Christ died; but for this sinner he did not die, and, hence, it is impossible for him to have the will. So that to say if he will come he may, and make this the ground of the offer, is arrant trifling. He cannot will to come to Christ, and the reason why he cannot will is, that Christ did not die for him, to make the will possible; so that the bar is not in his will, but in the fact that Christ did not die for him; and hence the hypocrisy of inviting him, when the fact is he is prevented from coming; and if he could come, Christ has not the thing for him which he is invited to receive."

The following witty remark also is fresh, "God must have loved the devil much more than his Son, for he gave him the larger portion of the human race without any price, charging his Son full price for the meagre share he allotted to him."

Much has been said of late about the teaching of the *Confession of Faith* as to the non-salvability of the heathen world. Mr. Foster commences his argument on this solemn subject in the following manner :

"1. But, particularly, I object to this doctrine; it is nowhere taught in the Scriptures. Not a single passage can be found, warranting even its inference, upon correct principles of interpretation. This, taken in connection with its horrid import, renders its belief, if not a crime against God, a reproach alike to humanity and Christianity.

"2. I object to this doctrine, that it is absolutely contrary to express revelation—to its principles, and its direct teaching.

"(1.) It is contrary to the principle that is laid down in the parable of the talents, as well as in these texts, 'Where no law is, there is no transgression.' (Rom. iv, 15.) 'Sin is not imputed where there is no law.' (Rom. v, 13.)

"(2.) To express teaching. 'For as many as have sinned without law, shall also perish without law,' &c. (Rom. ii, 8.)

"3. I object to the doctrine: if the whole heathen world are inevitably and necessarily damned, then they are damned without any fault of their own, or they are punished unavoidably—they are placed in circumstances where such damnation is the consequence of that over which they have not, and never did have, any control.

"Are they damned for being heathen? But they are not responsible for this. They certainly had no part in electing whether they would be heathen or not. Is a man to be damned because he has the misfortune to be born in one region of the earth—not in another? Is such the law by which men are finally to be judged—such the principle upon which the momentous question of eternal destiny is to be fixed?

"Are they to be damned because they have never been favoured with the light of revelation? Are they responsible for this? Is it a sufficient reason for casting a man into hell, that he never heard of the existence of a Bible? Is this the ground upon which the God worshipped by Christians determines the fate of his creatures?

"Are they to be damned because they have not exercised faith in the Son of God? Could they exercise faith in a being of whom they never heard? Had they power to believe on one they never knew? Is it sin in a man not to believe in Jesus, if he never heard of any such being—did not, and could not, know anything respecting him?

"If for none of these, for what are the heathen all necessarily damned? Because they did not live up to the light they had? But can this be shown, that no heathen ever acted according to his best light? And when

the condemnation of the heathen is placed upon the ground that they wilfully transgressed the law they have, it abandons the whole Calvinian assumption of their unavoidable damnation; for, if they wilfully transgressed, they might have obeyed; in which case they would have been saved, and so their damnation is not unavoidable."

Our readers may be aware that Dr. Lyman Beecher, the father of Henry Ward Beecher of America, was put on his trial about forty years ago because his doctrinal views did not correspond with the *Confession of Faith*. The following illustration quoted by our author from Dr. Beecher's defence goes to show that there was genius in the father as well as in the son.

"To illustrate the fatality of an agency, in which choice is the unavoidable effect of a natural, constitutional, and coercive causation, let us suppose an extended manufactory, all whose wheels, like those in Ezekiel's vision, were inspired with intelligence and instinct with life—some crying holy! holy! as they rolled, and others aloud blaspheming God—all voluntary in their praises and blasphemies; but the volitions, like the motions of the wheels themselves, produced by the great water-wheel and the various bands, which kept the motion, and the adoration, and the blasphemy agoing: how much accountability would attach to these praises and blasphemies produced by the laws of water-power? and what would it avail to say, as a reason for justifying God in punishing these blasphemies, O, but *they are free, they are voluntary, they choose to blaspheme!* Truly, indeed, they blaspheme voluntarily; but their choice to do so is necessary in the same sense that the motion of the great wheel, which the water, by the power of gravity, turns, is necessary, and just as destitute of accountability.

"Choice, without the possibility of other or contrary choice, is the immemorial doctrine of fatalism; the theory of choice, that it is what it is by a natural, constitutional necessity, and that a man cannot help choosing what he does choose, and can by no possibility choose otherwise, is the doctrine of fatalism in all its forms."

It thus appears that the very same theological topics give exercise to the human mind on the banks of the Ohio as well as on the banks of the Clyde. With multitudes on the shores of both these winding rivers no other view of the character of Jehovah finds acceptance than that which can be brought into exact correspondence with the great dictum—There is no respect of persons with God.

A Reply to John Calvin, Jun. By JAMES ARMINIUS, JUN., Glasgow. T. D. Morison, 8 Bath Street, 1877.

WE do not violate any confidence when we inform our readers that this clever pamphlet is from the pen of the Rev. Robert Wallace, of Cathcart Road E.U. Church, Glasgow. It was called forth by the controversy in the U.P. Church, which has been lately stirred up by the Revs. D. Macrae, F. Ferguson, and others. A luckless preacher who tried to hide his name under the signature "John Calvin, Jun.," in an evil hour for himself, rushed into print on behalf of the doctrines of the *Confession of Faith*. Mr. Wallace follows him up closely on all the points on which he has touched: "Original Sin, Predes-

tion, Election, Atonement, and Regeneration." We never saw a better instance of "hitting the nail on the head" than is afforded in this pamphlet. Every sentence tells; and whether in the way of apt illustration, appropriate anecdote, or witty retort, our brother pours in such a continuous broadside, into the sinking ship of John Calvin, Jun., that he must have cried for quarter in his heart long before the enemy ceased firing. We have had occasion to notice previously Mr. Wallace's great felicity in theological controversy; and we believe that the interests of Christ's truth would be furthered by the wide circulation of this telling pamphlet.

Sacred Hours for Youth. By REV. HUGH A. LAWSON, M.A. : Newcastle-upon-Tyne. London : John Innes and Co., Fyfe Lane, Paternoster Row. Pp. 252.

WE are glad to welcome into the arena of authorship our brother Mr. Lawson, who, although he has crossed the Tweed, still remains leal-hearted and true to the Evangelical Union. The idea of Mr. Lawson's book is easily explained. He selects such topics as the following :—The Season of Childhood, the Hour of Religious Decision, the Youth's First Lord's Supper, the Blessing of a Pure Youth, the Sabbath Day, the Still Hour with God, &c., &c. On these subjects Mr. Lawson writes with great sympathy for young people, and with the holy and happy memories of his own youth continually before his mind. The book is dedicated "To the dear memory of the late Joseph H. Stott, Esq., Edinburgh, my first Sunday School Superintendent," towards whom, and his own excellent parents, the author seems to cherish the deepest gratitude for the help they rendered him in the all important formation of Christian character. Mr. Lawson brings to the treatment of the successive chapters of his book a happy union of the pious and poetical temperaments; while references to the religious experience of such men as Loyola, Luther, Wesley, Augustine, Herbert and Brainard, render the work interesting as well as edifying. Altogether the volume is exceedingly appropriate as a present for a boy or girl just as they are about to enter upon the dangerous period of temptation. Mr. Lawson is a German scholar; and each chapter concludes with a hymn or poem, generally, as we are told in the preface, a translation from the *Palmblätter* of Karl Gerok. And here is to be found the only blemish of *Sacred Hours*; for while some of these translations are well sustained throughout, others are not quite up to the mark, and moreover are lacking in metrical accuracy.

THE
EVANGELICAL REPOSITORY.
SIXTH SERIES.

No. XV.—MARCH, 1878.

TIME AND SPACE VERSUS TYNDALLISM.

ACCORDING to Professor Tyndall, as set forth by him in his Address as President of the British Association, delivered at Belfast in 1874, *Matter* and its *Attributes* are the Soul of Nature, the root or source, and the cause of all things. Such is his idea, and such the expression of it. And if words have any meaning, there seems no possibility of misjudging him, or misrepresenting him. Of matter (agreeably to him) all things consist, from matter all things do come. Matter is the essence of all things. That which we can see and handle, that which we can smell and taste, that which to the intimations of our consciousness is outside us, this it is that is the *fons et origo* of all things. Conscious beings we are,—reflectively conscious at least we are of our mental states, when we turn in the Will upon them and detain them before us. But these states have inherent in them none of the qualities of matter. They are not objects of sense as matter is. They are objects of consciousness only; and it is through consciousness alone that they are or can be apprehended by us. Are they, nevertheless, according to Dr. Tyndall, states of matter? He does not, indeed, say that matter is endowed with consciousness or with intelligence. Doubtless, with his *confrere* Professor Huxley, he holds—he must hold in fact—that the active principle of matter is primarily a *blind force*—an unconscious force. We say *primarily*, because these two Professors are themselves standing proofs that there is consciousness and conscious intelligence in

* By ALEXANDER HARVEY, M.D., Professor of *Materia Medica* in the University of Aberdeen, and Consulting Physician to the Aberdeen Royal Infirmary.

the universe—in this world of ours. Yet how conscious intelligence has come of that blind force, or of matter through it, Professor Tyndall does not tell us.

But that it has, Professor Huxley plainly affirms. He tells us that there has been a *progression* in nature; and that in the course of that progression *blind force* has become transformed or transmuted into *conscious intellect and will*. He speaks of "nature's great progression from the formless to the formed, from the inorganic to the organic, *from blind force to conscious intellect and will*." (*Evidence as to Man's Place in Nature*, 1863, Essay ii, p. 108.) No words could be clearer or plainer; and the notion they express must be that also, we apprehend, entertained by Professor Tyndall.

That there has been a progression in nature, geology unmistakably testifies. This great science has in fact "breathed a history" over the mechanism of our globe, a history of change and of progress, yet a history also of a *beginning*, and, here and there, of work completed and now out of hand. It demonstrates that there was a time when neither the rocks we call secondary, when neither plants nor animals, when neither life nor mind, existed in it or on it. But in view of Professor Tyndall's hypothesis, the strange thing is a *beginning*. If blind force be the parent of all things in nature, how could it have had a beginning in time? It must have existed from all eternity. And so also of matter. It too must have existed from eternity. Co-relative the one to the other, and independent of all else in the universe, we cannot conceive of their ever having had a beginning,—of their having once been non-existent, and then of their having come into existence. On this latter supposition, reason demands to know *how*? Nor will it be put off with an evasive reply. If blind force and matter were once non-existent, and if nought else then existed in the universe save void space, how or whence did they come to be? But in truth, on Dr. Tyndall's hypothesis, they must both have eternally co-existed.

Progression there *has* been in nature; and as to the time or the times occupied in it, our modern geology has taught us to realize, and to speak intelligently of æons of ages. "Risking no dangerous leap, attempting no flight, but treading forward in the midst of things that are visible and palpable, steadfast in its adherence to the surest principles of inferential reasoning, it goes on (as Isaac Taylor remarks) until it has made good a standing at a point so remote from the present moment, that the mind averts itself from the thought of the awful intervening lapse of cycles of ages." (*World of Mind*, pp. 343-4.)

The idea of such a progression is intelligible on the hypo-

thesis of there being in nature what is technically spoken of as "*an Arbitrary Will*,"—that is, an Almighty Creator possessed of the attributes assumed by the Theist, a being working *when* and *where* and *as* he pleases; and who, instead of shutting himself eternally within himself, wrapped up within himself, has "at sundry times and in divers manners," and in different places, embodied the conceptions of his own perfect reason, and the purposes of his own sovereign will in actual organizations—the outcome of his own absolute power. The notion of such a progression, however, is unintelligible on the hypothesis of Dr. Tyndall, or on the assumption that matter and blind force are the source and cause of all things. For, an agency of this kind operating from eternity must, an eternity ago, have exhausted itself and used up all its materials.

As to this, it is of the utmost importance to bear in mind that our men of science confidently assure us of these two things—*first*, that nothing in nature is ever *lost*; and, *secondly*, that nothing in nature is ever *added to*, whether as regards matter or as regards force. All that goes on is entirely an affair of *transformation* or of *substitution*. Granting that nothing is ever lost, it is a great thing to be thus assured that there is no increment—no addition ever made to force or matter in "nature's great progression." Incalculably enormous the quantity of matter must be and is in the universe. Yet it is confessedly *limited*, and, as we shall see, in relation to actual space, absolutely *infinitesimal*! Thus assured, we all the more confidently affirm that, on Dr. Tyndall's hypothesis, blind force must, an eternity ago, have exhausted itself, and used up all the matter in the universe,—the whole body of existing matter. *Æons* of ages ago it must have come to an equilibrium and become quiescent—effete.

Æons of ages ago! Think for a moment, reader, what this implies. The geologists demand of us *æons* of ages for the work already done on this earth of ours. So also do the disciples of Mr. Darwin, the evolutionists. This we freely grant them. The Bank of Eternity (Unlimited) is able to meet all their demands, to honour all their drafts. It need not refuse any of their cheques, or dishonour any of their bills. Let them ask what they will in respect of *Time*. This bank can satisfy them all, and be none the poorer. The very utmost that they care to ask is less to it than a drop in the Atlantic. *Æons* of ages! What or how much is an *æon*? Say a thousand million centuries. Multiply this by any number of millions you please. To the bank in question—the bank of eternity—the sum total is as nothing—absolutely nothing.

Let one set himself to think of Eternity, and of Space also,

to grasp and grapple with the idea of them. We cannot get round them or to the back of them. We cannot set a bound to either space or to eternity. Our reason assures us that there has been no time when there was no time—when time was not. Our reason also assures us that there is no space anywhere, beyond which, or outside of which, there is no space. The ideas, indeed, or the conceptions of illimitable time and of boundless space, mock our efforts to grasp them. But there they are—endless time, space without limit! They stand out to our reason as the most real of all realities!

If on one's bed, in the calm silence of the night, one sets his mind athinking on these two realities,—beginning with units and going on from hundreds to thousands, and then from thousands to millions, and from millions to millions of millions of the years, and of the miles, he gets even painfully perplexed and bewildered,—and all the more painfully if he takes into the reckoning his *own personal destiny* in relation to them. The imagination can come to a stand nowhere or ever. On it goes, heaping up its millions and millions of millions. It is to no purpose. Time and space still confront him. Awful reachings after they are. Illimitable space! Time without a beginning,—without an end! Time eternal! Space boundless! As thus thought of, the mind stands aghast at the contemplation,—horrified, paralysed with terror.

Surely, in view of these two ideas as to time and space, were *matter* and *blind force* (themselves avowedly *limited* in amount, and relatively to space, the most absolutely *insignificant* in that respect), the source and the cause of all things, visible and invisible, one cannot but infer that they must have expended and exhausted themselves an eternity ago. By this we mean that their actions and reactions must have come to an equilibrium, and themselves have become fixed, stereotyped, crystallized, an eternity ago,—and that, too, wheresoever they have, or have had, a place in space. Progression bespeaks an advance from a lower to a higher grade of being. But æons of ages ago,—in fact, as we have said, from eternity, the *perfection* of all things, much have been attained. And as regards plants and animals (man himself included), *evolution* also must have reached its consummation.

The facts (allowed, nay, insisted on by our men of science), that matter is limited in quantity, and that it admits of no increase, while space is demonstrably boundless, seem absolutely fatal to the fundamental idea of Professor Tyndall. The actual quantity of matter in the universe—avowedly a fixed quantity—must in relation to space be *as nothing*, must bear a like proportion to space that an æon of ages does to eternity—a

proportion that is *intrinsically* as nothing. Strange it is to find, by aid of Dr. Tyndall's own light, the "light of nature," or of science, that the substance or essence—**MATTER**—to which he assigns a position so high and an importance so great in nature, and **ATTRIBUTES** so vast and varied, should itself exist in the universe in a quantity so small as to be less, in relation to the boundless field of its operations, than the millionth part of a microscopic atom of dust to this whole earth! The *ex nihilo nihil* of the schools must now virtually give place, if Professor Tyndall's hypothesis is to be accepted as true, to *ex nihilo omnia*.

On the hypothesis, however, that there is in nature "*an Arbitrary Will*,"—that is, an intelligent Personal Being, omnipresent, omniscient, omnipotent, self-existent, eternal, the idea of progression in nature, the facts or phenomena of nature, man's place in it, and his whole history on it, are intelligible.

Such a Being has "*Eternity to do his work in*" (how exquisite the expression of the fact!) and *boundless space* for the field of his operations. He may begin his work *when* he pleases, and *where* he pleases. That he has been working from all eternity in certain parts of space, and thereby giving expression to his own conceptions and fulfilling his own purposes, we can conceive and may well suppose. And we can conceive also and may well suppose that he may begin—and that he has in fact begun and ended his work in *different* parts of space at *different* times. And we can thus understand that in "nature's great progression," in as far as the race of man is concerned, "it doth not yet appear what we shall be."

In view, indeed, of that progression, Professor Huxley seems to anticipate for man "a nobler future," even on this earth. In his view, man, as he now is, is only the highest stage yet reached in the onward and upward advancement of nature. And for that nobler future for man on earth, Mr. Huxley finds a "reasonable ground of faith," "in his long progress through the past," and "in the lowly stock whence he has sprung,"—even from a monad! (*Evidence as to Man's Place in Nature.*) So Mr. Huxley fancies. But what if nature's work in that respect is ended, as far as regards this earth? Vast room, however, there is for *Moral* progression and *Social*, even with the elements of man's nature remaining as they are. Old as the world is, it is perplexing to think that (Christianity apart) the sciences and the arts that have given to man in Western Europe, in this nineteenth century, his wealth, his luxury, his refinement, his civilization, and his power, are but of yesterday! Still more perplexing, and very sad it is to think that, with

human nature and the elements of the human mind everywhere the *same*, its inborn energies and its capacities the *same* among all races, the civilization referred to should be the fortunate lot of a mere handful of mankind. "Take the human family, all races and in all times, and then," as Isaac Taylor observes, "the million, to a few, have lived and perished in the unknowing, the unthinking, the comfortless, and the precarious condition of a savage, or of a semi-barbarous condition." (*World of Mind*, p. 188.) We need but compare the difference there is between the nations of Western Europe and the aborigines of the African and Australian continents. Perplexing truly the difference is, and unspeakably sad. And "the dark places of the earth, too, are still full of the habitations of cruelty."

But this by the way. However we may have come to be what we are, and however high the rank to which we may hereafter rise, in Nature's great progression, we may rest confidently assured, on the grounds that have been stated, that we are *not* the offspring of *matter* and *blind force*. And it is surely a satisfaction to think that, in understanding, as within certain limits we have within these last days learnt to do, the scheme of this world in which we live, and, so far, of the system of things of which this world forms a part, as regards their structure and their dynamics, we can see in that scheme a MIND and a HAND, a REASON and a WILL, that are in unison with our own. And albeit that mind infinitely transcends ours, the two are nevertheless in *unison*, or as Isaac Taylor expresses it, "they are convertible the one into the other"—as *Mind*. The universe is the outcome of Mind and is ruled by Mind. And with this conviction, we need not grudge Professor Tyndall's hypothesis its short-lived hour—even in the halls of philosophy. It will in due time find a resting place "in the grave of other forgotten quackeries,"—as will also "Blind Force,"—"Unconscious Cerebration,"—and other forms of Materialism.

MATERIALISTIC PANTHEISM.

(Concluded from page 138.)

It is fashionable in our own day to treat all reference to the existence of design in nature as anthropomorphic in its tendency, and to endeavour to discredit the validity of all evidence which seems to indicate contrivance and adaptation either in the organic or inorganic world, and yet, if the vast field of nature displays anything, it reveals the fulfilment of a mighty purpose. Throughout all the past history of creation

each step in the grand unfolding is the carrying out of an idea, of which the evolution and the method of progression is only the means to an end. Even suppose it were shown, not as an hypothesis, but as a demonstrated fact, that each successive step in "the continuous operation of the ordained becoming of living things,"* was inseparably connected with, and dependent upon that which immediately preceded it; what then? Does it account for the progression itself?—for the fact that a purpose has preceded all the evolution and progression, and that towards that purpose these have ever tended? Does it render intelligent to our thought, or satisfactory to our reason, the first beginnings of life, or the dawn of self-consciousness; or tell us why the fitness of the organization for the exercise of both preceded the existence of either,—for it is quite certain that the first cell must have been fitted for the manifestation of life before any vital action could be exhibited; and the brain in the first man fitted for the exercise of thought and moral consciousness, before thought and consciousness could be possible.

Nor will the mere mechanical or chemical arrangement of the cells supply a sufficient cause for the phenomena which we behold, either in the material or moral world; for the mysterious diversity of life is far wider than the organic difference in the organic cells in which it is enshrined and through which it works. There is a far wider gap in the series between the highest monkey and the lowest man, than the mere difference in the structure of the brain reveals, and as we go back to the very fountains of life, and examine the germs out of which it springs, this difficulty increases rather than diminishes. No microscope can detect the difference in those early stages when the germ is only a mass of cells, between the ovum of the lowest and the highest organization. The *why* the one ovum becomes a monad and the other a man, requires a deeper cause than can be resident in the mere difference between the one mass of cells and the other. Nay more; since this difficulty does not end with animal life. The sustenance of all animals is primarily derived from plants, and the protoplasm which forms the ultimate material principle of each is identical. In their highest forms they are widely separated, but there is a point where neither theory nor observation can distinguish between the one and the other. Where is the difference? Why does the one protoplasmic cell become a nettle and the other a man? Is it not easier to believe—more in accordance with sound philosophy and science, that a Divine purpose has run through the ages—that a Divine mind

* *Palæontology*, Professor Owens, F.R.S.

has planned and a Divine power controlled "the ceaseless working of the mighty whole," than that the differences which we behold are only the result of accidental circumstances; or that the first beginnings of life upon the earth were dependent on the chance fall of a meteorite from cosmic space,* or the environment of a microscopic cell which adhered to a rock amid the wild ragings of a primeval sea. The thought is enough to raise a smile on the face of the most grave member of our race, that all the hope of humanity once hung on the life of a cell, compared with which an oyster is a complex organism, and yet it must have been so, if the materialistic theory of self-evolution is true. Perhaps, however, the greatest difficulty in the way of the reception of any such hypothesis really lies at even an earlier date than this; for undoubtedly any such doctrine supposes that the first life manifestation must have been produced from non-living matter, because the very hypothesis itself supposes a condition of things, in the past history of the universe, which is absolutely inconsistent with any possibility of life action, viz., a gaseous state, and above all, an exceedingly high temperature.

Abiogenesis must therefore have taken place, and such a conclusion is certainly opposed to all our experience and all our experiments. There is not the slightest evidence to prove that a single manifestation of life has ever taken place, when sufficient care has been exercised to exclude those germs which exist in the air, in all water, in the pores of all material substances, and indeed almost everywhere; and until such evidence can be furnished there is not a single fact upon which to base any theory of spontaneous generation.

To account for the successive appearance of new life forms is no less difficult, although we must bear in mind that there is a wide difference between evolution and self-evolution. So far as evolution is concerned it certainly is observed in nature, if by that term we mean the passage of a being through various intermediate forms before it reaches its highest and final state. This is almost universal in the lower forms of life, but there is always a boundary fixed beyond which the evolution cannot go; a "thus far and no farther," which rigidly excludes the passage into a higher form still. The boundaries which hedge round the distinctive character of species seem, so far as our present experience goes, to be absolutely inviolable, and if there are examples found which seem to contradict this, it would only suggest the doubt whether the examples are not simply varieties of the same species and not members of one generically

* Address to the British Association. Professor Sir W. Thompson.

distinct. It is true that in the long series of animal and vegetable forms, which are unfolded in geological time, there is evidence that the gaps which we now find to exist between distinct species were filled by intermediate forms, but no proof has yet been furnished that these types of life were not as permanent in their character as those which we now behold. Indeed, a careful survey of the whole of the geological record, with which we are at the present time acquainted, seems to be quite as much in favour of such a view as the reverse. Professor Huxley himself, in remarking on the persistency of a large number of types of life, observes, "that in these groups there is abundant evidence of variation—none of what is ordinarily understood as progression; and if the known geological record is to be regarded as even any considerable fragment of the whole, it is inconceivable that any theory of a necessarily progressive development can stand, for the numerous orders and families cited afford no trace of such a process."* Writing on this same subject, Mr. Wm. Carruthers, F.R.S., observes, that "the whole evidence supplied by fossil plants is, then, opposed to the hypothesis of genetic evolution, and especially the sudden and simultaneous appearance of the most highly organized plants at particular stages in the past history of the globe, and the entire absence amongst fossil plants of any forms intermediate between existing classes or families." "The earliest representatives of the vegetable kingdom were not generalized forms, but as highly organized as recent forms, and in many cases more highly organized; and the divisions were as clearly bounded in their essential characters, and as decidedly separated from each other, as they are at the present day."† That God could have employed a method of evolution, using that word in its widest sense, as the instrument for carrying out His designs in the universe, none who believe in His existence will deny, for all things are possible to Him. The question is not, could He do so, but, did He do so? It is indeed far more than probable, and the evidence seems to increase daily both in amount and weight, that many of the modifications of the type structures of both plants and animals have within certain limits been produced by some such process, guided and directed by an external cause, and if subsequent investigations should prove that there is overwhelming evidence in favour of the supposition that all the variations from the original types have been the result of an evolution, the difference between the Christian and the materialist would still

* *Lay Sermons.* Professor Huxley, F.R.S.

† *Fossil Plants and their Testimony to the Doctrine of Evolution.* William Carruthers, F.R.S.

remain as wide as ever. The one would look upon evolution only as a method by means of which the Divine will was carried into effect; while the other would regard it as the *Final* cause itself.

To those who look around in nature at the wonderful correlation of all life-structures, from the lowest to the highest, there is no astonishment created in the mind that the gradation should exhibit an almost infinite series, each member differing from the others by the very smallest variations; but before we can be satisfied that the one has been evolved out of the other, we must have proof that evolution was at work before the appearance of life on the earth at all,—because, if we are obliged to consider evolution as commencing when life began, and to believe that before that time there was a different cause at work, which was evidently not physical, and which was operating upon nature from without; which was, in fact, *supernatural*, there is no reason why we may not believe that the same cause worked after the appearance of life. This, then, would render any hypothesis of evolution unnecessary, because, if this cause selected or arranged the types, or patterns, or lines, on which both organic and inorganic being was to be constructed, before the existence of either, no reason can be furnished why it should not be as capable of presenting the series complete in all possible forms consistent with these types or patterns or lines, as of presenting the series incomplete in groups with an interval between each. The question is therefore one which presents itself in a simple form, and which we are fortunately able to bring to the test of experiment. If we find that long prior to the first appearance of life the same phenomena are exhibited, viz., that the atoms of which all matter is composed are arranged in groups, each member of which is identically the same, and with no intermediate forms: that there is no evidence that any intermediate forms ever existed; and further, an almost mathematical certainty that the derivation of one form from another is impossible, it will throw strong evidence against the possibility of evolution occurring at any after stage in the history of the universe. In such an inquiry, we are aided by the consciousness that there is a fixed and unchanging order in the operations of nature, and that however far back we may go, we find a sufficient evidence that the fundamental laws of matter, such as those of the relation between temperature and pressure, and of chemical combination, have remained constant throughout all the vast cycles of geological and cosmical time.

There are doubtless many difficulties presented, and many interesting problems unsolved; but the number of these daily

diminishes as the circle of our knowledge widens, and we stand to-day on a higher vantage ground than any hitherto reached. Step by step the secrets of organic and inorganic chemistry and mechanism have been penetrated, difficulties have been cleared away, and beneath an all pervading diversity of operation, an equally ubiquitous unity of administration has been revealed. All this clearer discernment of the mechanism of the universe does not, however, bring us one step nearer the cause which operates through it. Penetrate as deep as we will, it still eludes our grasp. Nay! paradoxical as it may appear, the farther we go, the more distant we seem to be from the object of our research. We can see this cause operating in those far distant regions where countless millions of suns move, like marshalled legions, obedient to a commanding voice, and where beneath the field of the microscope, the tiny fungus shoots forth its thousand spores before our eyes; but optic skill is powerless to reveal the *whence* that order or that growth can spring. Nor is this wonderful co-ordination confined to that which is visible alone. If we examine the elementary condition of matter itself, we are struck with the same thing—the order, the regularity, the perfection which every atom reveals.

So far as we know,—the only absolutely unchanging things, amidst a universe of change,—these atoms retain their attributes with an eternal persistency. Each individual is absolutely permanent. “Here there is no generation and no destruction, and no variation, or rather no difference between the individuals of the same species.”* The groups into which we find these atoms arranged are separated from each other by an interval which is bridged by no intermediate forms, and here, therefore, all possibility of evolution is absolutely excluded. If here, why not afterwards? Here a cause had evidently been at work long before either evolution or natural selection were possible, and why should we be asked to complicate our idea of the order and regularity of the universe by the introduction of two causes in nature when one will suffice? If there has been self-evolution at all, it must have been from the beginning of things, and co-existent with them, while our most recent researches into the ultimate constitution of matter, if they have revealed anything, have certainly made one thing clear, viz., that so far as the atoms, of which all the various kinds of matter are composed, are concerned, any possible theory of evolution is absolutely inapplicable. The true cause of their difference no analysis can reveal, and when we gaze upon this less than microscopic revelation

* *Theory of Heat*. Professor J. Clerk Maxwell, F.R.S.

we are brought face to face with a difficulty which no philosophical theory can explain. To conceive of any process by means of which any formerly existing intermediate forms could have been eliminated or removed out of the bounds of the visible universe, seems impossible, not only on account of the length of time required to effect such a removal by any process of cosmotic action, but also because of the variety exhibited by those atoms which remain behind unaffected by any such operation. Even were such a thing conceivable there would still be the difficulty presented by the natural individuality which the atoms present, and of which it has been remarked by one of the most competent authorities on this subject, Professor Clerk Maxwell, F.R.S., that "their sameness is such as to force the irresistible conclusion that they resemble, not natural but artificial products or manufactured articles."* None can, indeed, calmly consider the wonderful uniformity and persistency which is here revealed without almost instinctively feeling that an infinite Wisdom has preceded their origin, and an infinite and unchanging purpose secured their continuance.

The voice which thus speaks to us in the material world is but the echo of another, which, with louder and more articulate tones speaks in the moral and conscious nature of all responsible beings. Our conscious personality contradicts any theory of evolution. Out of what could it have been evolved? It was an absolutely fresh personality at our birth. No material generation can be conceived of, as necessarily carrying along with it a conscious personality. The continued appearance of fresh personalities on the entrance of every human being into the earth, cannot be explained on any principle of evolution, unless we are prepared to receive materialism in its widest acceptation, and believe that all our moral convictions are only the result of molecular change; a thing of vibrating nerves like corporeal pleasure or pain. If we accept such a theory we are landed in utter blank atheism. Our individuality is worse than a dream, it is a cruel deception; and our ideas of right and wrong, indeed of all moral obligation, are simply a constitutional faculty, over which a man has no more control than over the height of his stature or the colour of his hair. To hold a man responsible for his actions, under such circumstances, is not only unjust, it is absurd.

Such a creed we venture to say will have few followers. It will be a long time before men will refuse to heed the evidence of their senses, and close the avenues of their soul against the

* A lecture on "Atoms," delivered to the British Association at the Bradford meeting.

manifestations of the outward universe; before they will shut their eyes and decline to see the glory of the sun and stars, the solemn grandeur of the ocean, and the familiar faces of friends; before they will close the ear against the voice of love or the song of birds; but they will do all this before they will consent to blot out the deeper, and to them more real, world of their inner life, and stifle the voice of reason and of conscience. We should sooner far disbelieve what the eye saw or the ear heard, than deny the existence of our own conscious self as perpetually present to us in all our waking hours—the knowledge which needs no proof to us that we *are*—that we exist apart from all others. There are experiences and knowledge, joys and sorrows, fears and hopes, yearnings and aspirations, in which we are conscious that none other than ourselves has a part; and these feelings are not unfrequently so intense that they overmaster all our other convictions, till they can even hush the voice of joy in all material sounds, and darken the very light of heaven.

If these be the result of evolution, how is it we never find even the faintest approach to them in any other creature except man? What are the monkeys doing that not even one advanced member of their race reaches the height of self-consciousness, and recognizes the voice of duty within; and, attempting to communicate his new found discovery to his fellows, commences the rudiments of a language, since his brain is convoluted like ours and his larynx is as well fitted as ours for the production of articulate sounds?

Apart from all jesting, however, there is something inconceivably sad in the reflection that there are any who can cast aside the rich heritage of man, and repress the noble yearnings of the soul after God and immortality: who can gaze around upon the face of nature, and amidst the glories which are revealed to their wondering eyes, see no evidences of an infinite goodness and an eternal mind: to whom thought, and moral feeling, and conscience, are mere cerebration, and who can only regard themselves as a unit in the vast universe of things; springing like a snowflake in the winter's sky, from the play of forces on the associated atoms, and when their little day is over, like that snowflake, melting into the cosmos from whence they came, never to reappear again: to whom this world is all, and over the low dark verge of whose life there dawns no brightness of an eternal rising.

That a deep and inscrutable mystery surrounds the domain of faith in a personal God, none who have ever considered its demands upon reason will deny, but that fact supplies no justification why we should reject it upon that account, when

any other explanation of the cause of life and personality in the universe demands a greater strain upon reason still. The belief in a personal God certainly supplies a sufficient cause, both for the appearance of purpose and design in nature, as well as a sufficient power to sustain and carry out the plan; while the denial of His existence necessitates our first making shipwreck of all which humanity holds most sacred and dear, and then affords no explanation of the phenomena which we behold.

To speak of a "reign of law," a "gradual development," "an evolution," is only to give us words, not facts. We ask for bread and we receive a stone. The deepest yearnings of our nature will receive no satisfaction from the reception of a faith which is as hard as a granite rock and as cold as the glaciers which descend from an Alpine height; and which neither satisfies the head nor relieves the heart; which only surrounds material nature by a still more impenetrable mystery than the belief in a personal God, and presents to our minds a series of difficulties, infinitely greater than any hitherto experienced, by asking us to subject all the light of our conscience and mental experience to an eclipse, compared with which the midnight darkness is as the noonday.

In conclusion, therefore, the form of our argument stands thus:—A careful survey of the physical universe reveals no facts upon which any argument in favour of its self-causation or self-sustentation can be based.

The ceaseless search after the final cause leads us at last, as we pass down the successive links in the chain of causes, to a point where, unless we are prepared to accept the eternity of matter, and the doctrine of materialism in its widest sense, we reach a cause which is not material. Nor can we examine the successive links in the chain without finding that there are many instances where the nexus which binds the links together is not, and cannot be, so far as our present knowledge extends, a material one. No cause apart from a supernatural or divine interposition, can be conceived as operating at that point in the history of the universe where we have the first introduction of life and the first appearance of moral self-consciousness, and at a far earlier period than this, when we stand on the brink of those depths of mystery which are revealed by the researches which have been made into the ultimate constitution of matter, where the persistency of individual form and weight in the ultimate basis, whether we regard it as consisting of centres of force, ether vortices, or material atoms, renders any supposition of material cause an absolute impossibility.

We are thus shut up to the conclusion, that there must be behind the material vehicle through which all the manifestations of the universe are presented to the senses, and before all the harmony and order which is revealed, a presiding and sustaining cause which has been concerned in every fresh departure from the regular sequence of events discoverable in the past history of the cosmos, and which, at successive times and periods, has introduced a new order of things in accordance with a preconceived plan of proceeding, which, if we are not to do violence to all our experience and intuitions, can only be the result of personal and intelligent will.

The testimony of science, the voice of conscience, and the hopes and aspirations of humanity, are all arrayed against any theory which will displace God from the government both of the moral and physical universe, and replace Him by an abstraction, which is equally as hard to present as a conception to the mind, and far more difficult to believe in the heart; and above all, which for ever cuts man off from all those hopes and consolations which are so unspeakably precious amidst the trials, and struggles, and difficulties, and bereavements of life; and which lead to the conviction that the moral discipline through which the spirit passes in the days of its sojourn here, only fit it better for an entrance into a higher life, and an eternal dwelling place with him, "Whom having not seen we love, in whom, though now we see him not, yet believing, we rejoice with joy unspeakable, and full of glory."

F. H. B.—H.

PENITENCE GOOD IN ITS OWN PLACE.

THERE are times, perhaps, when we are tempted to regret the passing away of the sacrificial system of the Jews, and to desire its revival. As well, however, might we sigh over the taking down of scaffolding when the building which rendered it necessary stands complete. The system referred to was intended to pave the way for the introduction of Christianity. When, then, Christianity took definite shape and form, God had, as it were, no choice but to abolish Judaism,—that is, he had no choice but to incorporate its moral elements with Christianity, and allow the ceremonial elements to filter through and gradually disappear. Since God was the author of the Jewish sacrificial system, and since, while it continued in force, it served important spiritual ends, it would ill become us to speak disparagingly of it, just as he who avails himself of a bridge to cross a broad, deep river, would act an ungracious

part were he, on reaching the other side, to turn round and abuse it; but it should be borne in mind that the various sacrifices which the Jews as a nation and individuals were for centuries in the habit of laying on God's altar were, in themselves considered, destitute of any real worth. It was the state of mind of the offerer that gave them their true value in the sight of God. If the offerer did not regard himself in the light of a sinner, if there was no sorrow in his heart for the sin or sins which he had committed, if he did not feel that he deserved punishment, and that there was no escape for him except by substitution and expiation, his sacrifice, whether lamb or bullock, was of no manner of use. It might as well have been withheld. The ritual of the Jews, like the diagrams or pictures hung round the walls of an infant school, was designed to teach them great religious principles, and produce a right condition of soul; and in accomplishing this it answered its true end. What the Almighty looked to when a sacrifice was brought to his altar was the state of the worshipper's heart. If that was pleasing, he and his sacrifice were accepted, but if not, both were rejected. That I am correct in saying that everything depended on the state of heart of those who offered sacrifices on Jewish altars, is evident from a passage in the 51st Psalm,—“The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.” I cannot conceive of the Psalmist thus expressing himself, had he attached importance to sacrifices themselves, or as separated from the offerers. It was perfectly clear to him that what God prized was a broken spirit, and that one broken and crushed heart was, in his estimation, worth all the sacrifices which it was possible for the wealthiest king or people to bring and present. From the foundation of the world a broken spirit, underlying and sanctifying mere external sacrifices, is the sacrifice which God has required, and which he will continue to require at the hands of human beings, until the second advent of him who appeared to “put away sin by the sacrifice of himself.” There is no reason why we should lament the numbering of the sacrificial system of the Jews among the things that were. Christianity is as much superior to Judaism, as the flower is preferable to the bud, and noon-day to the morning's dawning light. It stands nearer to the mind, and is more satisfying to the intelligence, heart, and conscience of man; and, besides, the privilege of offering sacrifices unto God still remains. I do not mean poor material sacrifices, but rich spiritual sacrifices, such as praise, prayer, and a broken spirit. For us to sacrifice lamb or kid would be to cast dishonour on the sacrificial death of the Lord Jesus Christ, but realizing, with the royal Psalmist,

that a broken heart is "the principal thing," let us offer that, and it will be "an offering and a sacrifice to God for a sweet-smelling savour."

It is not deemed wise in parents to break a child's spirit. In the degree in which this is done are the child's happiness, freedom, and energy interfered with; and the diminution of these three things should of course be studiously avoided; but if a child disobey a reasonable and proper parental command, there is a sense in which its spirit may be broken. Indeed, until it is broken there is something wrong between the child and its parents. It has the consciousness that there is something wrong, and so have they. It is not enough that punishment should be inflicted. Corporeal punishment may make the state of the child's mind in relation to its parents not better but worse. It frequently has this effect. In many instances it only hardens. The worst punished are not necessarily the best children; and when a man is thrown into prison for some crime, we are not slow to hazard the prediction that he will come out of it with increased induration of heart. It is far more important that an offending child should be brought to see and acknowledge the guilt of its disobedience, and to mourn over it, than that it should be subjected to chastisement. Chastisement is all very well to mark the sense which the parents have of the child's ill desert, but they should not stop there. They should so deal with it as to enlighten it or correct its views, and improve its moral state. They should so talk to it and act toward it as to bring it into such a state of mind that it will not again go contrary to the will of its parents. In a sentence, their main object should be to induce brokenness of spirit proportional to the offence, or awaken feelings of genuine sorrow. This is God's object in his dealings with mankind-sinners, and till this is effected nothing to the purpose is gained. In the angels who share heaven with him, and who hold themselves ready to execute his behests, God does not want brokenness of spirit. They do not need to come before God with the sacrifice of a broken and crushed heart, for they have always loved him supremely, and served him to the best of their ability. He is not more ready to send them on errands than they are to run, so impressed are they with God's infinite superiority to themselves, and their indebtedness to him. But God wants brokenness of spirit in us, for, alas! we have "sinned and come short of his glory;" and whether he deal with us directly by his Spirit, or indirectly by human agency, he aims at showing us ourselves—our criminality, and unsealing in our souls the fountain of sorrow. It is right that we should be sincerely sorry for the way in which we have acted towards God; and

it matters not what other sacrifices we offer to God, if they be not accompanied by the sacrifice of a broken spirit. God will not, and cannot accept them.

Between a *broken spirit* and a *contrite heart* there is no essential difference. The difference is purely verbal, and from the remarks which I have already made, no reader can be at a loss as to what I mean by brokenness of spirit or contriteness of heart. I mean by it *penitence*, as distinguished from repentance, which denotes a change of mind, or I mean by it *sorrow for sin*; and according to the degree of the sorrow is the degree of the brokenness of spirit. David, the supposed writer of the 51st Psalm, is often spoken of as the *penitent*, and deservedly so. The prophet Nathan's visit to him appears to have quickened his memory, touched his conscience, and affected his heart with more than ordinary sadness. It overwhelmed him with shame, grief, and remorse, to reflect on the series of awful crimes to the commission of which he had in an evil hour lent himself. The recollection of them beat his heart thin as gold-leaf or small as dust, or broke in pieces his spirit. What is the psalm but a grand out-burst of sorrow for the sins with which God's prophet had charged him? Nathan's "Thou art the man" brought him to his knees, converted his eyes into a "fountain of tears," and melted like wax his heart within him. It made a thorough penitent of him. His guilt was great, and his sorrow was correspondingly great. If ever a sinner approached God with the sacrifice of a broken spirit or a sorrow-laden heart, it was he; and the mercy that was extended to him indicates that his contrition was no make-believe. When a wife declares herself broken in spirit, or heart-broken, she wishes us to understand, not that her heart is literally broken, but that it is as full of sorrow as it can well hold. She naturally confesses, be the cause what it may, that life has lost its charm—has become a burden greater than she can easily bear; so that we are justified by every-day speech in defining brokenness of spirit, sorrow for sin, or, more correctly, *intense* sorrow for sin. We do not represent those who are only sorry in a slight degree as broken-spirited; but it generally happens that when sinners are sorry at all for remembered sin, they are profoundly sorry, or emphatically penitent.

Thrice happy are they who are not under obligation to exhibit and cultivate contriteness of spirit because they have uniformly obeyed the laws of God. The perfectly holy have reason to congratulate themselves, and next to them, probably, the broken in spirit—the penitent—have reason to congratulate themselves. God manifestly sets a high value upon broken-

ness of spirit. There is no sacrifice of a *personal* kind that is more acceptable than penitence. Thousands of burnt-offerings, whole and partial, are nothing without it. It is God's wish that creatures should not sin, and he does all that he wisely can to guide their feet into and along the path of holiness. To constrain obedience to his will, he makes the largest possible promise—eternal life. To restrain from wrong-doing, he brings to bear the most dreadful possible threat—eternal death. But when they do fall into sin, the desire of his heart is that they should become penitent, truly penitent. They cannot be too sorry; for sin, when seen aright, is a shocking act. The danger is not that they who commit it will yield to excessive sorrow on account of it, but that they will not bewail it sufficiently. Sin rarely breaks the spirit as it should break it, or excites a sufficiency of sorrow. God never needs to tell those who come to him with the sacrifice of a broken spirit that they have gone to an extreme. The deeper the sorrow, the more welcome is the sacrifice, and God values sorrow for sin for two reasons:—(1.) It is *right in itself*. If I insult a man, it is just that I should apologize, or express sorrow. If I steal a man's property, it is just that I should make reparation, express sorrow; and when we sin against God, it is just that we should feel and express sorrow. Does not nature itself teach us that brokenness of spirit is in these circumstances just? (2.) *Sorrow for sin ensures right-acting for the future*. Were a man to express sorrow for having struck us, and immediately afterwards to repeat the blow, would we give him credit for sorrow? I see not how we could. Sorrow for sin is inconsistent with continuance in it. In the state of mind in which the psalmist was when he composed the 51st Psalm, he was not capable of re-committing those sins which were the occasion and ground of his gushing penitence. Fancy him weeping over certain acts till his heart was like to break, and then deliberately going and doing them again! No, no. His brokenness of spirit rose up naturally as a barrier between him and the repetition of them. We may liken it to the banks which keep a stream within its pebbly channel. Ere they could have been repeated his sorrow would have had to evaporate. Now, if sorrow for sin is right in itself, and ensures right-acting for the future, it would be unaccountable, if it were the case, that it has no value in the eye of God. Men are given to condemn what they should respect and love, and may despise a broken and a contrite or crushed spirit; but God does not. So far from that, he demands penitence of sinners, and when they muse on their sins against him, until broken-heartedness is the result, he is delighted. He recog-

nizes it as a form of righteousness, and he beholds in it the germ of future obedience to his holy will.

I have no sympathy with those who discourage the cultivation of sorrow for sin. *In its own place*, it is most precious, and ought to be encouraged. The only pity is that there are so few broken-spirited sinners in the world. Contrition of heart is indispensable to *salvation*. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." We are certified by the prophet Isaiah that the High and Lofty One that inhabiteth eternity "condescends to dwell with him that is of an humble and contrite spirit." If the king of Israel had not given way to brokenness of spirit, he would have died unforgiven. To undervalue penitence, therefore, is equivalent to undervaluing salvation itself. I grant that too much may be made of sorrow for sin, or that it may be pushed out of its place. They push it out of its place who by their brokenness of spirit attempt to propitiate God for their sins, or seek to put it in the room of the Christian atonement. They might as well put faith, or prayer, or reading the Scriptures, or church attendance, or charity, or a forgiving disposition in the room of the atonement of Christ. Penitence is simply a *condition* of salvation. It is not its ground or procuring cause. Sinners are forgiven for Christ's sake, and never for penitence' sake. Were a sinner to plead his contrition of heart as the reason why God should be gracious to him, God would turn a deaf ear to his cry. We cannot fix it too firmly in our minds that sorrow for sin is neither more nor less than a condition of salvation; and it is as a condition that it is valuable, or rather invaluable. As God does not save those who treat the Gospel as an idle tale, so he does not save those who, as regards sin, continue whole-hearted. Hence the immense importance of brokenness of spirit, or that state of the soul which the Psalmist was so sure God would not despise in his case, or in the case of any other sinner.

At this stage the question arises—Since sorrow for sin is so valuable as a condition of salvation, how is it produced? The true answer I take to be this—it is produced by *right thinking*. Sorrow is the daughter of sin. The murderer regrets bitterly his crime when he finds himself in prison; and the libertine grieves when he finds that his vicious courses have ruined his physical constitution; but such sorrow is not *sorrow for sin*, and is essentially different from brokenness of spirit in the Bible sense of the expression. It is sorrow for the *evil consequences* of sin, and not for sin itself; whereas the sorrow which God appreciates is sorrow for sin, and it is by *right thinking* that a spirit of penitence is evoked. It is when sin-

ners consider what God is, and the claims which he has upon their affection and obedience, that the spirit gets broken all to pieces. God's love, as set forth in his own Word, has wonderful power in breaking the heart, and above all, his love as manifested to a world of sinners in the gift of his Son. The realization on the part of sinners that God gave up the Son of his bosom to suffering and death, that they might not perish, makes them hate their sins, and heartily sorry that they should ever have committed them; and the higher their conceptions of God's interest in and kindness to them personally rise, the more their sorrow for sin abounds. It is thus among *Christians* that the most impressive illustrations of brokenness of spirit should be sought for. The sorrow of sinners, prior to the exercise of faith in Christ, is not so much sorrow for sin as an act hostile to God, and antagonistic to the moral order of the universe, as sorrow for the woe and the danger in which sin has involved them. Peter's denial of his Lord was followed by penitence which set him a-weeping; and how was it produced? By thinking—right thinking. "*And when he thought thereon he wept.*" When we take in the Holy Spirit's thoughts about sin, God, and Christ, and connected subjects, the natural consequence is brokenness of spirit.

G. C.—B.

SALOME AND HER SONS: THEIR AMBITIOUS REQUEST.

MATT. XX, 20-23; MARK X, 35-40.

THE passages indicated above present us with a striking illustration of the working of ambition on the part of the wife of Zebedee and her two sons. And what lends additional interest to the narrative is the fact that they do not appear before us as separately pursuing each an ambitious project of his own, apart from the consideration whether it will interfere with the designs of the other two. On the contrary, while they manifestly display a feeling of rivalry and even antagonism toward the rest of the disciples, yet among themselves there is union and co-operation: they present the spectacle of a united family, each caring for the others as well as for himself. The mother displays all that self-forgetfulness and devotion to her children's interests for which the typical mother is proverbial. So far from entering the field against her sons, she rather retires in their favour. Her ambition—for she is by no means unambitious—is maternal rather than personal in its nature. She is more desirous that James and John, to whom she points with a feeling of motherly pride—"these my two sons"—should

be raised to positions of power and glory, than that she should be promoted herself; or, to put it otherwise, the honour of her sons would be honour enough for her. Whatever other mothers might desire for their children, Salome wished to see James and John (for she loved the one as well as the other, and could hardly desire less for the one than for the other) installed by the side of the Messiah, the one on his right hand, the other on his left. And as for the two brothers, while they disputed precedence with their fellow-disciples, and might at some future time dispute with one another, yet for the present they deemed it expedient to unite in an attempt to secure the two highest places between them, reserving for subsequent settlement the question as to how they should be distributed. Here, then, was a triple coalition—harmonious within itself, yet, to a certain extent, antagonistic to all that was beyond itself.

Whether the bold request submitted to Christ originated with Salome or with her sons is a question which we may well be content to leave undecided, especially as it is clear that while Salome actually preferred the request, she was accompanied by James and John, whose presence implied concurrence in the step which was taken in their behalf. Besides, in his reply, Christ addresses himself, not to Salome, but to her two sons, as having virtually advanced the petition to which she had given expression. And the indignation of the ten, when they heard of what had taken place, was directed against the two brothers, as having at least sanctioned, if they had not actually inspired, the petition which had been made in their favour. Moreover, in Mark's account no mention is made of the mother, James and John being introduced urging the request in their own name. All these facts make it certain that the two sons of Zebedee did not passively follow the leading of their mother's apron strings, but were at least as interested and earnest in the suit as she, although, probably from prudential considerations,—remembering that but a short time previously Christ had rebuked the disciples for disputing which of them should be the greatest, and suspecting that their present request would elicit similar, or even more emphatic, expressions of disapprobation,—they shrank from directly communicating what they thought and felt. But what they were unwilling to do themselves, they did not object that another should do for them, thinking either that concessions might be made to Salome that would be denied to them, or that, in case of a refusal, the rebuke administered to her, and to them through her, would lose somewhat of its severity. On the other hand, the fact that Salome ventured, although they hesitated, to break the matter to Christ, is proof, I think,

that even though the petition had not originated with her, she was by no means a mere passive or reluctant tool in the hands of her sons, but had cordially entered into their spirit, and was ready to do whatever lay in her power to further their ambition.

Now, in all this we recognize a picture with regard to which we are able to say, in view of what comes under our daily observation, that it is eminently true to life. The mother of Zebedee's children, so far as the essence of her desire was concerned, was not unlike the mother of other men's children. Maternal ambition may not in every case attempt such a lofty flight as in the case of Salome; but in every mother's heart there exists a desire, natural and laudable, that her children should prosper, that they should even come to greatness,—the standard of greatness, however, being by no means uniform, and depending, to a great extent, on the position of the mother herself. So far as this world was concerned, Salome as well as her sons occupied but a humble place, and, therefore, her request that they should be promoted to the highest position in the kingdom of the Messiah was all the more remarkable for its boldness. It implied, however, what was indeed true, while it may be doubted whether Salome apprehended the ground of the truth, that those who occupy the thrones of worldly dominion are not necessarily destined to eminence in the kingdom of Christ, but may be eclipsed by those who, according to worldly standards, are obscure and of little account, such as fishermen and fishermen's sons. But when she spoke of *Christ's* kingdom as the sphere within which she desired to see her sons distinguished, it is possible, yea, probable, that she may have only transferred to it the notion of an earthly kingdom; indeed, it is certain from Christ's reply, that her idea was not Christian, but worldly, or at least to a large extent imbued with worldliness; and, therefore, even while she prayed that James and John might be honoured, and honoured pre-eminently, in the Saviour's kingdom, she perhaps did not differ much, so far as the spirit of her prayer was concerned, from those parents who desire to see their children, sons and daughters, comfortably settled in life, or even from those who, not content with moderate things, cherish exorbitant schemes of family aggrandizement.

Salome's prayer evidently proceeded on the assumption that the honours of the kingdom would be awarded according to a system of patronage, similar to that whereby kings and others possessed of authority or influence, without holding themselves bound to make a nice examination of the comparative merits of all who might offer themselves for a particular office or

privilege, make their selection as it pleases them, sometimes deliberately preferring an inferior, from some purely personal consideration. Could she possibly think that, of all persons, the two best and worthiest were, by a strange coincidence, members of one family, namely, her own? that, while out of the many millions of households distributed throughout the world, there was not a single person qualified to occupy either of the two highest seats, she should have the distinguished felicity of being mother, not only to one, but to both, of the men worthy of such a transcendent honour? It is quite credible that she not only loved her sons, and desired to see them exalted, but also held them in high admiration, perhaps as model sons and model men; but we should perhaps be exaggerating her maternal fondness in supposing that it induced her to believe that there was no possibility of any one taking precedence of James and John, should the supreme honours of the kingdom be allotted to the most deserving. The truth is, she seems to have thought that the honours solicited might be secured by the application of a persuasive personal influence to Christ, even for those who might not be, on moral grounds, indisputably superior to the rest of the world. Had she thought that the highest honours would be reserved for those best qualified to receive them, or had she understood in what the necessary qualifications consisted, her prayer would, I think, have been differently expressed; it would have been marked by greater modesty and conditionality. The form which it actually assumed favours the idea that she thought less of the necessary fitness for the honours than of the honours themselves. And how many there are who, like Salome, cast envious glances at positions of dignity, but take no account either of the exertions by which they have been gained, or of the responsibilities and anxieties which the possession of them involves, even after they have been honourably won!

As Christ had himself promised that his disciples should "sit on thrones, judging the twelve tribes of Israel," he does not object to the peculiar phraseology of the prayer; but as Salome and her sons, while apprehending his language, had failed to apprehend his thought, and, therefore "knew not what they asked," and yet might be inclined to hold him responsible for their conceptions, Christ, in his reply, which is at once abrupt, figurative, and interrogative—betokening, therefore, strong emotion—lays down the law that the basis of all honour in his kingdom lies in character, and especially in self-denying service. That the two might obtain the honour denoted by a right use of the language employed in the petition, it was not enough that their mother should ask it for them,

or even that they should support her prayer by their own desire, "uttered or unexpressed." There are many blessings, it is true, that may be conferred on men without respect of character; but unless there be something honourable in a man, whatever else you may confer, you can confer no honour upon him. You would confer none on an illiterate man, though you bestowed on him all the academic degrees that were ever heard of; nor on a coward by decorating him with medals; nor on a bungler by promoting him to an office, the duties of which he is unable to discharge, though he may be well able to draw its emoluments and wear its insignia. Outward marks of honour are valuable only as the recognition of some inward excellence, and if bestowed where there is no corresponding inner reality, they are mere baubles, signs signifying nothing. If these disciples were to think of external honours as the goal of their Christian calling, the effect would be most disastrous on their spiritual life; for, under the guise of a Christian profession and a Christian hope, they would still be worshipping at the unhallowed shrines of the world.

Christ intimates that they who would sit so close to him as James and John aspired to do, must be very near to him in spirit and experience, drink of the same cup, and be baptized of the same baptism. According to the Received Text of Matthew's Gospel, Christ speaks of his cup as that which he *shall* drink of, but of his baptism as that with which he *is* baptized, or *is being* baptized. Now, is there any significance to be attached to this change of tense? Evidently not; especially as in the account given by Mark there is no such distinction of tense, the present being employed with regard to both the drinking and the baptism. But the fact that Matthew uses the future, or what is equivalent to it (*μέλλω πίνειν*), where Mark uses the present, suggests to us what was no doubt the complete idea of Christ—viz., that at the time he spoke he had already begun to drink the cup of suffering, that he was even then drinking it, and would still continue to drink of it, until he had drained it to the dregs. Just before the mother of Zebedee's children interposed with her ambitious request, Christ had been speaking of the fatal sufferings that awaited him: "We go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him;" and now he takes the opportunity of telling James and John that the sufferings which he would endure were an augury of the sufferings that were in store for them, should they desire to become partakers of his glory. Though to some minds it

might seem even blasphemous to institute a comparison between the sufferings of Christ and those of his disciples, yet Christ himself does not hesitate to proclaim a certain necessary identity between his sufferings and theirs; and by so doing, far from frustrating his own designs, he secures the immense advantage of binding his followers more closely to himself, and of kindling in their hearts a corresponding enthusiasm in his service. For does not the power of Christianity lie largely in the unity and communion subsisting between Christ and us? in the fact that, as "he himself hath suffered, being tempted, he is able to succour them that are tempted"? If, when we think of the many things he suffered, and further think that we have to suffer at least a measure of the same, we are prone to despondency and despair, and are ready to exclaim, "Who is sufficient for these things?" yet, when we consider in addition that, though we should have to drink the cup of anguish and sorrow, and be subjected to the pelting hail and the buffeting billows of multitudinous afflictions, we have still the brotherly sympathy of Christ, who has gone before us, then are we enabled to rise above our fears, as we hear the heavenly voice whispering in our ear, "Be of good courage"; "my grace is sufficient for thee." We cannot better explain the reply of Christ, which is a source of perplexity to some, than by referring it to a class of passages which, though they imply the same truth, are more familiarly known. This was not the only occasion on which he proclaimed an identity subsisting between his own sufferings and those of his adherents, although the fact was perhaps never expressed in such striking language as on the present occasion. When a certain candidate for discipleship came to him with an ardent profession of loyalty, Christ replied, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head,"—thereby giving him to understand that, if he would follow Christ, he must be prepared to share his fortunes; in other words, to drink his cup and be baptized with his baptism. And when Christ sent out his disciples for the first time, after foretelling them of the persecution which they would encounter, he concluded by saying, "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" And on yet another occasion, when he had made the first unambiguous announcement of his final sufferings and death, and Peter had unthinkingly dissuaded him from encountering such a fate, after indignantly repelling Peter's suggestion, he went on to say,

"If any man will come after me, let him deny himself, and take up his cross and follow me." In one passage the apostle Paul speaks of his sufferings as supplementary of the afflictions of Christ; and the author of the epistle to the Hebrews even speaks of the affliction which Moses endured by renouncing his position as the son of Pharaoh's daughter, and identifying himself with the people of God, as the "reproach of Christ." On the same principle, all the sufferings of the godly as godly, that have ever lived, whether before or after Christ, may be, to a certain extent, viewed as identical with the sufferings of him who is pre-eminent not only in righteousness, but also in suffering for righteousness' sake. So far as persecution is concerned, the experience of the Christian may vary from age to age, and in different places even in the same age. But the sufferings of the righteous as righteous do not spring merely from persecution; for though that were entirely unknown, the practice of righteousness would often involve many a painful inward struggle, many a sore conflict with temptation. In every age and every land, even under the most favourable auspices, the Christian is called to exercise self-denial, which is no less necessary to the salvation of his own soul than to the promotion of others' good, whether temporal or eternal. The life which Christ led is, in its general characteristics, in so far as both its doing and its suffering are concerned, the type to which we are called to conform. One of the principal reasons why so many will not do as Christ did, and as Christ requires them to do, is that they are unwilling to suffer as he suffered—to drink of his cup and be baptized with his baptism. And hence, not merely to James and John, but to all who would share the glories of his kingdom, Christ proposes the question, "Are ye able to drink of the cup that I drink of, and to be baptized with the baptism that I am baptized with?" Those who prefer a life of ease and self-indulgence to a life of active self-denying service, those who would rather betray the truth than suffer the loss of comfort or favour which its advocacy might involve, and even those who are more intent on honours and rewards than on the performance of duty, are certainly not the men who are destined to occupy thrones in the kingdom of Christ. Such honours are reserved for those who show the spirit which Christ himself displayed, when, to save a world that was lost in sin, he assumed our nature, led a life of poverty, and shame, and toil, and pressed forward with an unflinching step through an ever-thickening persecution, till at last in Gethsemane and on Calvary he drank the bitter cup to the dregs, and was baptized with a baptism of blood. "Let this mind be in you which was also in Christ Jesus." No cross, no crown.

When they hear Christ's terms, what reply do the two disciples give? "We are able." Perhaps they did not even yet fully understand the language of Christ; perhaps over-estimated their own strength, and under-estimated the trials that were awaiting them; but, whether or not, so intent were they on the honour solicited that they declare themselves ready to pursue it at all hazards. We are not a little amazed at their unqualified self-confidence; but, as a matter of fact, had they not already to some extent drunk of Christ's cup, and been baptized with his baptism? Had they not already, with Peter and the other disciples, forsaken all and followed Christ? Had they not already cast in their lot with him for evil as well as for good? And what they had already done might they not, at least with his help, continue to do? Though there might be a dash of impetuous self-confidence in their reply, they certainly breathed a nobler spirit than if, on hearing the necessary conditions of the honour desired, they had given way to pusillanimous fears, and relinquished all thought of attaining it. How many there are that are urgent in their desires until they come to see that their object is not to be gained except with difficulty, and then settle down into indifference, unwilling to pay the price! How many that would fain wreath their brows with the garlands of literary or political distinction, yet decline to "scorn delights and live laborious days"! How many that would fain take their place at last among the ranks of the redeemed, yet studiously, and even ignobly, shun that tribulation out of which came the white-robed throng whom one of the sons of Zebedee afterwards saw in vision! In every sphere of life there are many that resemble the young man who came to Christ inquiring what he must do to inherit eternal life, but shrank from the last demand that was made upon him. But the "sons of thunder," actuated by a more resolute spirit, did not suffer themselves to be diverted from their object by the prospect of hardship which Christ had dimly disclosed to their view.

Christ assures them that they will have a full opportunity for making good their words: "Ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with." And when at last the tempest, which had been long gathering, burst over the head of their Master, they too were caught in its vortex; they were seized and shaken like trees in a storm; but, in that critical hour, they sadly justified the question of Christ, "Are ye able?" and falsified their own self-confident reply, "We are able." They rallied immediately, however, and stood forth boldly before the world, the avowed disciples of the Crucified. James,

who fell by the sword of persecution under Herod, ultimately fulfilled his own words in a manner of which he could have little anticipation at the time they were uttered; and John, though his life was prolonged to an extreme old age, and his career thus presented a marked contrast to that of his brother, which was suddenly and prematurely ended in blood, suffered in the long run not less but more than he, even though we should make no account of the doubtful tradition of his martyrdom.

"But," continues Christ, "to sit on my right hand and on my left is not mine to give, but it shall be given to those for whom it is prepared of my Father"—i. e., in the light of what had just passed, "to those who are prepared for it, by drinking my cup and undergoing my baptism." The tenor of what Christ had been saying up to this point is altogether adverse to the idea of an unconditional appointment to the honour which had been solicited; nor is it credible that he would now ascribe to the Father that unconditionalism which he himself had disallowed.

Christ, then, does not discourage James and John by directly refusing their prayer; but as little does he flatter them by directly conceding it. He leaves them with the hope that, by dint of fidelity, they might yet gain the coveted distinction. And, in this connection, is it not interesting to find, on one of the last pages of Scripture, a sentence which, reproducing, in a more general form, the law enunciated, and, to a certain extent, the very phraseology employed, in this memorable dialogue, exhibits John, now the venerable seer and exile of Patmos, as still, after the lapse of half a century, occupied with the truth and the hope which had been so warmly discussed in the living presence of his Lord, and now fortifying therewith not only his own heart, but also the hearts of others?—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Foremost in service, foremost in honour—that is the law of promotion in Christ's kingdom. He who would snatch at the honour, but shirk the service, is characterized by a vain and worldly ambition, which might well excite the indignation of his brethren; but he who seeks the honour only through the service, and is even more concerned about the service than the honour, who counts sin a greater evil than its punishment, and righteousness a greater good than its reward, cherishes a legitimate and laudable ambition which Christ himself will be the first to approve.

A. M'N.—B.

INSPIRATION.

THE inspiration of the Bible has been well designated one of the greatest religious questions of the age. Hence, to treat the subject justly, it would require a much more elaborate and exhaustive treatise than the few brief sentences put together in this paper. Our purpose, however, is not to write a complete essay, but simply to state the subject, that the statement of it may awaken thought, and lead to still deeper trains of reasoning.

To get at the true idea of inspiration, it is of importance to consider first the distinction between inspiration and revelation. The confounding of revelation with inspiration has given rise to a great deal of confusion of thought, and to not a little rash criticism. In a popular sense, the two terms may be used synonymously. But, strictly speaking, they express distinctly different ideas. The Bible is a revelation of God,—of his thoughts and feelings and will relative to the race; but it is not, in all particulars and in every detail, revelation. There are matters of history recorded, and human feelings expressed, that must have been within the sphere of the writers' own knowledge and experience at the time they wrote. Such portions of Scripture cannot properly be called revelation. What, then, is revelation as applied to the Word of God? And what, in the same application, is inspiration? Dr. T. M. Clark defines revelation to be—"The direct communication of God to man of some truth which, at the time, the man could not know or discover by any normal or ordinary use of his reason and understanding." Facts and truths, with which the man was personally conversant, he thus puts outside the domain of strict revelation. Inspiration, on the other hand, Dr. Clark says, is "a divine influence prompting a man to record, not only what is thus revealed, but also other matters which he knew by the ordinary use of his faculties." The learned bishop would not, therefore, as some have done, make revelation and inspiration co-extensive. On the contrary, from his definition it is evident he holds that some portions of Scripture are both revealed and inspired; others are inspired but not revealed. The distinction between revelation and inspiration has been well put by another able theologian, Archdeacon Lee. "By revelation," he says, "I understand a direct communication from God to man, either of such knowledge as man could not of himself attain to, because its subject matter transcends human reason—*e. g.*, the prophetic announcement of the future—or which, although it might have been attained in the ordinary way, was not, in point of fact, from whatever cause, known to the person who

received the revelation. By inspiration, on the other hand, I understand that actuating energy of the Holy Spirit, in whatever degree or manner it may have been exercised, guided by which the human agents chosen by God have officially proclaimed his will by word of mouth, or have committed to writing the several portions of the Bible." The words of Dr. Lee, we think, express the correct meaning of the two terms, revelation and inspiration. Not a few have objected to his definitions on the ground that to limit revelation to certain portions of the Bible is to take away the true idea of Scripture infallibility. But surely a thing may be infallibly true, although it may not properly be revelation. To say that Luke required to have a revelation of the "all things" of which, he declares, he had a "perfect understanding from the first," is to give to a term a meaning which it was never intended to convey. It may have been revealed to Luke what of the "all things" he was to commit to writing, and what of the "all things" he was to leave unwritten. But the thing known needed no revelation relative to the knowing mind. At the same time, while revelation and inspiration are not necessarily co-extensive, it is evident that a fixed relation subsists between them. Revelations were made, as when the angel of the Lord spoke to Abraham, when there was no inspiration. Inspiration, on the other hand, was realized, as when Luke wrote what he knew, when there was no revelation. But no revelation has been written apart from inspiration. It was under "the actuating energy of the Holy Spirit" that the sacred penman committed it to the pages of the Divine Record.

The question that now falls to be considered is, Are the Scriptures, as we have them, wholly inspired; and, if so, in what sense? To this question a great many answers have been given, agreeing in some respects, differing in others. We cannot possibly look at all the answers, but reference to one or two may help us to get at what we believe to be the true idea of inspiration. It was after the Reformation that the subject of inspiration was shaped by theologians into precise definition. The definition that has been most popular among the orthodox schools is what has been commonly called the verbal, or, more recently, the mechanical theory. Professor C. Hodge strenuously contends that the whole question of the inspiration of the Scriptures is to be determined by our acceptance or rejection of the verbal theory. It is either verbal inspiration or no inspiration. What is meant by verbal inspiration may be gathered from the words of Burgon. He says, "Holy Scripture is inspired, from the Alpha to the Omega of it. We see not how, with logical consistency, we can avoid believing the

words as well as the sentences of it, the syllables as well as the words, the letters as well as the syllables, to be divinely inspired." The human element in the Bible is thus practically ignored, except in the sense of being used as a kind of mechanical instrument. Man is an agent in the recording of the Scriptures, but only as an amanuensis to whom every letter, and even the vowel points, are dictated. Commenting on 2 Tim. iii, 16, Professor Gaussen says, "It admits of no restriction. It is the whole Scripture, all that is written." Again he says, "The entire Bible is not only named the 'Word of God'—ὁ λόγος τοῦ θεοῦ—it is called without distinction 'The oracles of God'—τὰ λόγια τοῦ θεοῦ. Who does not know," he asks, "what the oracles were in the opinions of the ancients? Was there a single word which could express more absolutely a complete and verbal inspiration?" It is needless to quote the words of other advocates of this theory. Verbal inspiration, it seems to us, cannot be borne out by the facts of the case. It leaves no room for human agency other than the agency of a machine. The different sacred writers we have always regarded as authors, not, as Gaussen would put it, "played on instruments." The Bible, in every page, sounds with the voice of man as well as with the voice of God. They blend together in perfect harmony, while each can be distinguished from the other, as the sounds of two instruments can be distinguished when played together in concert. All through the sacred volume the individuality of the writers is apparent. The difference of language, of style, and of conception marks off Isaiah from Jeremiah, and Ezekiel from Daniel. Paul is as easily distinguished from John or Peter, as Shakespeare is distinguished from Bacon. The individual temperament of each writer, together with his education and circumstances, influenced more or less every sentence he was inspired to write. But on the hypothesis of verbal inspiration, how can this individuality of the sacred writers be accounted for or explained? In some instances, it is true, the words of the revelation made were dictated by the Holy Spirit. But the instances are the exception, not the rule. The Bible is eminently a human book as well as a divine production. It may be impossible to separate the human from the divine, and to say where the one begins and the other ends. But the two elements obviously exist, and prove that the inspiring power of the one did not destroy the individuality or the conscious self-control of the other. Besides, if the theory in question be true, can we be sure that we have an inspired Bible? If it is "verbal inspiration or no inspiration," have we all the exact words as they were originally dictated to the inspired penman? And if not,

must not some parts, at least, of the Bible, as we have it, be uninspired? Many of the original MSS. we do not possess. Were the men, then, who re-wrote the original productions of inspired men themselves inspired? And if not, can we say that we have the exact form of every original letter of the text? Dr. Clark has well put it—"If the 'syllables and letters' of the Bible were the subject-matter of revelation, it is not a book that can bear to be translated," nor, we would add, to be transcribed.

It is not our purpose to review all the theories that have been propounded. There is just one other—the opposite extreme of the verbal theory, to which we might briefly refer. By some, it has been called the "ordinary inspiration" theory. The sacred writers were holy men that were no more inspired than have been holy men of every age. They wrote sublime statements, but only under the guidance of the ordinary influence of the Spirit. To revelation, as well as to inspiration, not a few have extended the theory. Revelation they would regard, in every instance, as something evolved subjectively in man. Writing on "God speaking," Dr. S. Davidson says,—
 "We are not to understand, when it is said that God spoke to Abraham, that he spoke in an articulate voice. The expression is just tantamount to saying that the consciousness of God in Abraham was a strongly impelling motive leading him to distinguish God's will." "When it is said," he adds, "'The word of the Lord came,' or 'Thus saith the Lord,' or 'Son of man write,' the phraseology refers to a subjective process in the prophets, not to objective phenomena acting upon them from without. Revelation and inspiration are simply the external reflection of their spiritual intuitions." But if this subjective theory be true, what authority has the Bible more than any other book as a rule of faith? We might just as consistently call the writings of Dr. S. Davidson "Holy Scriptures," as the writings that all Christians know by that name. Could, moreover, the religious consciousness in man, however exalted, enable him to discover the doctrines revealed in Scripture? Could Isaiah have discovered, by the voice of inward consciousness, the truth of a coming Christ, and the work that he was to accomplish? The fact of prophecy having been fulfilled centuries after it was made is the theory's refutation. If the declaration that God spake to Moses out of the burning bush, or that the angel of the Lord appeared and spoke to Abraham, is to be understood merely as a figurative expression used to set forth a subjective state, we may just in the same way account for all the objective realities spoken of in the Bible. Jesus Christ may have been only an ideal person evolved out of the spiritual consciousness

of the apostles. The theory has only to be mentioned to show that it strikes at the very root of the Christian religion. If the Bible teaches anything, it teaches that God presented truth objectively to minds of inspired men, either by audible words, by visions, or by the direct operation of his Spirit.

In what sense, then, are we to regard the Scriptures as inspired? Paul says, "All Scripture is given by inspiration of God." "Prophecy," wrote Peter, "came not in old times by the will of man, but holy men of old spake as they were moved by the Holy Ghost." These statements we would regard as literally true. Inspiration extends, not to the words and form of expression, but equally to the subject matter of every part of the sacred canon. It may have been different in degree, according to the subject, and the writer's knowledge of the subject on which he wrote. But inspiration is the same in kind all through every part of Scripture. The men who wrote the Old Testament history may have known many of the facts which they recorded. But in committing their facts and statements to writing, they were prompted by the Spirit of God and guided by him supernaturally in the selection of their materials. Many who admit plenary inspiration, object to the idea of degrees of inspiration. But when a man was writing something of which he had a perfect knowledge, he surely could not require the same amount of the Divine guiding, controlling, actuating influence, as he needed when writing something which to him before was unknown. The historian who wrote, "So David slept with his fathers, and was buried in the city of David," could not require the same degree of the supernatural operation of the Spirit as was needed to write the sublime prophecy,— "But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed." The writers of both statements were inspired. But the one was inspired to prophecy; the other to pen a historical fact. This idea of inspiration does not imply the perfect illumination, mentally and morally, of the men who were moved by the Holy Ghost. Inspiration did not make them infallible. It did not save them from errors of grammar, or from non-essential mistakes. They were ignorant of many things. But they possessed divine guidance which kept them from error that would in any sense frustrate the grand purpose of the Bible, or that would in any way render it untrue, that "All scripture is given by inspiration of God." The overlooking of this distinction is in a great measure the source of our modern "higher criticism." We claim complete inspiration for the canonical Scriptures. For if the Spirit of God, as well as

the spirit of man, be not in the whole book, even in the recording of the devil's lie, how can we look to it as in every respect an infallible guide? Dr. M. Dods, speaking of the New Testament writers, who wrote much of what they had seen and heard, says,—“They stand in the same relation to the revelation of God that the great secular historians stand in to the epochs of which they wrote. They are the original first-rate authorities.” But surely there was this difference: The men who wrote the words of the New Testament that throb with the very life of God were inspired; the secular historians were not.

In these days of scepticism and materialism, it becomes all lovers of truth to hold no fast and loose notions on the inspiration of Scriptures. There is much light yet to be thrown on the subject. Criticism carried on in the spirit of child-like faith, looking up to God for guidance and wisdom, will do much to dispel the darkness. But criticism carried on in the spirit of mere intellectual conceit, or unbelieving pride, will only deepen the darkness into a denser gloom.

A. D.—Go.

THE POTTER AND HIS CLAY.*

“Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?”—ROMANS IX, 21.

YES, he has. That is the answer which the apostle expects from all his readers. That is the answer which he himself, looking at the subject from his own particular standpoint of observation, was fully prepared to give. He was unquestionably right. The potter *has* power over his clay, when it is really his own, to make of the same lump one vessel unto honour and another unto dishonour. And God, the almighty potter, has unchallengeable power over his clay, to make of the same human lump, subjected in all its parts to the same process of careful preparatory kneading, one vessel unto high honour and another unto deep dishonour and disgrace.

Let it be noticed, however, in the first place, that when the apostle speaks of the potter's power he does not refer to his physical force. It is not ability of which he speaks. He does not mean that the almighty potter is, in virtue of his almightiness, able to make out of the same human lump one vessel unto honour and another unto dishonour. He has no reference at all to any such ability. The word translated *power* is quite a distinct and different word from that which means *power* in

* A Lecture by the REV. DR. MORISON.

the sense of *ability* or *force*. It is a word that means *authority*, *prerogative*, *lawfulness*, or *right*. The apostle means that God has it as his *prerogative*, or his *right*, to fashion out of the same human lump one vessel unto honour, and another unto dishonour. He has, in virtue of his high position as monarch of the universe, *authority* thus to act. It is lawful for him to make a distinction in human destinies. He is not under obligation to confer equal honour or equal dishonour upon all without distinction or exception. He will be doing no wrong although he make a distinction, and fashion on his potter's wheel one man unto honour and another unto dishonour.

But now we may note, in the second place, that we are not to look upon God's prerogative or right to fashion either to honour or to dishonour as absolute and utterly unconditional. True, indeed, the prerogative of the literal potter over his literal clay may be absolute and unconditional. He may do with it what he pleases, even although the thing which he pleases to do may be ridiculous, absurd, injurious to himself, and ultimately ruinous to his business. He may, if he chooses, by adding some coarse ingredients, make coarse vessels out of fine clay, or he may attempt in vain to make fine vessels out of coarse clay. He may misshape his vessels if he chooses and as he chooses. He may mar them all while they are in his hands if he pleases, or, if he prefer it, he may wait till they are fashioned and dried and hardened in the kiln, and then he may take an iron rod, if he pleases, and dash them all into shivers. If the clay be his own, and the wheel be his own, and the time be his own, and the iron rod his own, he may act as absurdly as he pleases with his vessels. He has a kind of absolute and unconditional prerogative over his clay, a right, so far as all his fellow-men are concerned, to do with it as he pleases, provided he do no injury in his freaks to other men round about him.

But then, on the one hand, this absolute and unconditional right of the human potter does not shield him from the legitimate criticism of his fellow-men. They may not, indeed, interfere between him and his clay, and say, "No, this won't be permitted, you are ill-using your clay. We won't allow it." They may not feel at liberty, or be at liberty, to act thus. But certainly they would be at perfect liberty to say of the man, "He is a fool," and to say to him, "You are a fool," "You are acting absurdly and ridiculously": "You are acting as if you were insane." This criticism would be perfectly legitimate, and assuredly would not be to the credit or to the advantage of the potter.

But then it should be noted, on the other hand, that

while, in some important respects, men, in their relation to God, are like the clay on the potter's wheel, they are not like clay in all respects, and they are unlike it in this very special respect, that they do possess rights as really as God himself. Mark, I say as really, not as fully or to the same grand extent. O no. Men are little, feeble, and dependent, and their rights are correspondingly small and few. God is great, omnipotent, infinitely independent, and his rights are correspondingly transcendent. Still, men have rights just as really as God has, and he who denies it is a slanderer, witting or unwitting, at once of man's real nature and of God's. Both God and men have rights because they are moral beings. Man has a right, for instance, to be treated with justice. He is wronged if he be treated unjustly. Man has a right to be furnished with the ability to do his duty, if he is to be held responsible for not doing it. He would be wronged if this ability were withheld from him. Man has a right to have the gate of heaven opened wide before him, or, at least, held ajar for him, *if*—mark the *if*, and lose not sight of it—*if* he is to be blamed for not entering in. Man has a right to be fashioned into a vessel unto honour *if*—mark again most particularly the *if* which I employ—*if* he is to be blamed for being fashioned into a vessel unto dishonour.

All this being the case, it is obvious that God's prerogative over the human clay is not utterly absolute and unconditional. His right to do with it as he pleases is, by his own all-wise and gloriously benevolent arrangement, modified and limited by the rights which he has conferred on his human creatures. He has not reserved to himself the right to do wrong, or the right to be unjust and unrighteous. The idea of such a reservation is infinitely absurd, and amounts indeed to blasphemy. It cannot be the case then, that he has reserved to himself the right to deal maliciously or cruelly or tyrannically with his poor feeble human creatures. If his poor feeble human creatures are to be held by him as responsible, then something or other is due to them as the basis of their responsibility. That is, they—as contra-distinguished from mere clay—have rights; and thus, by the very existence, divinely planned, of their rights, God's own prerogatives and rights are not utterly absolute and unconditional. He has himself conditioned them by conferring rights on his human creatures.

All this being the case, we may now note that the compilers of certain Confessions of Faith, and in particular of the Westminster Confession, have erred in quoting our text in support of the doctrine of God's unconditional reprobation of a vast multitude of men to everlasting destruction and

suffering. Mark, I object not to the idea of reprobation. There *are* beings that need to be reprobated. There are human beings who deserve universal reprobation, and who therefore deserve divine reprobation. Neither do I object to the idea of future retribution, and of such future punishment as cannot be seriously thought of but with awful solemnity. What I object to is the idea of absolutely unconditional reprobation, that is to say, of such reprobation as is absolutely undeserved. The Confession says that God hath not decreed anything because he foresaw it as future, or as that which would come to pass upon conditions. His decrees, both of election and of reprobation, are, according to the Confessionists, unconditional. The elect were not elected because they were foreseen to be obedient or believing. And the reprobate were not reprobated because they were foreseen to be disobedient or unbelieving. The elect were from all eternity unconditionally elected, according to the Confession, so that they might be able to believe and be glorified. The reprobate, on the other hand, were, also from all eternity, unconditionally reprobated, so that they might never be able to believe, but be ever necessarily unbelieving, and disobedient and lost. They are never to have the ability to believe, or the opportunity to become good and be saved. It was supposed that by this doctrine God's sovereignty over his creatures was magnified; and thus, worthy theologians, who entertained this supposition, entertained along with it this other supposition, that it is more important that men have a high idea of God's sovereignty, than that they should have a high idea of his justice, righteousness, holiness, graciousness, goodness, wisdom, mercy, and love. It was a strange inversion of true theology, and it found its legitimate application in one of the political aphorisms of the age, that monarchs ruled by divine right, and could as such do no wrong.

But what then, I would ask in the next place, was the apostle's aim in proposing the query of my text—"Hath not the potter prerogative over the clay to make of the same lump one vessel unto honour, and another unto dishonour?" It would seem to be evident that he expected an affirmative answer to his query. And if so, what was his aim? Why should he be solicitous to show that God has the right—even although his rights are not utterly absolute and unconditional—the right to turn some of the human race into a condition of dishonour, even as he has the right to turn others on his wheel into a state of glory, honour, and bliss? The reason is this. He is discussing, in the 9th, 10th, and 11th chapters of the Epistle to the Romans, the relation of his countrymen, the Jews, to the Gospel and to Jesus. Alas, the great mass of them

were unbelieving. They rejected the true Messiah, the Prince of Life, the only Mediator between God and sinful men—whose name is the only name given under heaven among men whereby we may be saved. What then? If they should persist in this rejection and rebellion, what was to become of them? Would they, notwithstanding, be all turned on the divine wheel into vessels of honour and glory? The Jews themselves contended that they would. They were, they contended, the darling people of God. They were the chosen, the elected nation. The kingdom of God, the kingdom of heaven was theirs. It was the idolatrous Gentiles who were to be fashioned into vessels unto dishonour; but not the Jews, if they remained true Jews. Not they! Not they! God would be unfaithful, they contended, were he thus to deal with them. They were the children of Abraham, and therefore the children and the heirs of God. It was glory only to which they were destined. Thus they reasoned. Thus they dreamed. But ah no! says the Apostle, ah no! He says it with great heaviness of spirit and unceasing sorrow of heart. Ah no! you are wrong, my countrymen. It is the penitent only and the believing, whether of Jews or of Gentiles, who shall be saved. And God, the Almighty Potter, who has us all on his wheel, shaping us for our destiny, has power and prerogative and right, out of the same lump, both of Jews and of Gentiles, to turn one man, even though he be a Gentile, provided he be penitent and believing, into a vessel unto glory, and to turn another, even though he be a Jew, provided he be unbelieving and impenitent, into a vessel unto dishonour.

The apostle had evidently in his eye—this I remark in the last place—the representation that occurs in the 18th chapter of Jeremiah. If a vessel became marred in the hands of the potter, then, instead of proceeding with it according to his original desire, he may crush the clay together and fashion it into another kind of vessel altogether, as seems good to him. The Jewish people, for instance, were put upon the Almighty Potter's wheel, and he desired to fashion them as a people into a glorious vessel. He began his operation accordingly, and was carefully proceeding with it, when lo! the vessel became marred in his hand, and he had to make it into another vessel—a vessel unto dishonour. Why? Why did he not rather, after it was marred, fashion it once more into what he originally desired, a noble vessel unto honour? The reason was this: it was marred, not because of any imperfection in the manipulation of the potter, for the Almighty Potter is not liable to imperfection, but because of some imperfection in the clay. It was spoiled clay that was in the potter's

hand. Some coarse foreign ingredients had been by some enemy flung in, so that only a coarser vessel than what was desired by the potter could be made of it. Hence he fashioned it into a vessel unto dishonour. He had no alternative.

Instead of the nation of the Jews—as contemplated by Jeremiah—the Apostle Paul was considering the condition and prospects of the individuals of the nation. The salvation which he proclaimed was a salvation for persons as persons. What then of the persons of the Jews? What of the great body of his countrymen, who were unbelieving and impenitent? What of them? Are we to suppose that, notwithstanding their impenitence and unbelief, God will turn them all into vessels unto honour? It would be a vain and unworthy supposition. Fain indeed would the Almighty Potter have formed out of the carefully prepared lump only vessels unto honour. That is what he really and earnestly desires. But lo! as he operates, one vessel, and another, and another, are marred in his hand,—not because of any imperfection in his manipulation, but because the clay is spoiled. What can he do? He has no alternative but to construct out of the deteriorated clay such a vessel as was practicable. Hence it is that while he joyfully turns some men into vessels unto honour, he feels mournfully constrained to turn others into vessels unto dishonour. The Lord is not willing that any should perish—*i. e.*, he does not wish to have any vessels fashioned and shaped out unto dishonour. He would have all to live—*i. e.*, he would have all the vessels that he is fashioning to be vessels unto honour. He would have all men to be saved and to come to the knowledge of the truth. Speaking in the person and by the lips of Jesus, he says to the wilfully impenitent, “I would, but ye would not.” And just because they would not, they spoiled the good clay that was in His hands, so that there was no alternative. The vessels which he graciously desired to fashion being thus marred, he must needs do the next best, and turn them to account as monumental vessels unto dishonour.

THE IRREPRESSIBLE IN FEELING.

As the circles of experience multiply, the mysteries of life seem to deepen while they narrow round the heart. There are some questions that simply trouble the intellect, which do not, indeed, go very deep even into its waters, ruffling the surface only, and that simply for a little time. But there are other questions which touch the heart, which pierce it even to the centre, and which lay bare its very life. It is not that there is

suffering and sickness and loneliness and old age and death, but that these things should gather into such a cloud, and should so cover the whole sky of life, as to hinder the very light of God's face from shining down upon the soul. Now and again, as we read the Bible, we are startled, arrested, and impressed by a great cry coming as out of the very midst of darkness. It is as if the voice of anguish came upon us from behind the hedge on the roadside, or out of the thick wood on the lonely way. We are brought to a pause, and led to ask what it means. Now, it is not necessary that we possess an excessive poetic sensibility, or a quick sympathetic imagination in order to hear such cries coming out from the heart of troubled men. Even the dullest may hear them, for they are both plentiful and loud. It may be that they are sometimes unreasonable and not to be approved in any way; it may be that they are sometimes the offspring of disease; but they are there, and mean something for men who wish to learn what life really is. It may be quite true that our "grief is but our grandeur in disguise," but that disguise is oft-times so complete as to hide the very idea of grandeur from the mind. Hence there are men to whom for a season the very bread of life is bitter, to whom even existence itself is a burden, and who now and again startle you with the great cry that comes from the heart.

With a troubled eye running round all the circles of life, they exclaim, with Job, "O, that I knew where I might find him."

This utterance, for example, comes as the sigh of a very heavy heart. Like a lost and lonely child, with the night closing in around him, this tired man longs for light and rest. These, he knows, can only be found in God. But how shall he find God?—that is his difficulty.

There is current among us, as you know, in these times a philosophy that would treat this sigh for the knowledge of God very lightly; that would call it an unnecessary waste of heart, a misdirection of thought, a vain play of power, inasmuch as, so this philosophy would say, God cannot be known, cannot be found. It is in this theory of nescience a first principle that God is not known, and hence it would treat this state of heart as a disease requiring medicine, rather than sympathy, calling for good diet rather than doctrine. The Bible, it is true, makes it life eternal to know God and Jesus Christ; but the doctrine of nescience makes short work of that difficulty, since to it, there is not any God, nor Bible, nor life eternal. "To be the nothing that I was, ere born to life and living woe," is the only hope of philosophy as it was the

despair of poetry. The thought that has been written may endure, but the thinker and the writer will be nowhere. The gases that made up the man set free, may enter into new combinations, and in this way continue to exist; but there shall be no philosopher who in his day speculated, no scientist who dogmatized, no positivist who dreamed—all have become water, carbonic gas, and ammonia. Nature is cruel to her children and eats them up. She dines even on herself daily. Shakespeare has an immortality on the stage, Plato still plays his part in the schools, Paul has a place among the churches, but the living personal Shakespeare, Plato, and Paul, are nowhere. Hence the ease with which this doctrine of nescience sets aside God and life eternal. They are not, and are not required. Even if they were, we could not know it. Such is the food on which some of the grand intellects are trying to feed in these days of severe thought and labour. How lean must such men be!

But as there is a philosophy that would treat this sigh for knowledge lightly, there are instincts that rise and crush this philosophy under their feet. Humanity is more than nature; is her king and not her child; bears the marks of a higher origin than she gives, and is big with the hopes of a higher home than she can afford. The great common soul thirsts for the living God, thirsts for him even when it cannot tell what it wants, even when no voice has whispered his name. There are moments when this, like some other question, is lifted out of the sphere of logic, of metaphysics, of speculation, and debate, and when, with an agony you could not put into words, the heart demands the presence of God. Such was the position of the man of Uz in his distant day.

It is thus his experience gives us the utterance of irrepressible desire—"O that!" As a little bit of human history, this irrepressible feeling, rising up in a human heart, so far back on the world's path, is full of interest for us. The cool spring water trickling from the rocks on which the fierce sun beats; the modest flower daring to live even in the desert sands; the violets sending out their fragrance from amid the choking thorns, are not more like the voice of triumph over their surroundings, than is this desire as it flows into words. This feeling, so irrepressible, could give the heart victory over the heaviest millstone you might roll over it. It could quench the fiercest lightnings you could send through it. It could make it laugh at the darkest destiny with which you might threaten it.

As a brief glimpse of psychological phenomena, this feeling, so irrepressible, is also full of interest for us. How could

the feeling arise? What was beneath it? What could give it being? We can understand why the hungry eagle should hasten to its prey, and the fierce lion roar for his food; but this is a feeling so very different, so far above a physical want, lying on a plane so much more lofty than desire for human society or even friendship, that we are fain to look our modern philosopher in the face and ask him to explain it. Doubtless the scientific imagination may dream of many an "O that" of the "cosmic gas," the "fiery cloud," the "sea slime," the "mucus," or "protoplasm," as each in its turn aspires after higher forms, long ere there was such a thing as a human heart. But whatever license poetry may claim, science must be sober, and not lose its head in mere dream-land. The first great "O that" of conscious feeling is a step so far above the cosmic gas and sea slime, and implies so many wonders, that we marvel that the philosopher should stumble at the miracle of creating a human soul.

But this feeling increases in interest as we reflect on the character it assumes and the direction it takes. The attempt to trace the genesis of feeling that seeks after God is the stumbling-block of modern thought, and covers its highest efforts with confusion. To overlook the links that connect the soul with God, to teach a philosophy that denies the soul and God, is to fall at the very threshold of the great question which this irrepressible feeling presents. "Nature's great progression," if that be the theory of the universe, has turned out in this irrepressible feeling a very world of wonders whose interest is increasing every day, and for which she has no explanation whatever. Surely here, as in all other studies, the fear of the Lord is the beginning of wisdom. If we reverence God, we shall come to understand man. But there is here an irrepressible feeling after knowledge—"O that I *knew*." The cramping power of ignorance is very painful, especially when vital interests are wrapt up in the knowledge that is desired. A house unfurnished, even though swept out and clean, is an uncomfortable place for a man to live in. The very light that comes in upon its emptiness seems to increase the discomfort that is felt. So it is with the consciousness of an empty mind and the light that reveals its emptiness. True thought has been represented by scholars as water flowing from a rock into a cistern from which the eager soul may drink. Art has aided imagination in giving expression to the conception. But never did eager student so dip his little cup into the flowing fountain, as did this man desire to drink from the sources of the knowledge of God. Where then shall he find him? Let not the scientist mock his thirst. Let not the

philosopher mingle laughter with pity. Let not the doubter deem him delirious. A soul must have had a marvellous history that could even become conscious of a desire so strong for an object so great.

As a little bit of soul history, this diviner hunger or thirst that has seized the heart makes a chapter which no man can read without emotion. Let the idea become for a moment our own experience. Our life is hemmed in, suppose, by an ignorance that we feel to be a burden too heavy to bear. There is a path out of the difficulty, we are told, but we know not where to find it. We would fain burst the husks of our ignorance; we would, if we could, break the fetters that bind us; we would rush through the thorns, scratch and bleed us as they may, that we might reach the green pastures and still waters which knowledge affords. When the student lies wreathed as a victim on the altar of his studies, men mingle admiration with their pity. The eager desire has burnt up the life oil all too soon; but while the calamity gives warning, it tells what a great thing the desire to know must be. Such a little bit of history lets light in upon the greatness of the soul, a greatness which is high as heaven above the plane along which a mere automaton could move. If all this intensity of desire, coming out in sighs that cannot be repressed, has its origin in cosmic mist and sea slime, what wonderfully emotional and intelligent things they must be. Must be, we say, for they could not give what they do not possess. And how benevolent too, to confer such hunger and power upon man. And how immeasurable the supply, since so many myriads have been endowed with this panting thirst, and the power to plunge into the shoreless sea of things that may be known. But how should there be among the desires for knowledge this one that turns away from the path of the lightning, and the roll of the sea, and the mystic movement of starry worlds, and will not be content till it knows the personal God? How is this? For we have here irrepressible desire for the highest knowledge—"find him." Fuller says that "curiosity is a kernel of the forbidden fruit;" but this desire is not an impertinent meddling with things too deep for men—is not that legacy which Eve has left us, and which would nurse a false and fatal ambition within the soul. The perplexed and lonely man feels that life and all the universe are nothing to him if he finds not God in it. To him it would be a palace without a king, a temple without a god, a home with no one in it that the heart could love.

It is thus the living, loving, personal God this irrepressible feeling struggles after. It is not the place of the thunder this man wants to know; it is not the genesis of disease he would

trace ; it is not the laws that are at work amid changing fortune he wishes to understand ; it is not the play of fate or of chance he is seeking after. He wants God. He would find *him*. It was too early in the centuries to think of being a philosopher, or a scientist ; it was too early to speak of pursuing knowledge for its own sake, or of piercing the darkness without regard to what might follow. The heart was not then wrapt round with the sophistries of modern times. When the heart was overwhelmed, when deep called unto deep, when desolation dashed a man to the dust, he did not dream of cosmic mist or of sea slime ; he gasped for God, for the living God. Thus the great facts of the universe show through his troubled life with a brightness which no scientific imagination has ever yet been able to give them. Childlike he clings to the Father of men, even though no glorious form fills the eye, though the pressure of no finger is felt on the palm of his hand, though no thunder as yet stuns his ear. Even with a breaking heart he will go in search of God.

"His simple childhood sits upon a throne
That hath more power than all the elements."

Now, considering that health, and fortune, and family, and friends had been taken away, might he not have been expected to desire above all things to regain his lost position, and thus be found sending his desires after what the eye can see and the hand can touch ? We, in these days, would say that such a course would be very natural. But there was nothing which might be gathered up into an "it," that could meet this man's needs ; he must find "*him*."

Let us not misunderstand the seeker. When he speaks of finding God, he does not dream of lighting his little logical, or metaphysical, or scientific taper, and wandering through every dark corner of the world and of thought, in order to demonstrate that God is somewhere to be found. That is not his thought. Neither judgment hall nor holy temple can contain God. All this is of course well known by this troubled man. It was the reserve of God, his silence in the midst of human trouble, that was perplexing Job. Familiar as they were in those old times with divine manifestations, the patriarch wished for some such favour that he might put himself right, as it were, with God and all the universe besides.

Here then we get another psychological glimpse that intensifies the interest which this irrepressible feeling has for us. For, mingling with the desire are moral elements which are inexplicable on any man's mechanical theory of the universe, or mere automatic life of man. The right and the wrong are conceptions that are clearly before this man's mind. It is not

questions of pain and pleasure, or safety and danger, but of right and wrong. He clings to the right. He wants to be right even with God, but surely there is an immeasurable step between the sea slime and the moral man.

Then we have this irrepressible feeling associated with high moral purpose—"that *I might come even to his seat.*" The knowledge that he desired was to be practical in its character. It was to guide action. It was not speculation; it was not mere curiosity; it was no desire to dwell mentally amid the many coloured fancies of mere dreamland. His life was too full of agony for that. He wanted knowledge that he might be able to act. Knowledge would be like a lamp to his path, guiding his footsteps to God and duty.

Here also we get a glimpse of psychological truth that has deep lessons for us in these times. That soul could form purposes, could form the highest purpose, could purpose even to come to God. This surely is not simply "nature's cunningest clock work," but moral agency, which leaves the conception of a mere automaton immeasurably beneath it. The desire that was felt, and the knowledge that was desired were to be ministrant to free volition, that volition taking the form of action that comes into the presence of God.

How conscious such a soul must have been of its integrity that could have formed such a purpose, and sought such an interview. It might not indeed know itself thoroughly; it might not see itself at that moment as it was destined to do when higher light might shine upon it; but according to his knowledge, it was with a strong love of righteousness this patriarch sought to come near to God. Morality with him was not a thing of machinery, not a thing ground out by mechanical laws, but of inner choices, and righteous deeds. Virtue is not practised by the soul on the same principle that water is made to rise in the pump. Men are not righteous as a rose is red, or an apple round. Men are righteous by choice.

When this man desires to know, that he might come near to God, he presents a striking contrast to many who use their knowledge to get away in thought from God. Behind a pile of journals and papers and quarterly or monthly magazines they hide from God. Blessed be to them the article that seems to prove that God cannot see them, or at least that they are not able, and are never expected to know him. With nothing to fear, with no one to declare with authority what human duty is; with no destiny but water, carbonic gas, and ammonia before them, righteousness can be a matter of no moment to them, and high and holy purpose a mere illusion, perhaps of lunacy. But "wisdom is oft times nearer when we stoop than

when we soar," and this man, bending in his calamity, gives us more of God and the universe than all the pretentious writing of our high-classed literature.

It is in the light of these strong desires to know and get back to God we see the value of the Gospel of Jesus Christ. In Jesus Christ we see God. For Jesus Christ is the manifestation of God. The fulness of the Godhead is in him. It is not in material creation, any more than the fulness of the painter is found on the canvas, or the fulness of the sculptor is found in the marble, or the fulness of the poet is found in the poem. God's fulness is not to be found in any atom or in any oil. It is not to be found in a finite being like man, nor in myriads of finite beings put together; but it is seen in Jesus. All the infinities are in him. Hence he could say "he that hath seen me hath seen the Father also." But faith is for us in the meantime in the place of sight. For all the essential purposes of life, and love, and hope, faith is mighty. Hence we can say "whom having not seen we love; in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

R. M.—M.

REMINISCENCES OF BYGONE DAYS.

"DUNCAN is very ill, sir, John is tired of the *Chron.*, Doyle has got a red night cap, and Mac. goes to Printing House Square." Such was the greeting with which we were received by Robert Buchanan, the elder, in 1846, when we met him in Fleet Street on our return from our enquiry into the state of the people in the Highlands of Scotland. Translated into plain English, it simply means that the old *Chronicle* was in a dying state; that the editor had got an inspectorship, and that his sub. was going to the *Times*. But it was tidings of a far more serious kind in our experience, for it meant nothing less than separation from an establishment and from an editorial and proprietary staff with which we had been most happily connected.

Musing over the death of the old *Chron.*, now all but certain, while sitting at the desk of a brother, in whose office in Moorgate Street we spent many a leisure hour, a messenger came in from number one, a few doors off, and said a gentleman in the office of the Scottish Provincial Assurance Society would like if we would step down and see him. What could he want? Listen. "Will you go down to your own city and edit the *North of Scotland Gazette*?" That was a poser. Whoever heard of a Scot going back from London with so many

friends, such a field of labour, and with the chance of being some day what he had once dreamt—one of the editors of a daily London journal? But, somehow, all these notions floated away, while we thought on the fine old granite city, the warm hearts and clear heads that were there, and the opportunity of doing some good among the poor outcasts whom we had seen and pitied, but had been unable to help, when located in it from 1835 till 1843. With such thoughts as these, producing a kind of happy and hopeful feeling, we consulted one quite as much interested in the work as we could possibly be, and the result was a resolution to turn our back on London. Joseph Hume once said in the House of Commons, in justification of what some of his friends thought a retrograde step, "we must sometimes go *backwards* to get *forwards*," and paradoxical though it be, this turned out to be our experience, as the sequel will show. But before leaving the great metropolis let us bid good bye to some old friends who have realized the truth of Johnson's saying, "The best road a Scotchman ever sees is the road that leads to London," and some who have made nothing of it.

And first let us look in at that cautious, solid looking, broad built, large headed friend, who has just come over from his dock, and is considering an offer of a charter for one of his ships newly home from India. After a little talk we enquired, "how many ships have you now?" "Let me see," he said, and counting them on his fingers, going twice over them and half way again, he quietly answered, "five-and-twenty." "You have been a lucky fellow," observed a friend at his elbow. "There's nae sic a thing as luck, man. It has been forty years' work, and some o't hard enough." Then he told us how, after getting as far as the rule of three at the school of his native village, he was apprenticed to an uncle to be a joiner, or house carpenter, and when his apprenticeship was over he could only get nine shillings a week, and how he made up his mind, with a shop companion, to go to London. Then he told us how Captain James, of the "Craig-Glachie" smack gave them a passage from Portsoy, and found them employment at Wapping at twenty-five shillings a week, and here he managed to save money until he had a hundred pounds. This he locked up in a box, but finding it would not grow there, he took it out and commenced business, in a small way, as a cabinet-maker. Then he took to undertaking, next to fitting up ships' cabins for passengers in company with an uncle, then to repairing vessels, until he became part owner of several small craft which gradually grew larger, until he could call some of the finest ships out of London his own. Bit by bit he had got on, until he

became independent. Having told us all this quietly, in a mixture of English and Scotch, we said, "Won't ye go back to your native village now and get a fine house and take it easy there in your green old age?" "Catch me do that; here a man is valued as a man, and his character gives him importance; there it would be—'O, there's John ——, we kent his father and grandfather, peer folk, him a gentleman!' No, no. I'm not going back, the gentry would take my dinners, but they would be always thinking about my forbears. No, no. I'll go down now and then and see the old folks, but I like London." He was right. And kind was he to the old folks, making them as happy as the day was long, until they died, and then burying them in the Auld Kirkyard, with a tombstone over the grave in polished granite, and letters of gold. "Peer"* they were but honest, and although they could not give their children money, they put good principles into their minds, followed them with their prayers, set them a good example, and they had their reward.

Walking one day over the bridge at Ballater, when on a visit to "Auld Scotland," we met a sedate, yet happy and cheerful looking gentleman, who was taking a stroll in that lovely neighbourhood, when, after a few commonplace remarks, he said "Were you in M'Hardy's hotel, in Aberdeen, for a short time in 1835?" "Yes," we replied; "while looking out for permanent lodgings there." "Do you remember a young man being there one evening, and almost crying because he had lost some money by a brother, which was all he possessed?" "No." "Well, I am that young man, and when I told you my story, and said I did not know what to do, you said, 'what are you whimpering about? pack up and away to London, you will soon go ahead there.' I took your advice: I went to London: I have been there for more than twenty years and have become a rich man." Strange but true; and now we must tell the story of his rise and progress before we call on another Scot, who is enjoying his *otium cum dignitate*, and we tell it as nearly as possible in his own words.

"When I was leaving the North, I got an introduction from my parish minister to Dr. Cumming, the minister of the Scotch Church, Crown Court, Covent Garden, and he received me very kindly. I was not long before I got a humble enough place in Greenwich, and for a time I attended the Doctor's church; but the distance being great, I used sometimes to go and hear the Rev. James Sherman, a Congregational minister at Blackheath, and was greatly benefited by his preaching. At length I saw

* The way in which the word "poor" is pronounced in Aberdeenshire.
—Ed. E.R.

it to be both my duty and my privilege to join that denomination. For years I continued in that place; but a better opening having presented itself at Poplar, I accepted a situation there, and in a short time had the charge of a department in the shipping yard of a large firm, and at length got the whole management in it. I delighted in order. It was with me a passion, and as I read much on every subject likely to be of use to me in my business, and also of the countries to which our ships were trading, I could adapt everything in the way of fittings in such a way as to save money by economy, and give satisfaction to all parties concerned. My rule was to classify, and arrange everything so that I might tell at a moment's notice where even a lock for the smallest locker might be found. 'A place for everything, and everything in its place' was my rule and the rule of the establishment. After years of faithful service, the head of the business died, and I was offered a place in the firm. But I had my fears that, as the young men who had come in as partners had not had experience, things might not succeed as they had done; and consequently I declined the offer. About that time an opening presented itself in the business to which I had been bred: I had saved some money, and bought the concern. You know the result. It has prospered, and continues to increase." During all this time our friend had been connected with the Congregational Church at Poplar, under the pastorate of the late Dr. George Smith, and had become exceedingly useful; for his business talent having soon shown itself, he was appointed treasurer of the church, and for years kept the finances in a healthy state. He is now in the west end, enjoys a very good position in society, is liberal in supporting the cause of God, and greatly esteemed by all who know him. Here again, as in the other case, the early education on the basis of the Bible had become the governing power of moral and religious life; while the man's industry and application had enabled him to realize the truth of the Scripture, "the hand of the diligent maketh rich."

We must now make a call on an old school fellow at Hampstead. We were in the same Latin class in the Parish School of Cullen, in Banffshire. He was a quiet, gentle boy, and a fair scholar. Many a tilt we had together in the class; but if we were pretty much alike there as to merit, he was a poor hand at the *scuddy*, or the *shinty*, as they call the play here, into which, on the Wednesdays and Saturdays, after school hours, we right heartily engaged. Our last recollection of this class is that of an examination by a deputation from the Presbytery. Hard was the struggle that day for dux; but we held

the post, and yet Francis was more profound, though not so ready in answering a question. We parted, and saw no more of each other for forty-five years; and here, in this world of London, we meet again. Just fancy the scene. Having come to know that an old school fellow had retired from his profession, we found him out; had a warm invitation; waited in the drawing-room of his house,—a daughter, one of seven, at the piano, and a sweet lady, the mother, sitting on the sofa telling us something of the state of health of her good husband lest we should be disappointed. Then he walked in, and then—what then?—why, we looked at each other and wondered, but said little. There he was, older in appearance than we had expected to find him; and when we sat down together and went back to our school days, and pictured Betty Philp weaving her stocking with her *sheath* of feathers of the barn fowl in her belt, her gobble glasses, and her spare wire pointing at the A B C on the first page of our “penny catechis” (catechism), as our first primer was called, we both got young again; and as he looked up every now and then with a funny move of the eye, we could see the boy whose quiet power and gentleness had grown with his growth and strengthened with his strength, until the boy had become father of the man. In a word, we were now talking to one who, on leaving school, had gone to college, studied medicine, obtained an appointment in the Indian army, then belonging to the East Indian Company, and so distinguished himself in the service, especially during the mutiny in India, that he became Director-General of Hospitals, and has but lately retired on his well merited pension. In this case, also, the early training had laid the foundation of the future life and character, and given him to realize the blessedness of the truth that “godliness is profitable for all things, having the promise of the life that now is as well as that which is to come.”

But what of the other side of the picture? Yes, there is another side, and we may refer to it in detail hereafter; for we believe there was much truth in a remark once made by Sir Robert Stephenson, the great engineer, who, after listening to a number of cases of successful endeavours in the field of science, related at a meeting of civil engineers, said—“Show us some of your failures, gentlemen. I have profited quite as much by my failures as by my successes.” Paradoxical although this may appear, there is a deep meaning in the remark, and we may be able to show it in our next.

J. H. W.—L.

GOD WILL HAVE ALL MEN TO BE SAVED.*

Do men need to be saved? The Bible says that we do. It declares that we have "all, like sheep, gone astray, and have turned every one to his own way," and that "there is none righteous, no not one." It brings the whole world in guilty before God.

But some leaders of public opinion, who call in question the authority of the Bible, in this nineteenth century, deny that men need to be saved—so that we require to adduce evidence from the state of the world itself, and the state of each individual's life and heart, in corroboration of the Bible's declaration. Look abroad on society and contemplate its debauchery, its drunkenness, its litigations, its envy and jealousy, its wrath and hatred, its wars and carnage, and say does it not need to be saved? Is there not something wrong with humanity as a whole? When we look up to the starry heavens at night, and see the uncounted orbs, twinkling so pure and placid in the sky, we say to ourselves, surely if moral beings dwell there, their hearts are not so heavily freighted with misery and woe as man's is. Surely our earth is anomalous in its wretchedness. Surely we are the only sheep out of Jehovah's great flock that has gone astray. Surely he would not need to initiate schemes of redemptive grace for any orbs but ours.

But let us not lose ourselves in the crowd. What is the use of proving to all men that they are sinners, if we do not make the demonstration to the satisfaction of each individual? But there are some individuals to whom we do not need to make any demonstration on the matter. They cannot deny the fact of their sinfulness, although they wished to do so. Their bloated faces, or their godless, openly immoral lives, proclaim loudly that they are sinners, and that they need to be saved. But many outwardly decent people say, what wrong have we done that we need salvation? Now that statement is made thoughtlessly, whensoever it may be made. Even the man who makes it defiantly, knows in his heart that he is concealing something. In his hours of pensive meditation he feels that he has come far short of an ideal of goodness, which conscience sets up before him. And especially in the hour of sickness he feels ready to say with our national bard—

"For guilt, for guilt my terrors in arms—
I tremble to approach an angry God,
And justly smart beneath his sin-avenging rod."

* We have had a desire for some time to have at least one simple statement of Gospel truth in each issue of this Magazine, capable of being made a blessing to any reader who may be saying, "What shall I do to be saved?" We intend this brief article to occupy such a position this quarter.

Yes, every man feels, by a certain inward conviction, that he has fallen; that he has offended God; that he has come short of the glory of God; that he needs to be saved.

Now, we have the greatest happiness in informing every individual who may read these lines, that God wishes him to be saved. Not only may a loving father, and a loving mother wish him to be saved, and pious relatives, and pious ministers; but the great and infinite Jehovah, whose laws he has violated, and whose commandments he has trampled under foot, wishes him to be saved. In the circumambient air which he inhales, and which is ever round about him, there is more than mere atmosphere. God is there; and God loves him. The affectionate regard of God presses all around him wherever he goes, in town or country, in summer or winter,—the most real thing, the most momentous thing that concerns him, and that he can come to know. If any one asks how this remark can be substantiated, we reply that God says it. Through his inspired servant Paul, when writing to Timothy, this great oracle is given forth as if from the celestial shrine, "Who will have all men to be saved, and come to the knowledge of the truth." (1 Tim. ii, 4.) We might, indeed, conclude as much, with a writer like Butler, from the analogy of nature; for all nature seems to whisper that God is love to man, sinful though he be. The glowing sun, the revolving seasons, the gentle zephyrs, the abundant harvests, all whisper that God does not wish to visit man with the judgment or the doom deserved by his sins. But hear how clearly the oracle proclaims it direct from the heavenly throne, "God will have all men to be saved." And besides, proof is led for the great allegation. The oracle does not end till satisfactory evidence is given that God wishes all men to be saved. And what is that proof? It is this, that he gave his son a ransom for all, and therefore must have loved all mankind, and desired their salvation: "For there is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all." If a citizen of ours, should protest that he was deeply interested in the dangerous mission-fields in Western or Eastern Africa, he might prove his sincerity in various ways. For example, he might prove it by giving large subscriptions to the cause, or by devoting much time to the affairs of the missionary society. But there is yet another way in which he might prove the depth of his interest in these mission-fields—namely, by sending an only son or daughter to labour among the pestilential swamps. And, O reader, the Lord showed how deeply he desired your salvation and mine by giving up his only begotten Son to die for us on the cross, a ransom for all.

Still, some readers may be disposed to question the terms of the oracle, and ask if "all" really means all in that context to which I have referred. From the beginning of the chapter the word "all" has a most unlimited reference; for the oracle opens with a command "to pray for all men, for kings, and all that are in authority." Is there a man in the wide world whom we should not pray for? Is there a man out of hell whom we should not pray for? Not one. Neither is there a man for whom Christ did not die, and whom God does not wish to save. Calvin, indeed, has said that the apostle is speaking not of all men, but only of men of all classes. But Dean Alford has replied to him powerfully that such a criticism is very unfair, inasmuch as *all of all the classes* are meant. Did not Paul mean that every individual king should be prayed for, that every individual subject might be happy and good? And how could unlimited totality be more felicitously expressed?

But some one may be disposed to say, if God really wished all men to be saved, all men would be saved. If God really wished me to be saved I would be saved. Not so fast. God does not bring omnipotent might to bear upon moral beings. They may resist him. They may grieve, vex, and quench his Spirit. Jesus wept over infatuated Jerusalem, which rejected his love and refused to be saved, although he earnestly desired to save her sons and daughters; and such may be your state and fate. O beware of resisting God's saving grace, and receiving it in vain.

Men all need salvation, then, and God wishes or desires them all to be saved; but how is their salvation to be effected? This is a most important question. Since man is a moral being, his salvation must be brought about by moral means. If it were a mere question of omnipotence or physical agency, God could save all men any forenoon or afternoon, and carry out his desires by irresistible might. But no; man is an intelligent free agent, and therefore do we find Jehovah, as if on bended knee before man, and beseeching him to be reconciled to him.

How, then, is man to be saved, if saved at all? And here the means proposed bespeak a divine contriver of the scheme. If man had been asked to find out some means by which his guilty soul might be saved, he would have suggested that so many sacrifices might be offered, so many penances performed, so many prayers said, or some magic incantations uttered by a priest, or some transforming outward rite administered by his hand. But lo! the scheme devised is one which, we repeat, argues its deviser divine, a magnificent display of love—bleed-

ing, self-sacrificing love, and man to be saved by the knowledge of that truth.

God knows the constitution of man's mind, and how it can best be reached and affected. He knows that he is a being whose mental powers may be thus divided—Intelligence or Understanding, Sensibility, and Will. The great thing, indeed, to be brought about is that he should habitually serve God, and the proximate agent in serving is undoubtedly the will. But, then, that the will may freely operate, the emotions must be powerfully excited; and that the emotions may be reached, some affecting revelation of truth must be made to the understanding. Well, "lo, at noon 'tis sudden night." Witness yon spectacle on Calvary's Tree. God's only begotten Son, the Mediator between God and man, giving his heart's blood for the sins of the whole world—how mightily calculated that grand truth, in the hands of the Holy Spirit, to bring man back to love and obedience! There was not a little alienation of feeling recently at Blantyre between the majority of the workmen and the manager of the coal pit in which so many lives were lost. But suppose that the manager's son had died in an attempt to save the endangered men; that his father had sent him down (with his own full consent, of course), and well knowing the risk he was running; that the alienated miners should *come to the knowledge of this truth*, how eminently calculated it would have been to drive away this enmity and bind them to the overseer in loving fellowship! And, O reader, see the good and holy Son of the Infinite Overseer dying for thee, a ransom for thee, and sent by the Father to die for thee, and say, will not this truth, when known, slay both thy heart's apathy and antipathy, and bind thee for ever a willing subject to the King of kings? (See Acts viii, 30-35.)

But is it "only the bare knowledge of the bare truth?" as the Sandemanian controversy was expressed in the last century. I take the words just as they stand. Such a truth never can be bare in the sense of being uninfluential; and as for the knowledge, the simpler and the more distinct the better. No doubt there must be a desire for salvation awakened in the heart of man by a sense of sin and danger; and this it is the province of the Holy Spirit to produce in the soul. That divine Agent is constantly seeking to awaken this desire in man's heart by all the sicknesses and adversities that befall him, as well as by the stings of conscience and the terrors of the law. Alas! these preliminary operations of the Divine Spirit are often resisted as well as those direct influences by which he applies the Gospel to the soul. But all we can say to will-endowed sinners of the human race is this, Be alarmed, and Be at rest,

Repent and believe the Gospel. The Delphic oracle gave forth this saying as the sum of all wisdom, "Man, know thyself." But Jesus completed it and made it the true soul-saving wisdom when he enlarged it thus, "Man, know thyself and know thy God." "It is eternal life to know thee and Jesus Christ whom thou hast sent."

"He is the free man whom the truth makes free, and all are slaves beside." When the truth as it is in Jesus enters into the heart of man, it not only frees him from legal and tormenting fears, but from selfishness in all its forms. It changes him from the crouching slave into the loving dignified son. He is made free from anger, envy, strife, drunkenness, malice, and all the hellish brood of the lusts of the flesh. In a startling antithesis in the sixth of Romans, the apostle says, "When ye were the servants of sin, ye were free from righteousness." Dread freedom!—to be free from righteousness! It reminds me of what a young wife once said to me who was blaming her husband's supineness and sloth, "Yes, the house is clean; but it is clean of meat." Sad cleanness, to be clean of meat! Sad freedom, to be free from righteousness! But when a sinner comes to the knowledge of the truth, he is made free in exactly the opposite way—he is made free from unrighteousness. His heart is made full of love, holy love. The knowledge of the truth as it is in Jesus makes him grow like Jesus. He is made free from sloth, because Jesus was free from it—free from evil speaking and all unkindness, impurity and all uncleanness, dishonesty and all appearance of it, drunkenness and all excess—save, indeed, the excess and overflow of the Holy Ghost. May every reader thus be made free! Accept the pardon of thy God, as the Stauntons lately accepted the pardon of their Queen on their knees, with unspeakable gratitude, and then, O fellow-sinner, thou shalt be made both legally and lovingly free.

ALEXANDER I, CZAR OF RUSSIA.

AT a time when the Russian nation is brought prominently before us, some approving of its present action and others condemning it, it may not be altogether out of place to draw attention to the career of the emperor who occupied the throne in that country in the beginning of this century, and whose personal religion became as eminent as was his rank. Such a narrative will withdraw us entirely, for the time, from the stormy arena of war, and fix our minds upon "the peace that

passeth all understanding," which it is pleasant to contemplate, whether it be found in a monarch's or a mechanic's heart.

He has been called by some "the Great," and a first class position has been assigned him, like that of Charlemagne, and his namesake of Macedon. This, probably, is going too far. But certainly, if the epithet referred to be merited by those who have exerted immense influence upon their day and generation, inasmuch as the hero of our brief tale was a man of powerful mental ability, and successfully checkmated Napoleon the First in Europe, he really does mount up to the first class of military sovereigns.

Alexander Paulowitch was born on December 23rd, 1777. His education was superintended by his grandmother, the Empress Catherine. She would not allow him to be instructed in music, because she did not think that the profit gained was proportional to the time spent in acquiring the accomplishment. Natural philosophy and botany were the young prince's favourite studies. La Harpe, a Genevan, taught him political economy, and early imbued him with republican ideas. This fact accounts for the apparent contradiction which afterwards manifested itself in the Czar's life; for there remained in him all his days an antagonism between his constitutional autocratic tendencies and the liberal principles which he imbibed from his Swiss preceptor. He was taught to repeat the prayers of the Greek Church in his childhood, morning and evening; but his young heart rebelled against the formality of such stereotyped supplications. Often, however, as he afterwards testified, when he had retired to rest without repeating the prescribed prayer, such thoughts of God and eternity would steal over his mind that he felt constrained to rise again and offer fervent petitions, which welled forth spontaneously from his young heart. But afterwards the scepticism of La Harpe, and the fascinations of the world, drove these early impressions all away.

Alexander ascended the throne of Russia in March 1801, when he was only twenty-three years of age. His reign may be divided into three periods—the time of peace, the time of war, and the time of his country's development. The first extended from 1801 to 1805, the second from 1805 to 1814, and the third, from 1814 to 1825. During the brief period of peace he did much to further the cause of education in Russia, establishing 7 universities, 204 academies, and 2,000 schools,—the latter being all taught on the system of Bell and Lancaster, which had then become popular in England. The war period was a stirring one for Alexander; for his country was brought into collision successively with France, Sweden, Poland, and Persia. At one time he seemed to be so completely fascinated with

Napoleon, and filled with admiration of his genius, that he thought of uniting his strength to that of the Corsican conqueror; for he had come to the conclusion that if they two acted in concert, they would be the masters of Europe. Hence he concluded the peace of Tilsit with him in 1808. But afterwards he saw through the selfishness and unscrupulous ambition of his ally, who sought to lead him into political contradictions, and induce him to adopt measures which would have been injurious to his country. Therefore he drew off from the evil genius of the Tuileries, and adopted an independent course of his own.

But this decision brought to him, in the providence of God, at once the greatest calamity and the greatest blessing—the one, moreover, being closely connected with the other. The calamity was the disastrous invasion of his dominions by Napoleon; and the blessing was the conversion of his soul. In high rank, as well as in low rank, it often happens that afflictions are but “blessings in disguise;” for God’s Spirit gains access through them to the formerly barred and bolted heart of man. When Alexander heard that the flower of his army had perished in successive encounters with the invader, and saw that he would need himself to repair to the defence of Moscow, his soul again opened up to the reception of the impressions of his youth. We need not be surprised to find that when the fortunes of Russia had been reduced to the lowest ebb, the very appropriate words of the 91st Psalm had given comfort to many pious hearts, and that ultimately the afflicted Czar found comfort there too for his soul, as well as for his country. The narrative is quite romantic of the way in which the truths of that psalm were applied to his heart. A lady wrote it out in her best handwriting, and gave him the manuscript to console him during his journey to the south. A complaint was preferred against his confidential minister, Prince Galitzin, to the effect that he wore so calm an aspect that he was most assuredly in league with the enemy. When the prince was brought into the presence of the Czar, and was accused of such guilty complicity, pulling out his Bible, he opened it at the 91st Psalm, and beginning to read “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty,” &c.—he added, “This, sire, is the secret of my peace; and you, too, may enter into it, and be at rest.” When a day was appointed for humiliation and prayer, the clergyman who mounted the pulpit, read as the lesson for the day, the 91st Psalm, and expounded it to the congregation, among whom the Czar occupied a prominent seat. When Alexander asked him at the close of the service if it was Prince Galitzin who advised him to select that psalm, the trembling

country pastor fell upon his knees, and said, "Sire, when I learned that I was to have the honour of preaching before you, I asked God for a text, and suddenly the 91st Psalm was flashed across my mind." Thus was this precious portion of Scripture brought home to the emperor's mind with the powerful persuasion that God meant him to lay hold of its rich promises and abundant consolation. We are informed that he ever afterwards called it "his own psalm," and dated the beginning of his spiritual life to the time of his great distress, when the Lord appeared to him as a refuge and defence from the Satanic enemy who had invaded the world, and the earthly enemy who had invaded his dominions.

After Russia had been delivered from Napoleon by the burning of Moscow, as is well known, the Czar seems to have set his heart upon maintaining a close walk with God. God had been very kind to him in granting him a double salvation, and his heart overflowed in a pious desire to be completely consecrated to his Saviour. He burned with a holy ambition to press far into "the secret place of the Most High." During his triumphal progress to Paris, when the disturber of Europe was imprisoned at Elba, although he was received everywhere with banners and triumphal arches, and hailed as "the deliverer of Germany," his heart continued meek and humble. He declined attendances on fêtes and banquets, as far as possible; but in every town through which he passed, he sent for the children of God, that he might enjoy a season of prayer with them and be strengthened with the exercise. When he reached Carlsruhe, his interview with the celebrated Stilling was memorable. When the latter entered the Czar's presence he said, "I count myself happy to stand in the presence of the deliverer of Germany." "Don't call me the deliverer of Germany," was the Czar's reply. "All the good has come from God; and all the faults are mine. But I sent for you to ask your views on holiness; for I hear you have written much upon the subject. I would like to know how you would answer this question: 'Wherein consisteth an eminently holy life.'" "To which," says Stilling (for he has left an account of the interview), "I had no difficulty in replying, 'A holy life, please your Majesty, consists in these three things:—1. The surrender of everything to the Lord. 2. A continual remembrance of the all-seeing eye of the Lord. 3. A constant praying in the heart to the Lord. Whenever I had announced these three propositions as being, in my opinion, expressive of the main factors of a holy life, the Czar seized both of my hands and, the tears running down his cheeks, exclaimed, 'O, dear sir, that is my very experience!'" He afterwards asked Stilling to enter into a covenant with him of

complete consecration to God, and kissed him on the cheek before leaving, in token of its ratification.

On coming to London to visit George the Fourth, after the pacification of Europe, he made the acquaintance of several pious members of the Society of Friends, with whom he kept up a life-long acquaintance, William Allen, Gurney, Pease, Stephen Grellet, and Thomas Shillitoe. When afterwards he wished a Superintendent for one of the Imperial farms near St. Petersburg, he wrote these good men to select one for him from their pious fraternity. On several occasions deputations from their meetings visited him at St. Petersburg, when he generally asked them, before the interview commenced, to spend a few minutes with him in silent prayer. He allowed missionaries from England to be sent into Siberia; and granted liberty to the British and Foreign Bible Society of London to open an office in St. Petersburg,—and that, too, although the metropolitan bishop frowned upon the step. These privileges were immediately withdrawn by his successor when he mounted the throne.

His closing days were embittered with the opposition which the nobles of the country offered to his liberal measures, and, as they called it, “the introduction of the customs of Western Europe.” He said to Madame de Staël, when she visited him, “You will be offended by the sight of servitude in this land. It is not my fault; I have set the example of emancipation; but I cannot employ force. I must respect the rights of others as much as if they were protected by a constitution which, unhappily, does not exist. Her memorable reply was “Sire, votre caractère est une constitution.” (Sire, your character is a constitution.) He also published an edict, granting to all peasants in his empire the right of establishing manufactures—a right formerly confined to nobles and merchants of the first and second class.

Hearing that his nobles were conspiring against his life, he was glad of the excuse of the weak state of the Empress's health, that he might accompany her to the shores of the Black Sea. But he caught a cold there which ended in a fever. This cut him off at Toganrog, on December 1st, 1825, at the comparatively early age of forty-eight. He received the sacrament before he died with much reverence of spirit, and expired peacefully in the arms of his Empress.

May the Divine Spirit fill the heart of his grandson and his ministers at this critical juncture of European affairs, so that they may be led to prefer the weal of mankind to all selfish aggrandisement, remembering that the inspired Psalmist not only wrote, “He shall cover thee with his feathers,” but “Scatter thou the people that delight in war!”

A VISIT TO THE GLASGOW U. P. PRESBYTERY.

It had not been convenient for us, on former occasions of interest, to visit the scene of this reverend court's discussions since the controversies began which have of late rendered it famous. On the recent great field day, however, on which the Rev. Fergus Ferguson was suspended from the office of the ministry, we had both the opportunity and the curiosity to go as auditor and spectator to the session-house attached to Greyfriars U. P. Church, North Albion Street.

We expected to have difficulty in getting into the hall when we approached the door at about a quarter of an hour past the appointed time of beginning, namely, 11 A.M.; but in this matter we were agreeably disappointed. The place, which will not hold more than 300 people, was only half filled when we entered it. The fact was that we were not so well informed as others concerning the Presbytery's proceedings; for it seemed to be pretty well known, among the ordinary frequenters of the house, that the Fergus Ferguson case would not come on till late in the day, and that all the ordinary business would be taken up first. Consequently we were compelled to sit for two hours and a quarter and listen to lengthened reports about the state of vacant churches in Portree and Stornoway; anent the augmentation of stipend fund; and the movement that has been set on foot to divide the Glasgow Presbytery into two, on account of its size and unwieldiness. I was interested, however, in the speech made by an old elder from Portree. The audience thought him tedious, and fancied that he introduced irrelevant matter into his address; for he left the subject on hand and began to tell the Presbytery how long he had himself kept a Bible class, and how he maintained a correspondence with members of that class who had been removed to the very ends of the earth. I did not feel disposed to laugh at the old man at all. With all his Highland accent, and somewhat inopportune expatiation on the history of his labours, he was just the kind of man on whose shoulders "the care" of a church would naturally come—one of the "salt of the earth"—one of those whom the early evangelists would have found "worthy," and whom they would have honoured with their society, had their feet touched upon the shores of his Hebridean island-home.

I was deeply interested, also, in another impressive scene, which was somewhat new to me as a Congregationalist. The Rev. Mr. Jackson, of Elgin Street U. P. Church, and colleague to the venerable Rev. David M'Rae, Sen., had received a call to Crail, in the "East Neuk of Fife." Commissioners appeared both from the church which gave the call, and from the Glasgow church, which wished to retain her minister. The reasons for the translation of the minister urged by the Crail people, were read by one member of the Presbytery, and the replies of the Glasgow church by another. Then Mr. Jackson rose and gave in his reasons for leaving the city charge and removing to the village "by way of the sea." I saw wet eyes among interested parties as his decision was announced. Then Dr. Black, of Glasgow,

the moderator, in a very becoming manner addressed first the disappointed commissioners, telling them not to be cast down ; next the jubilant commissioners, congratulating them on their joy ; and finally the minister himself, to whom, in name of the Presbytery, he bade an affectionate farewell.

All this time the great majority of the audience and, we believe, of the ministers themselves, had been waiting impatiently for *the case* of the day, the prospective interest in which had now crowded the Presbytery hall to overflowing. On looking round we could count five E.U. ministers, besides elders, and even ladies of the Covenant and Congregation ! Free-will Baptists, too, were crushed into the dense mass as well as Free-will Paedo-baptists ; while the peculiar white cravat, without any necktie, made us suspect that some Roman Catholic priests had been squeezed into the *auditorium*,—unless indeed they were parish ministers of the Lee and Story school.

At length the anxiety for the case to come on became positively painful ; but some cool members of the court, whose pulses apparently never beat all their days with any extra rapidity, seemed entirely indifferent to the eagerness of the public, or were apparently unconscious of it. Dr. Jeffrey, the clerk of the Presbytery, behaved remarkably well in this respect ; for more than once he expedited the business dexterously, that the *cause celebre* might be the more speedily reached. The greatest transgressor as to delay was the U. P. minister of Kirkintilloch, who rose and made a speech about a trifle when the impatience of the crowd had reached its climax.

We should have mentioned sooner that Dr. Black's six months of moderatorship expired soon after the meeting was constituted, and he vacated the chair in favour of the Rev. Mr. Thomson, of Plantation U. P. Church, Paisley Road, Glasgow, who modestly apologised for being called upon by rotation to preside during a term of office when business so exciting was expected to be transacted.

Meanwhile Mr. Ferguson had been sitting on the left hand of the moderator throughout the tedious sederunt, the observed of all observers. His friend, the Rev. David Macrae of Gourrock, was at his right hand ; and as I looked at their faces, and contrasted their thin visages with the sleek and comfortable *physiques* of many of the ministers round about them, I was reminded of the passage from Shakespeare's "Julius Cæsar," which Mr. Ferguson quoted in one of his pamphlets last year, with reference to himself and his accusers :

"Let me have men about me that are fat ;
Sleek-headed men and such as sleep o' nights ;
Yond' Cassius has a lean and hungry look ;
He thinks too much : such men are dangerous.
Would he were fatter : But I fear him not."

Certainly, if their frames and careworn visages betokened jeopardy, in so far as these two alarmists were concerned, the U.P Church was in danger.

But now Dr. Jeffrey, the clerk, says, "We will next hear the

report of the Committee appointed to confer with the Rev. Fergus Ferguson." Immediately a buzz of expectation arose, and every one bent forward, eager to see all that was to be seen and hear all that was to be heard. Without any delay, Dr. Leckie, of Ibroxholm U.P. Church, convener of the Committee, mounted the platform, and was proceeding forthwith to read from a voluminous pile of manuscript which he held in his hand. But before he had time to open his lips, Mr. Ferguson was on his feet to let the court and audience understand that he knew nothing of the report that was about to be read, implying that an injustice had been done him in the fact that he had been kept in ignorance of its contents. We could not hear what Dr. Leckie said in reply; but the expression of his countenance, when interpreted, was to this effect: If you are surprised that you did not get a copy of our report, I am as much surprised that you expected it.

Then Dr. Leckie proceeded with his lengthened report, a great deal of which Mr. Ferguson had already printed in the appendix to his pamphlet; but of course the convener read from the original documents, and ignored altogether the now celebrated publication. He minutely detailed how Mr. Ferguson demanded to have his supposed errors pointed out to him in writing—how when they had given him a first statement, he wished a longer one—how they then sent him that longer one—how he delayed to confer with them after he had got it, but sent them a bulky printed pamphlet which they could not accept—so that they had failed in their mission of conciliation, and had just to come back to the court that appointed them and confess that they had failed.

We should have noticed sooner that not long after Dr. Leckie had commenced to read his report, such a noise was made at the door by people outside who wished to be admitted, and could not get within seeing or hearing distance, that the Doctor required to stop. The moderator then begged the people to sit closer, if possible, and those near the door to press forward into the passages, that the eager outsiders might be gratified. This arrangement was satisfactory, and no serious interruption took place afterwards. It may perhaps be thought wonderful that the Presbytery did not meet at first in the large church adjoining, when a crowd was expected; but all public speakers know that a much smaller degree of excitement is involved in the delivery of an address in a hall of limited capacity, than in a capacious building. From our own experience, we can sympathise with the manifest desire, especially of those who are getting advanced in years, to hold their meetings in their own hall.

Dr. Leckie deservedly has a high reputation for piety and learning. He is also a man of liberal, as well as of cultured, mind. Indeed, it was on account of his well known sympathies with thinkers of independent research, and his long and intimate friendship with Mr. Ferguson, that he was made Convener of the Committee. It is probable, however, that after the scene in the Presbytery house, on Feb. 12th, which we are about to describe, their friendly feeling towards one another will be somewhat cooled.

Whenever Dr. Leckie ended the reading of his report, Rev. Mr. Ramage, one of the fathers of the Presbytery, rose to propose a resolution to the court; but before he got his lips opened, Mr. Ferguson was on his feet again, and demanded to be heard in reply to the report, with much of which he said he was dissatisfied. A great outcry was here raised to the effect that he had no right to speak; but the clerk, whose knowledge of ecclesiastical law seems perfect, decided that, if Mr. Ferguson had objections to the report, the time for him to speak had come.

Called by acclamation to the platform, the hero of the day began to read with great fluency and force a powerful criticism of the whole tactics of the Committee, as well as of the report which had just been read. As to their desire for private conference, he said it certainly put one to a disadvantage when men spread public reports against you, and then, with a smile, asked you to come into a corner and defend yourself! On this sally being made, there was quite an explosion in the hall. Dr. Young was on his feet in a moment, as well as Dr. Edwards, Mr. Ramage, and Mr. Oliver, all demanding to know when they had made public charges against Mr. Ferguson, and then asked him into a corner! But he stood unmoved, looking now on the one side, and now on the other, to the objectors, and calmly exclaiming that, if they would be quiet, he was just coming to that point! We were reminded of Landseer's picture of the stag at bay, and all the dogs barking at it, and yet afraid to come too near the branching and formidable antlers. Mr. Oliver demanded to know how Mr. Ferguson could be answering the report just read, if he was reading from a manuscript previously prepared. Mr. Ferguson replied that his speech was not prepared beforehand. The fact is, that the minister of Queen's Park U.P. Church writes shorthand with great dexterity; and as Dr. Leckie reads very slowly, an answer to the principal parts of his report was ready before he resumed his seat.

Being now permitted to continue, Mr. Ferguson spoke for about a quarter of an hour longer. Two points in his address seemed to tell powerfully both upon the court and the public. The first was his expostulation, couched in words to the following effect:—"If I were unsound on the Inspiration of the Scriptures; if I were weakening the authority of the Divine word, as some are doing, you might be clamorous against me; but when I hail the whole Bible as a book from God, why should I be so loudly denounced?" This observation came home, we say, with great power to the hearts of his hearers, for Mr. Ferguson's reverence for every book and chapter of the Word of God is well known. In a recent number of a new periodical, entitled, *The Queen's Park Magazine*, he takes Professor Robertson Smith severely to task for what he alleges to be his rash handling of the sacred Ark.

The other point that told well was the question, How can I be tried and condemned by the Confession of Faith, when a Committee is at present at work revising it—of which Committee, moreover, I am

a member, having been specially appointed by the Synod in May last! Nay, more, the convener of the Committee who has just read the report that tries me by the Confession, seconded the motion for its revision, and said, when he was so doing, that there was much in the Confession that he did not believe!

This well-aimed hit brought Dr. Leckie to his feet in considerable agitation of mind, who demanded to be heard in reply to Mr. Ferguson, before the business was advanced another stage. Dr. Leckie admitted that there was much in the Confession that he did not believe, and he had always said so; but then he did not diverge so far as Mr. Ferguson. The audience evidently thought this defence, with all respect to the excellent Dr. Leckie, rather lame. If the difference between them in divergence was only one of degree, why should Dr. Leckie not have got a little libel put into his hands, when a large one was put into Mr. Ferguson's?

This passage of arms over, Mr. Ramage rose and read his motion, amid the breathless silence of the court. It consisted of three parts—the first of which thanked the Committee for their diligence; the second proposed to serve Mr. Ferguson with a libel, in accordance with his own request in October; while the third devolved on the Clerk of the Presbytery the task of drawing out the libel. This gentleman said that he did not intend to make a speech, and yet, as those generally do who so preface their remarks, he did make a speech, and a very stinging one too. He said that Mr. Ferguson's whole system went right in the teeth of the first question of the Assembly's Catechism; for while it represented man's chief end to be the glory of God, Mr. Ferguson denied that, and declared that God's chief end was the good of man. This statement was met with a decided hiss from Mr. Ferguson's numerous friends within the court-room, although it was *ultra vires* for them to do so; but their outburst was excusable, for their pastor has all along maintained that God's glory and the benevolent and righteous treatment of all his creatures were indissolubly blended together, and not that the former was sacrificed to the latter. Mr. Ramage took good care not to say that the Confession glorified God in a very strange way, namely, by making him the author of sin, and the arbitrary cause of the damnation of uncounted myriads of the human race.

Whenever Mr. Ramage left the platform, a well known voice was heard calling to a point of order, before Mr. Ramage's seconder was heard. This was the high falsetto voice of the eloquent and veteran Dr. Joseph Brown, the able and liberal man through whose influence, mainly, it was that the Revision Committee was appointed by the Synod of 1877. Evidently favourable to Mr. Ferguson, he proposed that the first part of the motion should be severed from the remaining two parts. "They were going too fast; for while we might all be willing to thank the Committee, we might not all be willing to libel Mr. Ferguson." Here the Clerk's business dexterity was again called into requisition. Dr. Brown was asked to second the first part of Mr. Ramage's motion, which was declared unanimously carried. Mr.

Ramage then moved separately the second part about libelling, which Mr. Roberts, of Dennistoun, one of the junior Glasgow ministers, rose to second.

This gentleman had evidently been a fellow-student and friend of Mr. Ferguson. He actually wept soon after commencing his address; although some of Mr. Ferguson's friends have been questioning the sincerity of his tears. He said that if any one had told him a year or two ago that he would second a motion to libel his dear friend, Fergus Ferguson, he could not have believed it. But, as Mr. Roberts paused with apparent emotion, we felt ourselves most reluctantly compelled to retire. The handle of the clock was now approaching 4 P.M., and we had a considerable journey to take that afternoon in order to fulfil an evening engagement. We never left a meeting so reluctantly; for the proceedings had reached a climax of intense interest.

Next morning, when we took up the daily papers, and read that Mr. Ferguson had actually been suspended from the exercise of his pastoral functions, by a vote of 58 to 16, pending the further discussion of his case, we were both grieved and surprised. We had never contemplated the possibility of his being so soon and summarily silenced. Surely, we said to ourselves, there must be some change in the ecclesiastical law of the church; for when Dr. Morison was libelled at Kilmarnock, in 1841, he continued to preach; and even when he was suspended by the vote of the Presbytery, he tabled his shilling, appealed to the Synod, and thus had the right still to occupy his own pulpit. Yet silence is sometimes golden, though speech be silver. Our distinguished namesake needs a rest, and will be the better of it. Albert Barnes sat in his own church in Philadelphia for a whole year, Sabbath after Sabbath, under suspension, on account of his published views on the question of human ability, and came out in the end brighter than ever. May it be so with the Queen's Park pastor! We believe that the smile of Christ rests on him who is thus suffering to-day for conscience' sake. He has had the high honour of tasting some drops of the cup which his Master drank, and of being baptized with the baptism that he was baptized with.

QUESTION AND ANSWER DEPARTMENT.

In last issue we mentioned our willingness to revive this branch of our magazine literature, if our readers would furnish us with questions as to difficulties, either theological or expository, which might have perplexed them. We proceed to notice the interrogations which have been handed to us during the quarter.

(1.) "We read in 2 Timothy ii, 24, 25, 'And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God

peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.' Will you, in a few sentences, state the meaning of the passage evangelically, or give such a translation as shall dispense with explanations?"

We wish to call attention, at the outset, to an important characteristic of the Hebrew thought and language, as distinguished from our own, namely, that things are ascribed to God as if he were the sole actor both in the way of vice and virtue, both on the good side and the bad; while all the time the responsibility of man, although not expressed, is plainly implied, not only in the postulated character of God, but in contextual and parallel passages. Thus, in the Old Testament, God is said to harden Pharaoh's heart, while in a most important sense, as elsewhere stated, the Egyptian monarch hardened his own heart. In like manner, in the New Testament, faith is called "the gift of God," while at the same time they who do not believe are mourned over and menaced because they have not received that gift. Now, in the passage to which our correspondent here calls our attention, the action of God is in accordance with this peculiar genius of Oriental language, brought into the foreground "for his greater glory;" but the activity and moral accountability of man in the matter lurk as plainly in the background. God cries to every sinner, "repent and believe the Gospel." The goodness of God is intended to lead him to repentance. He is therefore holding out the gift of repentance to every man. Consequently the "peradventure" of 2 Timothy ii, 25, applies really to man and not to God. The uncertainty or contingency is all on the sinner's side and not on the Saviour's. God will give complete repentance or change of mind leading to the full acknowledgment of the truth, to every man who yields to the continuous operations of the convicting and convincing Holy Ghost. If a man will not give in, he cannot get the repentance. This explains the "peradventure." And that this interpretation is correct appears from what follows, "*and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*"

(2.) "Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God?" (Joel ii, 14.) If God be meant here, is not such a passage calculated to generate a doubtful faith?"

Not at all; because all the doubt and uncertainty are caused by man's unbelief, as has been brought out in the previous answer. Read the context. Begin at the 12th verse: "Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him," &c. That is to say, if they would repent, he

would repent. To quote Dr. Dwight's celebrated illustration of a besieged city, the general may have ordered a destructive assault, but lo! the white flag of truce is hoisted, and the annihilating cannonade is countermanded. They change and he changes. The case of Nineveh is quite in point. Her citizens repented, and the Lord repented. But their repentance must needs be genuine and sincere, or the hand of judgment would not be stayed. Besides, it must be borne in mind, in connection with a passage like this, that temporal chastisement is immediately referred to as inflicted by the Babylonish invaders of the land; and God for wise reasons may allow even true penitents to suffer a long time in the state of their country or in bodily health for their former sins, so that uncertainty as to temporal blessings does not necessarily imply uncertainty as to the good will of God. By "the blessing left behind the Lord," referred to by Joel, is meant that amount of pastoral and agricultural prosperity that would admit of the regular presentation of meat offerings and drink offerings in his temple.

(3.) "' Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitants,' &c. I know that in John and Acts there are different shades of thought indicated; but is the translation in Isaiah correct?"

It is: and for the removal of the difficulty let the principle of interpretation, with which we set out in these replies, be again borne in mind. Such words would not perplex pious Jews, as they have perplexed pious Britons. The former, in accordance with the genius of their language, would understand that although the action of God is brought into the foreground, there was implied the action of man in the background—yes, in the dark background; because, it was on account of their sins, and their sins obstinately persisted in, that such judicial blindness, and deafness, and callosity of heart were to come upon them. Hence, when the words were translated into the Greek language by the Seventy at Alexandria, in the days of the Ptolemies, that peculiar Hebrew dress was taken off, and the occidental clothing given them referred to by our correspondent, which is certainly less liable to misconstruction in our day and land,—“For the head of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed,” &c.

(4.) "' And Moses called unto all Israel, and said unto them: Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which their eyes have seen, the signs and those great miracles; yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day' (Deut. xxiv, 2-4). Is there not a contradiction between these two expressions in such

close juxtaposition—"Their eyes have seen,—yet the Lord hath not given you eyes to see" ? "

No : there is no contradiction between the two ; for, in the first place, the eyes of the body are referred to in *v.* 3, but the spiritual eyes in *v.* 4. Then, in the second place, the reason why the Lord had not given them spiritual eye-sight was, on the principle already laid down, because they would not take it. The clause is one of complaint against their wilful blindness. A Jew would understand this at once ; although a Scotchman may have a little difficulty with it. But even the setting and entire surroundings of the passage may show him that it does not teach the defect of God's grace or graciousness to man, but man's wilful defiance of God's long-suffering grace.

(5.) "Is there no contradiction between Christ's woe over Chorazin, and his closely contiguous thanksgiving that the Father had 'hidden these things from the wise and prudent, and had revealed them unto babes' ?" (*Matt. xi, 21-25*).

None in the world. Remember that fact about Oriental languages, or rather Oriental modes of thought, which has been so helpful to us throughout, and all will be made plain. The Father did not hide the things of salvation arbitrarily and unconditionally from the wise and the prudent. The conceited wise-acres of Chorazin and Capernaum despised Christ's doctrines as "foolishness." That was the reason why they were hid from them ; whereas the child-like fishermen and tax-gatherers readily received "the Gospel of the kingdom."

(6.) "Can nothing be done with *Heb. vi, 4* ? or is it impossible to renew 'the passage into an evangelical servant to bring men to Christ' ?"

The passage is indeed a schoolmaster to drive men to Christ, as if with a pedagogue's alarming penalty. We have sometimes heard ministers say that the Holy Ghost never leaves men, but knocks at the door of the heart until the hour of death, even in the case of the worst characters. We believe this to be true ; but then, in some cases, the knocking is never heard at all, on account of the hardening of the heart, which steals over such a man as a wilful and blasphemous apostate. The spiritual renewal of such a man is declared by the writer of the epistle to the Hebrews to be "impossible"—that is, morally impossible. We would think it to be impossible ; yet here and there a case may crop up which cautions us not to be rash in predicating this impossibility of individuals, however much we may do it of character. Joseph Barker, for example, seemed to be one of those whose career is exactly described in *Heb. vi, 4-6* ; and yet he seemed to be hopefully converted before his death. Such cases, however, are rare, and the moral impossibility of the apostate infidel's renewal is very strong. Surely such a passage so explained is an evangelical servant to bring men to Christ, and warn them loudly never to leave him again. We would add finally on the text that since we never can tell when a man has fully fallen away, so that no

remaining glimmerings of goodness are left about him, we should always be slow to predicate the "impossibility" referred to concerning him.

(7.) "What is meant by 'the Spirit making intercession for us with groanings which cannot be uttered'? (Rom. viii, 26.) Is the translation correct?"

The passage just teaches that sometimes, when our communion with God is almost ecstatic, and we are lifted up to such a spiritual elevation of mind, that we can find no words in which to express the pious aspirations of our hearts, our heavenly Father can read the inarticulate groans which, in such circumstances, we utter, because they are inspired by his own Spirit dwelling within us. We think the translation of the words in the original very good, although, perhaps, "groanings which cannot be spoken" would have been better than "groanings which cannot be uttered," since every groan is really an uttered sound.

(8.) "Is it the case that the Saviour's declaration as to his being lifted up has turned out a fallacy, seeing that 'all men' have not been 'drawn'?"

Neither failure nor fallacy is apparent. The process of drawing is still going on. Multitudes have already been drawn; and the day is coming when literally all men shall have been drawn. What a precious pluperfect that will be when realized!

(9.) "Is it the mere lifting up of Christ's body on the cross that is meant in John xii, 32? or is it the *lifting up of that lifting up* in the preaching of the Gospel?"

Both are included—the one leading to the other. When we compare the passage with John iii, 14, we see that the primary reference is to Calvary's Cross; but without doubt it was the subsequent proclamation of the atonement there effected which has prolonged the fame of Jesus to this nineteenth century, and spread it out to earth's remotest bound.

(10.) "What is meant by 'Esau's finding no place of repentance, though he sought it carefully with tears'?" (Heb. xii, 17.)

This passage has been so frequently explained before in this magazine, as well as in our other publications, that we do not deem it necessary to enlarge upon it. "Repentance" means change of mind, and the reference is to a change of mind in Isaac, Esau's father, and not to the bold hunter himself. If there be any tacit or analogical teaching as to sinful man's experience, we must postpone the date of it to the next world, when probation is past.

NOTICES OF BOOKS.

Additional Statements in Defence of my Doctrinal Position and in Vindication of my Plea for Doctrinal Reform. With Correspondence anent Further Conference on the Subject. By REV. FERGUS FERGUSON, Crosshill, Glasgow. Glasgow: Printed by Alex. Macdougall, 1878. Pp. 95.

ALTHOUGH this able pamphlet has only been for a fortnight before the world, it has already acquired an historical importance, inasmuch as its author has, largely on account of it, been suspended from the office of the ministry by the U.P. Presbytery of Glasgow, to which he belonged, pending the further prosecution of the ecclesiastical *cause* to which his former publications and speeches had led. We have already endeavoured to keep our readers acquainted with the more prominent points in connection with the doctrinal controversy that has been going on for some time within the bounds of the United Presbyterian Church. For some reason or other the Greenock and Paisley Presbytery has hitherto refused to exercise discipline on the Rev. David Macrae of Gourrock, although he has denounced the limitations of the Confession of Faith in no measured terms. The Rev. Fergus Ferguson, however, has not been so leniently dealt with by the Glasgow Presbytery; for, as we mentioned in last issue, a Committee was appointed to confer with him as to his theological belief, with the hope that it might not be found necessary to libel him for heresy. Mr. Ferguson seems to have had a wholesome dread of private committees since he had some unhappy experience of them during the progress of his Dalkeith case. The appendix to this pamphlet informs us that he refused to meet with this Committee of brethren in private, and wished to carry on all needed negotiations in writing. Nay, latterly he ventured on a bold step. The Committee had presented to him a series of questions on the points on which they deemed his previous replies unsatisfactory. Instead of sending them even a written reply, our bold Luther printed this voluminous pamphlet for the threefold purpose of sending each member of the Committee a copy, each member of his own congregation, and all who pleased to purchase it at the booksellers! Doubtless, their surprise and indignation at this unexpected, but manly, course, made the majority so large at last meeting of Presbytery, of those who voted for the libelling of this heroic servant of Christ.

The case will, without doubt, cause much discussion throughout the country for some months,—the war of words in and around the city of Glasgow competing with the war of swords in and around the city of Constantine. In these circumstances we feel called upon to comment at some little length on this publication, in which the author expresses himself frankly and boldly on these eight points—the Truth concerning God, the Purpose of God, the Identity of Law and Gospel, the Doctrine of Human Depravity, the Atonement, the Only Ground of Acceptance in the sight of God, the Ultimate Ground of Human Condemnation, and the Destiny of the Wicked.

We say at once, with all sincerity, that we commend Mr. Ferguson to the warm and genuine sympathy of our readers. They may not be prepared to accept all his original and remarkable views as to the system of truth taught in the Bible; but, inasmuch as the objections to the Westminster Confession, which chiefly forced his friend Mr. David Macrae and himself first of all to speak out, were the very objections which we took to it thirty-five years ago, and by taking which the Evangelical Union was formed; and inasmuch as these same difficulties as to predestination, the decrees of God, and the free agency of man hold a most prominent place in this latest publication which the new movement has called forth, our readers, surely, cannot but sympathize with, and pray for, this new apostle of the truth, who has already done so much to bring the grim doctrines of the Westminster Confession into disrepute.

That our readers may be able to judge for themselves as to the justness of this observation, we will quote several passages which struck us as we read the pamphlet, as quite in the line of that testimony for God's truth which we have been honoured to make, and for the promulgation of which, primarily, this Magazine was launched.

Thus, in the chapter on the Purpose of God, our author expresses himself as follows:—

“And the decree of election is both absolute and relative, as having a general bearing on good and bad alike, with a special bearing in relation to the good. That is to say, everything that God permits to come into existence, must do so on the basis of showing itself to be what it really is; and every one whom he permits to enter into his own blessedness, must do so on the ground of being holy as he is holy. Election is unconditional in respect of the instruments employed by God to carry out his purpose, but it is conditional in respect of those he calls into eternal fellowship with himself. ‘We know that all things work together for good to THEM THAT LOVE God,—to them who are the called according to his purpose.’ On the ground of the decree, as unconditional, God gives grace to all to perceive his predestinated end, and to choose his foreordained way; but he has determined to bless and save, in the highest sense, only those who freely seek and cordially accept the end by the appointed way. The Westminster Confession does not clearly ground the divine purpose in the whole of the divine being, and on that account, fails to exhibit the distinction and order of the several aspects of it; expressly denying that the divine action, especially in the salvation of the elect, is in any way affected by God's foreknowledge of their character, thus making the divine foreknowledge of no use, and any concern on our part equally unnecessary. The bearing of the divine decrees on the question of the two Covenants in the Confession will be apparent. In those decrees we have simply the conditions of universal existence, or the determination of the end, the method, and the agency, in accordance with which all things exist. In relation to those conditions, man is partly under necessity, and partly free. God cannot consult man in the laying down of the terms, seeing that these are, in the first instance, the very ground of all existence, determined by what God himself is; but he freely invites man to co-operate with him, on the footing of those terms; and it is here that the notion of a covenant, as that in which man consciously takes part, begins.”

Again, on the Doctrine of Human Depravity, he says:—

"I believe that man, on the ground of nature, is a fallen creature. He has lapsed from his original position, but he has not fallen into perdition itself; which he would have done, if he were in the condition described in the Confession. He has fallen beyond the power of self-recovery, without the help of God; but not beyond the power of self-recovery, with the help of God. The way of salvation is just the divine method of helping man to attain to his true and ultimate position."

To a similar effect we read a little farther on in the same chapter:—

"The conversion of man is just the correction of that mistake. When he believed the devil's lie, he took into his mind the notion that God had made man for his own glory alone, as distinguished from the good of others; and hence had debarred man from what was not only harmless in itself, but really for the good of man. His conversion implies a change of mind on that subject; and it involves a corresponding change of life. In both of these respects man co-operates with God in the matter of his own conversion. Conversion is thus, in the most literal sense, a new *version* of existence. It is the *turning* away of the mind of man from the notion that existence is grounded in the principle of self-manifestation for the mere glory of self, and it is the *returning* in thought and life to God himself, as the one absolute embodiment of the principle of self-manifestation for the good of others. Now, man is just as able to do all that in his own strength as he is to do anything in his own strength—say, to think or to speak. He cannot sin even in his own strength. The essential wickedness of sin is that the sinner takes God's gifts and turns them to the service of Satan. In fact, in the act and moment of conversion, the whole true self of the man is far more fully exercised than when he is engaged in the service of the wicked one. It was 'when he came to himself' that the prodigal said, 'I will arise, and go to my Father;' and that parable may be regarded as our Saviour's own version of the fall and recovery of man."

Again, the following, at p. 35, will be like marrow to the bones of our keenest E. U. controversialists:—

"The decree of election, as determining the agency by means of which God executes his purpose, is seen, in its relation to him, to mean that God chooses only those to co-operate with him, who clearly perceive his end, and cordially adopt his method. It is in this oneness with God, as to the whole end, method, and agency of existence, that the Atonement lies. 'For we know that all things work together for good to them that love God, to them that are called according to his purpose.' Those who feel themselves called to choose God's end as their own, because they love God himself, and to co-operate with him according to his method, are the elect. From this inner harmony of the spiritual universe the outer harmony of the material universe springs."

We are sure that our readers are not growing weary of these samples of Mr. Ferguson's book. Another passage to a similar effect occurs in the chapter on the ground of acceptance in God's sight:—

"Moreover, this one vital point of contact externally between God and the sinner does not imply, according to the Confession, any act, either of intellect or will, on the part of the sinner, seeing that the sinner is 'altogether passive' therein. The supposed vital point of contact is established by God himself alone, altogether anterior to the faith of the sinner; the faith being itself brought into existence by that connection; and the whole matter being the result of an unconditional decree to save only a certain

number of men. All that follows in the history of the saved is the merest consequence of that decree. The work of Christ itself, becomes logically a sort of encumbrance in the path of such an arrangement, there being no real moral necessity in an arrangement, the sole ground of which is the mere will of God, apart from all consideration of what should happen, or be done in time. And, therefore, according to this view, the real ground of a sinner's acceptance is not even the righteousness of Christ, as a something realized in Christ alone, but an unconditional decree of God, existing externally anterior to everything else. All that I look upon as the merest superstition. The attempt to ground it in Scripture has resulted in the most deliberate mutilation of the divine word ever perhaps made in the interests of a false theory. I refer to the passage (Romans viii, 29) beginning: '*Whom he did foreknow*, he also did predestinate, &c.,' from which, in all the places in which it is quoted in the Confession, the first clause, which grounds the decree of predestination itself in the divine foreknowledge, is invariably lopped off. Of course, the whole Westminster notion of the divine decrees is simply annihilated the moment we introduce the idea of God's foreknowledge of what men would be and do, as an element in the determination of the divine action. Foreknowledge is of no use, when it is not allowed to influence action; and the Confession affirms that the divine action, in the matter of the divine decrees, is not influenced by the divine foreknowledge; so that God's foreknowledge of free beings as acting, some in one way and some in another, had nothing to do with the fiat by which he decided from all eternity their everlasting condition. That is the general principle, although the Westminster divines faltered in their application of it to the wicked, slipping in quite inconsistently the words, '*for their sins*,' as the ground on which the doom of those who are foreordained to wrath turns. If the theory of the Confession is to be consistently carried out, the elect are saved, not only irrespective of their faith, but of the righteousness of Christ as well, as *the ground* at least of their salvation. The real ground is the decree, and the whole mediatorial scheme degenerates into a means, alongside of evil itself, whereby the decree is brought into effect."

Only two other small, but sparkling Arminian gems, remain for quotation:—

"From the divine point of view the destination of every one is determined by God alone, anterior to all consideration of the circumstances in which the individual in time is placed, but not without regard to those circumstances, as entering into the divine foreknowledge; and it consists in this, that God has decreed to save every one who accepts Christ as his Saviour."

And, again—

"The crucifixion of Christ proves that men can reject the highest goodness; and the continued opposition to Christianity proves that they can finally resist all that God can do for them, in the way of freely drawing them to himself."

We are persuaded that these extracts bear us out in the statement with which we started as to the similarity of Mr. Ferguson's protest to our own against the rigid predestinarianism of our national creed; and assuredly, when our readers remember that the man who penned them has been meanwhile suspended from office for penning them, and awaits his trial at the bar of both Presbytery and Synod, we say enough to call forth their sympathy and prayers.

We have said that there are portions of the book which some of our readers might not enjoy so much as others. There is no doubt that Mr. Ferguson approaches nearer to Robertson of Brighton, and Macleod Campbell, in his system of theology, than to the views which are maintained in such books as Jenkyn on the Atonement, or Morison on Romans iii. And yet is it not possible that there may be more logomachy in such controversies than a real difference of opinion? Surely the man cannot be very far wrong, if wrong at all, who can write on the nature of Christ's sacrifice as Mr. Ferguson writes at p. 36—

"Accordingly, one must be found, bearing the nature of the sinner, and at the same time having all the resources of God, with which to sustain that nature under the experience of sin's ultimate penalty. Such an one is Christ, as the Son of Man. He is an actual member of the human race. He is bone of our bone, and flesh of our flesh; but he is at the same time as holy as God. In him, therefore, God, who could not dwell with any but a holy man, or have friendly dealings with sinners as such, submits himself to the whole sin of the world, in order that sin's real character, as antagonism to God, and its ultimate penalty, as self-destruction, may be revealed, once and for ever, to the whole universe. In this work, as our substitute, Christ suffered unconditionally for all men, under a sense of the divine withdrawal, what no mere creature, even the holiest, could have suffered, and still survive. Nor did he suffer in vain. That which he endured was all that God required to vindicate his own honour, and to expiate the sin of universal nature."

Hear the following also on faith:—

"Faith is confidence in God. As such, it is both belief and trust. As belief, it is rational conviction, shaping itself, on the ground of the simple word of God, into the assurance that Jesus is the Christ, the Son of the Living God, and the Saviour of the world; and as trust, it implies that fidelity to conviction, which is inspired by the Spirit of God, and which shows itself in a holy life. Faith is thus that which is both wrought in us, and done by us. As wrought in us by the Word and Spirit of God, it is God's work; and as done by us, that is, as involving an exercise of our own thought and will, it is a work of man. Without such faith it is impossible to please God. Belief is the intellectual act of accepting the simple word of God as true. In view of that, and to the extent of it, the believer is in a just position in relation to God, prior to anything further on his part in the way of shaping his life in accordance with his conviction. But faith is more than belief. It is also trust; and that involves the outcome of belief, in the shape of a holy life."

Russell of Dundee, on *The Covenants*, and Brown on *The Discourses and Sayings of our Lord*, had already made us familiar with one point on which our author insists not a little—namely, that if there be grace in the law, there is also law in the Gospel of grace. The Presbytery need not suspect that there is any heresy in such a representation. Further, even Luther, in his *Commentary on Galatians*, does not plead for a justification by faith which would leave the sinner unholy, but for such a forgiveness and acquittal as carries already in its bosom the germ and the embryo of sanctification. Neither is there any heresy there.

Doubtless the most interesting, if the most startling, chapter of the

tractate is Mr. Ferguson's closing chapter on the Destiny of the Wicked, even as the hardest nut to crack (perhaps unfortunately for the acceptability of the book) is the opening disquisition on the Trinity. In the latter our author grapples, with characteristic subtlety, with the hardest of all possible theological problems. His opponents may call his speculations "Hegelianism" and "Mysticism," if they please; but they cannot deny that there are perhaps not half-a-dozen men in the whole of Scotland who could display so much metaphysical acumen as this chapter displays. As to our author's speculations concerning the world to come, we may merely observe that he discards the three theories of Annihilation, Isolation, and Restoration, and advocates what he calls "Restitution," that is, a state of things in which the elect shall be eternally happy with God, and the non-elect or unsaved eternally subordinate and in a separate state by themselves—servants not sons—yet not enduring anything like unutterable agony. That great distress, he conceives, will by that time have passed away by means of a kind of purgatorial rectification.

Our readers will perceive from this notice that our author is a subtle thinker; and if they be disposed to conclude that he is also a daring speculator, they must at least admit that he is transparently honest, and "has the courage of his opinions." No man who holds the Divinity of Christ, and the Inspiration of the Scriptures, and is also a good and blameless man, should be extruded, in our opinion, from a Christian denomination. If the U.P. Church cut off Mr. Ferguson, they will by that act separate from their communion one of their ablest and most Christlike men. The lopping off of such a branch may so injure the denominational tree that future historians may date its unhealthiness and decadence from that evil hour.

An Exposure of Popery; with special reference to Penance and the Mass. By the late REV. WILLIAM ANDERSON, LL.D., Glasgow; with an Introduction by the REV. JOHN CAIRNS, D.D. London: Hodder & Stoughton. 1878. Pp. 264.

HERE we have a republication of the late Dr. Anderson's trenchant attacks on Popery, elegantly bound up in one volume. Considering the recent determination of the Roman Pontiff to establish a Scottish Hierarchy, the issue of this goodly volume cannot but be admitted to be most opportune. It bristles all over with the well known wit and sarcasm of the *droll* but powerful Doctor. The most of the lectures were delivered in the City Hall of Glasgow, to immense audiences of the working-classes at the time of the Wiseman Invasion (1850-51), and when Lord John Russell was emboldened by the excitement which prevailed, to carry through the House of Commons his "Titles Disability Bill." Our readers can easily understand how such passages as the following would be received by an appreciating Protestant audience:

The first quotation we give is on the prospective purchase of pardon.

"Well, suppose that some Papist, ignorant of this order of proceeding, should approach the priest, saying he had a wish to execute, of the perfect propriety and squareness of which his conscience was not satisfied, but that he was willing to pay for one of those Indulgences to be allowed to proceed: 'Nay,' says the priest, 'you mistake the matter; it is not yet the time; I can give you no such liberty beforehand; but after you have taken the liberty yourself, and done the deed, come back and you shall have the Indulgence for its pardon.' 'Ah, your reverence, is that the way of it? You'll excuse my ignorance; but it seems to me to be but six and half-a-dozen, and I'm quite as well pleased. Good night, your reverence; I shall soon be back.' 'As quickly as you please, sir, and mind the money.'"

On the very next page we have the following withering exposure of the licentiousness of Pope Paul III:—

"Well, there had been men of more profligate character Popes before Paul, and there have been greater profligates since. But that is saying little. There are high degrees of enormity which range under that to which some of the Popes have risen. Paul was a moderate sinner for a Pope; for he had only two bastard sons, so far as the world knew, or history has recorded. That occasioned no odium at Rome, where the law of the priesthood was, and continues to be, damnation for marriage, and full scope for whoredom.

"The following circumstance, however, gave great offence to the clergy, as being an unfair division of the ecclesiastical spoil. Through these two sons, Paul had two grandchildren, one of whom he made a cardinal at the age of sixteen, and the other at the age of fourteen. Venerable boys with their broad hats and stockings so red!—the prototypes and ancestors of My Lord Cardinal Wiseman! These be thy gods, O Rome! Such, then, was Paul III,—such his depravity,—who, as Vicar of Christ, convened the Council of Trent, and whose commissioners, in opening the attack on the standard doctrine of the Gospel, accused one of its holiest defenders of unbridled licentiousness, because, according to the institution of God, he had espoused one of the most virtuous of women."

Doubtless many of our readers did not know before that the baptism of a child, at the hands of a Roman Catholic priest, is attended with so many ridiculous mummeries, as the following passage reveals:—

"1st, The Priest signs the child on the forehead and the breast with the figure of the cross, by the way of enlisting it for the Christian warfare. 2nd, By an exorcism of Latin he expels Satan and all evil spirits from its infant bosom. 3rd, He blows thrice into its face, which Bellarmine explains as consisting first of an *exsufflation*, or blowing away, of the evil spirits (after the exorcism has brought them up to the surface, I suppose); and secondly, of an *adsufflation*, or blowing in of the influences of the Holy Ghost. 4th, He puts into its mouth a little holy salt, whether for seasoning its speech, as some say, or preserving its whole constitution from corruption, as others say, the Cardinal does not determine. 5th, He anoints the ears and nostrils of the child with—guess what?—his own spittle, and, travestying the Gospel, says *Ephphata*, "Be opened." 6th, He anoints its breast and shoulders with holy oil, that it may be invigorated for the combat. 7th, As possessed, through the Succession, of the power of imparting gifts, he imposes his hand on the child and blesses it. You might suppose this was enough, and that there was no room left for any more grace being communicated, but you would be greatly mistaken. The child has undergone only a third part of the manipulation."

A prominent feature in this work, as well as in all Dr. Anderson's other works, is the clear and forcible statement of "the glorious Gospel of the blessed God," as a contrast to the mere outward *opus operatum* of Popery. There are several paragraphs in the book which we can hardly conceive of an enquiring sinner reading without receiving a blessing. Dr. Cairns, in a characteristically forcible preface, argues that although Popery has changed her front by claiming Infallibility for her Pontiffs in times past, present, and to come, it is for that very reason more than ever incumbent on Protestants to prove her frequent fallibility. An admirable photograph of the late Dr. Anderson adorns the book, as well as a fac simile of his handwriting, and a chaste dedication of the volume to Gavazzi, the eloquent Italian, from the pen of the editor, Mr. William Logan of Glasgow, Dr. Anderson's devoted friend. Happy, indeed, was the Doctor to leave behind him such a loving compiler of his posthumous works; for through his disinterested labours, although dead, the mighty Glasgow minister yet powerfully speaks.

The Evangelical Union Hymnal. Compiled by a Committee of the Evangelical Union Conference. Glasgow: Thomas D. Morison. 1878.

THE long looked for hymn-book has come at last; and we believe that it will now be confessed that it was well to wait for the volume, that it might be made as perfect as it appears to be.

We remember that it was thought proper to have no arrangement of topics at all in the hymn-book which has been in use among us for twenty-two years; because no absolutely perfect classification of subjects could be made. Now, while it is true that many hymns treat of more themes than one, and thus may be arranged under more heads than one, still it generally holds that each hymn has specially marked reference to one particular subject. Consequently we always felt the want of such a topical arrangement to be a decided defect in the old hymn-book. That defect, we are happy to say, has now been fully supplied. The following is the comprehensive table of contents that is prefixed to the book, embracing the subjects of which the hymns successively treat:—God; Jesus Christ; The Holy Spirit; Nature; Providence; The Holy Scriptures; The Gospel; The Soul; Decision; Conversion; Christian Life; Death; Judgment; Heaven; The Church; The Sabbath; Public Worship; Prayer Meeting; Prayer for Ministers; Native Land; Those at Sea; For the Young; Missions; Times and Seasons; Special Occasions; Doxologies; Chants.

We were sometimes so egregiously misunderstood that our belief in the personality of the Holy Spirit, and the reality of his influences, was gravely questioned. The "short and easy method" of replying to such a cavil henceforth will be to point to the section of our denominational hymn-book, which is devoted to the praise of the Holy Spirit of God.

The hymns are fewer in number than in the old book; but this

circumstance is to be accounted for by the fact that the Committee gave a place in the compilation only to what they judged to be the very best hymns in the language. It will be observed that while many old favourites are retained, a full half of the hymns will be new to the members of our churches.

The indexes of authors' names, &c., with a complete list of the alterations made on the originals, are sufficient to show the immense extent of the Committee's labours. The churches will never know under how deep a debt of obligation they lie to the Rev. William Dunlop of Glasgow, and after him, to Drs. Morison and Guthrie, Messrs. Davidson of Greenock, and Hislop of Glasgow, for the time they have spent on this complete and handsome hymnal.

Reasons for Renouncing Infidelity. By GEORGE SEXTON, LL.D.,
London: 75 Fleet Street, E.C.

DR. SEXTON, like Thomas Cooper, now teaches the faith which once he destroyed. The small, but neat, volume before us consists of two discourses preached in London, in the church of Dr. Thomas, editor of the *Homilist*, on which occasion Dr. Sexton publicly declared himself to be a Christian. Three reasons seem to have weighed with him in bringing him happily back to the faith of his childhood: First, That infidelity had no real standard of morals, the shifting utilitarianism of which it speaks being unworthy of the name; Secondly, That sceptics have no source of consolation in trial, and especially in bereavement. Thus, when his free-thinking friend, Robert Brough, died in 1860, he could utter nothing but a wild up-braiding wail at pleasure and fortune. But when his father died in 1875, as he was returning to simple Christian faith, he "brushed away his tears," and exclaimed—

"Death's arrows, like the shuttle, flee,
And dark howe'er life's night may be
Beyond the grave I'll meet with thee."

The other consideration which, perhaps more than any others, brought him back to Christianity, was the marvellousness of the pretensions and self-consciousness of Christ.

"Even the Old Testament prophets, in whose footsteps he might naturally be supposed to some extent to have walked, never issued their mandates in the terms and tones employed by him. With them the whole burden of their message was 'Thus saith the Lord,' but with Christ it was 'I say unto you.' And this language he employed when sometimes drawing a distinction between his own teaching and the teaching of the past, in a manner that must necessarily have brought upon himself the charge of blasphemy on the part of his countrymen. For when he said 'it hath been said' so and so, 'but I say unto you' something different, the 'hath been said' referred, not unfrequently, to that very law which was given amidst the thunder and smoke of Sinai from God himself. And here, therefore, he at once, in the plainest possible terms, asserted the power on his own part to repeal the code thus supernaturally given. His whole demeanour was that of a being whose power was from himself, and from himself alone. In the miracles which he wrought, we do not find

him, like the Old Testament worthies, praying to God for help; he performed them from a power which was evidently centred in his own being. He does not seem to depend on another, even though that other be God; but to heal diseases, control the forces of nature, and forgive sin equally from himself. His moral teaching, acknowledged even by sceptics to be the most perfect system of ethics that the world has seen, he lives out in his life; and on no single occasion do we find him admitting that he falls short of its most perfect principles. He declares that all men are sinners, yet himself confesses to no sin; but, on the contrary, indirectly repudiates being a sinner. All this is so utterly unlike anything that we find in connection with any other man that the world has seen, that we are at once startled, if not with the supernatural character of the being here brought before us, at least with the unique nature of his pretensions. In his public teaching, too, he invariably preaches himself, and declares that the sum and substance of all religion is belief in him, and dependence upon him. He speaks of himself as 'The Light of the World,' 'The Bread of Life,' 'The Living Bread which came down from Heaven,' the one 'Good Shepherd,' the very 'Door of the Sheepfold,' and the only means of approach to God. He claims to raise himself from death by his own power, to be able to give the living water of the Spirit, and to be 'the Resurrection and the Life,' and the Judge of the World. He asked men to trust in him as in God, to believe in him as in God, to honour him as they honour God. The commandments that he desires men to keep are his own, and he demands that the love bestowed upon him shall be greater than that given to father, or mother, or husband, or wife, or the nearest and dearest blood relations. He will accept no devotion short of that of the whole heart and soul. To love him is to love God. And, on one distinct and memorable occasion, he declared that those who had seen him had seen the Father. Passages proving the truth of these facts might be quoted without end; but they are so familiar to every reader of the Scriptures, that it is unnecessary to extend them. They all go to show, however, that the claims and pretensions here made are perfectly unique."

Life and Labour in Christ's Vineyard. By REV. J. H. WILSON, D.D., London. London: The Book Society, Paternoster Row. Pp. 227.

In this elegant little volume the author publishes several excellent illustrations of the Gospel, enforced by appropriate anecdotes, as well as sketches of *Moral Wastes Reclaimed* through God's blessing on his own labours, with graphic pictures of the scenes, which are well calculated to interest and impress both young and old. We hope that, one day, his *Reminiscences of Bygone Days*, with which he has delighted our readers from time to time, may yet be collected into just such a volume.

Songs of the Rail. By ALEXANDER ANDREW, Railway Surfaceman, Kirkconnel, Dumfriesshire. Edinburgh and Glasgow: John Menzies & Co.

A new volume by the Burns of the railway, containing some of his best songs, formerly published, and several new pieces of considerable length, which show that the *engine* of our author's mind continues to be well fired with the burning coal of genius, stirred and stimulated by the *poker of praise* (if the illustration will be pardoned) which has been heaped upon him by the journals of Great Britain.

THE
EVANGELICAL REPOSITORY.
SIXTH SERIES.

No. XVI.—JUNE, 1878.

REVISION OF THE WESTMINSTER CONFESSION OF FAITH.*

It was Christ's own profession and confession of which the noble apostle speaks. That was emphatically a good confession—good and true, good and wise, good and opportune. So was the confession which the noble apostle himself made when writing to his son Timothy. In every epistle he professes and confesses; and every one of his professions or confessions is good. The other apostles, too, have all, in their respective deliverances to their disciples or their brethren, given forth good confessions. There is no lack of profession and confession in the Bible; and perhaps it would have been well for the world if the church had rested contented, so far as authoritative doctrinal deliverances are concerned, with the deliverances of the Bible, as its inspired confession. They would assuredly have constituted "a good confession."

The church, however, has been ambitious, every now and again, to speak itself with authority; and even very little sections of the church universal have assumed that they were competent to speak in the name of the whole, indeed in the name of him who is Lord of all, and to fix, while thus speaking, the true purport of all the inspired confessions. Hence the multitudes of mutually contradictory confessions, one of which is that which was compiled more than two hundred years ago by a respectable assembly of divines in Westminster, London,

* A Lecture delivered by the Rev. J. MORISON, D.D., in North Dundas Street Church, Glasgow, and published here by urgent request. The Lecturer took for his motto the words in 1 Timothy vi, 13, "A GOOD CONFESSION."

and which to this day is avowed by the ministers of the respective Presbyterian denominations of Scotland as "the confession of their faith, expressive of the sense in which they understand the Scriptures."

The question now is, Does this Confession, or does it not, stand in need of revision? Has it, or has it not, been, in some respects at least, outgrown by the various churches that long ago received it?

Perhaps it may be thought by some that these are questions that lie outside of my particular sphere, questions, consequently, with which I should not seek to intermeddle, inasmuch as the circle of churches, within which I now move, has not imposed upon itself the Westminster Confession as the Confession of its faith, and has disavowed, indeed, all uninspired confessions whatsoever, so far as they claim to be obligatory on the intellect and the conscience.

I do not think, however, that I am travelling very far beyond my own particular sphere and mission, for I had once very much to do with the Westminster Confession of Faith, and I ceased to have ecclesiastical connection with it only when somewhat rudely pushed outside its domain.

I was born, I may say, within its domain, and inherited a very distinct and distinctive relation to its peculiar contents. My father was an honest subscriber to its contents, and used to expound and defend them in a monthly class. I was, while still very young, a pupil in that class, and disposed enough to be theologically docile and submissive. Questionings innumerable, indeed, grew up, or sprang up, from a very early period, within my mind, and I ventured to ask myself at times, if, indeed, it was absolutely certain that all the doctrines exhibited in the book, and defended by my father, were absolutely true? Could it really be the case, I whispered to myself, that God had absolutely foreordained whatsoever comes to pass? Does everything—evil as well as good—come to pass just because God willed and foreordained it? And are some men and angels saved for ever, and others lost for ever, just because God wished—without any consideration of the creature's will, desire, or effort—to have some men and angels saved and others lost? Such questions as these often kept me awake for hours by night, and sent me for hours by day into a favourite retreat, to meditate. I chid myself, however, for affording any place at all to such questionings, and tried hard to entertain the conviction that, if I could only see more clearly, I should perceive that the doctrines of the Confession are true at all events, whether delightful or not.

By and by I became a student of divinity, and hoped to be

helped, as regards the matter of my questionings, by my professors. They scarcely ever, however, made any reference to the Confession. They certainly never desired me to read or to study it. So far as their class-prelections were concerned, the Confession did not seem to determine or modify their researches. Hence it did not come up for special consideration while I was engaged with the work of the divinity classes.

But when my curriculum was concluded, and I was about to become, with presbyterial approbation, an accredited preacher of the Gospel, my conscience constrained me to look fairly in the face the question of unreserved adherence to the Westminster standards. I was uneasy, for the old questionings continued in spite of all my efforts to put them down or have them solved. I felt inwardly tossed to and fro. I had thoughts of striking off into literature instead of attempting the ministry of the Gospel. But I knew that my father, my professors, and my other friends would have been grieved had I not proceeded to obtain Presbyterial license; and I myself was eager to preach, if only I could in good conscience get myself adjusted to the Confession, or the Confession adjusted to myself.

I was but an inexperienced youth. And having got no help, so far as the Confession was concerned, from the work of my theological classes, I resolved to open up my difficulty to my pastor in Edinburgh on the one hand, and to the most honoured of my professors on the other. Dr. John Ritchie, of Potterrow, was my pastor, a man of note in his day, and an uncompromising advocate of the theology of the Confession. He was deeply grieved that I had difficulties, and reasoned with me in a fatherly manner in support of the various doctrines I questioned. I loved the man, and admired his genius. But, as he was not an original thinker in theology, but only a reflector and obedient pupil of the Confession, I was unconvinced. "What am I to do?" I asked Dr. Ritchie. "Should I state my difficulties to the Presbytery, before accepting license, just as I have stated them to you?" "No," he replied, "I could not advise that. The difficulty might never be overcome, and new difficulties would without a doubt start up around you." "What then should I do?" "You can accept the Confession on the whole, can you?" "Yes, in its main scope I can," I replied. "Then I would advise you to proceed to take license, for I cannot doubt that by and by all your difficulties will vanish away."

I likewise visited my honoured professor, Dr. John Brown, told him candidly my difficulties, and asked his counsel. He was more of a thinker by far, than my pastor, though with less of brilliancy in his intellect. I told him that I could not believe that God has from all eternity "foreordained

whatsoever comes to pass," and thus all the crimes that are committed on earth and elsewhere. I told him also that, while I did not doubt the doctrine of unconditional election to life everlasting, I really could not believe the doctrine of the unconditional reprobation to everlasting woe of the greater part of the human race. It was not reprobation I objected to, but unconditional reprobation,—reprobation without any regard at all to any actual sin on the part of the reprobate. I likewise mentioned to my professor that, while I held tenaciously, and as the result of special research, the true divinity of our Lord on the one hand, and of the Holy Spirit on the other, I could not and did not believe in an actual eternal generation of the Son, and an eternal procession of the Spirit. Having specified these particulars as specimens of my difficulties, I asked his advice, stating to him that I felt inclined to lay open the whole case to the Presbytery. He dissuaded me strongly, saying, "We have all our reservations. And since you can accept the Confession, so far as its main scope is concerned, I would advise you to take license without making any mention of difficulties."

What could be expected from an inexperienced young man in such circumstances, whose attention, moreover, had been directed more to literature, and languages, and philosophy, than to theology? I took the advice of my pastor and my professor, and entered on my work as a preacher of the Gospel.

I was even then in earnest, but by and by—as I engaged in the practical work of my calling—I became much more earnest, and ere long, I got to see clearly that I, a humble individual laden with imperfections and sins, was as welcome as the Apostle Paul himself to say of Jesus, "He loved *me*, and gave himself for *me*." I saw, moreover, that every individual of my auditors, in whatever spiritual condition he might be, was divinely welcomed to look up to Jesus and say, "He loved *me*, and gave himself for *me*." I found in my Bible that Jesus "gave himself a ransom for *all*," "tasted death for *every man*," "bought even *them who deny him*, and bring upon themselves swift destruction," for he is—he is—"a propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Nay, not only did I see it to be true that Christ died, not for some only, but for all, I found from the commencement of the 15th chapter of the First Epistle to the Corinthians, that the very essence of the Gospel, as gospel, is the proclamation to men, while yet unbelieving and unsaved, of the good news that Christ *died for their sins* according to the Scriptures, and was buried, and rose again the third day for their justification.

Hence I was led to give great emphasis in my teaching to the literal universality of the atonement of our Lord Jesus Christ.

But the hue and cry got out, and was sedulously rung out from west to east, from south to north, over the whole breadth of the land, that heresy was held and preached, soul-destroying heresy, the dreadful heresy, to wit, that all men, without distinction or exception, are warranted to believe that Christ died for their sins.

For that heresy, as is known to some of you, I was hunted down, and, as is also known to some of the older individuals among you, the evidence that was relied on to support the charge was the fact that the doctrine of the universal atonement is not only not found in the Westminster Confession of Faith, but is likewise utterly and hopelessly at variance with the peculiar predestinarian phase of theology that imparts its idiosyncrasy to the sum total of the Confession.

I have then some little title to say something on the subject of the revision of the Standards. And I would, therefore, now proceed to ask—*Ought they, or ought they not, to be revised?*

I answer thus :—UNDOUBTEDLY THEY OUGHT TO BE REVISED, PROVIDED UNQUALIFIED SUBSCRIPTION OR ADHERENCE TO THEIR CONTENTS ON THE PART OF MINISTERS AND OTHER OFFICE-BEARERS CONTINUES TO BE EXACTED AND ENFORCED. They ought to be revised, for they abound with partial and one-sided representations of truths, and with errors and inaccuracies.

For instance, and in the first place, it is asserted in the Confession (vii, 4) that "the covenant of grace is *frequently* set forth in the Scriptures by the name of a *testament*, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it therein bequeathed." Now, this assertion, trenching on the domain of scientific exegesis, is absolutely inaccurate; and all modern scholars, without exception, admit the inaccuracy. It is true that in our English Bible the word *testament* does occur several times. And it is also true that in the Latin Vulgate the word *testamentum* is used invariably to translate the term that is, in our version, generally rendered *covenant*; but it is not true that "the covenant of grace is *frequently* set forth by the name of a *testament*." With the possible and probable exception of one peculiar passage in Hebrews (ix, 16, 17) there is no passage in the Scriptures in which "the covenant of grace is set forth by the name," or under the conception or figure of a *testament*.

Again, it is asserted in the Confession (xi, 3) that "Christ, by his obedience and death, did fully *discharge the debt*" of all the elect. But this cannot be a correct representation of the

atoning work of our Lord, for it never has been, and never can be the case, that a discharged debt can be forgiven. Jesus himself has taught us all to pray—"forgive us our debts as we forgive our debtors;" and while by his obedience and death he effected indeed such an atonement or satisfaction as gives us encouragement to go to the throne of grace and plead, "forgive us our debts," yet he did not really discharge or cancel our debt. It is the Father, *par excellence*, who does that; and he did not do it at the moment when Christ's work was finished. He does it whenever the individual sinner comes to his throne of grace through faith in Christ Jesus.

Then most assuredly has the Confession erred in representing the atonement of our Lord as made only for the sins of the elect. It says (viii, 8) "To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same," so that it follows, as a logical consequence, that all those for whom Christ purchased redemption are infallibly saved, while all others are most certainly and irremediably lost. But how can this be a correct exhibition of the nature and relations of Christ's purchase and work, if it be true, as it is, that the Gospel is sincerely "for every creature," and if it be true, as St. Peter asserts it is, that there are some who "*deny the Lord that bought them, and bring upon themselves swift destruction*"? How can the Confession's representation be reconciled with the apostle Paul's exhortation, "*Destroy not him with thy meat, for whom Christ died*"?

Then the Confession speaks of "elect infants dying in infancy," it being obviously implied in the expression that the compilers assumed, and were prepared to maintain, that there are other "infants dying in infancy" who are not elect but reprobate, and who, therefore, will not, and cannot be saved. It has become theologically fashionable, indeed, in these modern and liberal times, to contend that the phrase "elect infants" may be legitimately interpreted without suggesting the contrast, and as including all infants. But such an interpretation is suggestive of the idea of a subterfuge or quirk, for it is matter of undisputed and indisputable history that the compilers of the Confession held that there were reprobate infants. They interpreted the words of Romans ix, 13, *Jacob have I loved, but Esau have I hated*, as being applicable to the two children of Isaac while they were not yet born, "that the purpose of God, according to election might stand, not of works, but of him that calleth." Moreover, they could never have held consistently that all infants, just because they are infants and thus innocent of actual sin, should be conceived of as elect, inasmuch as election, according to their own distinc-

tive doctrine, is in every case out of God's "mere grace and love," and "without any foresight of *anything* in the creature" as furnishing "conditions or causes moving him thereunto."

Then, surely, the doctrine which cost me such annoyance in my youth, that God hath "unchangeably foreordained whatsoever comes to pass," stands exceedingly in need of reconsideration and revision, especially since it is maintained that God did not decree anything as that which would come to pass upon certain pre-contemplated conditions (iii, 2). For, if God has thus unchangeably foreordained whatsoever comes to pass, he must have unchangeably foreordained sin, and if so, then sin must be his device, and choice, and pleasure. And if so, must it not have something in it that is divine, and be good?—God's device, to wit, his choice, his pleasure. If so, is it sin? Must it not, besides, if unchangeably foreordained by God, be necessary and necessitated? But if so, who is to be blamed for it? Can it be *he* to whom it is a necessity—*he* who is necessitated to perpetrate it—can *he* be the sinner?

I must simply glance at some of the other objectionable statements or representations.

It is maintained (vi, 6), for example, that all the posterity of Adam are, on account of his first sin, and even although no actual sin should ever be added to it, liable to "all miseries, spiritual, temporal, *and eternal*." Surely such an idea needs revision.

It is maintained, besides (iii, 7), that all the non-elect of mankind are *unconditionally* passed by, and left entirely outside the sweep of the atoning work of the Saviour and the sweet and sweetly constraining influences of the Holy Spirit, and "ordained to dishonour and wrath for their sin, to the praise of his glorious justice." Surely, surely, if God is "good unto all, and if his tender mercies are over all his works," this terrible doctrine of unconditional reprobation needs revision.

So too, assuredly, is the doctrine of the Confession regarding those individuals and nations who, for no fault of their own, have never enjoyed the privilege of a written revelation. That doctrine is this (x, 4)—that men not knowing and not professing the Christian religion cannot possibly be saved, "be they ever so diligent,"—so runs the statement—"to frame their lives according to the light of nature, and the law of that religion they do profess." Surely this idea needs revision, and some little touch of tenderness thrown into it, more especially in the presence of that glorious second chapter of the Epistle to the Romans, in which we are expressly assured that the Gentiles, who have not the written Bible, may do by nature the things contained in the written Bible, inasmuch as they show the

work of the written revelation written in their hearts. O surely it is a malign doctrine to maintain that God is so hard a task-master, reaping where he has not sown, and gathering where he has not strawed, as to exact from poor heathens an obedience which it is utterly beyond their power to render. Is such an idea compatible with the pitifulness and tender mercy of Jehovah?

Then the views of the Confession on many other topics, great and small, need revision. It teaches, for instance, that God made all things out of nothing in six days—all things, visible and invisible; all souls, therefore, as well as all bodies. The compilers misunderstood the sublime panoramic representations of the first chapter of Genesis.

It teaches, again, the eternal procession of the Divine Spirit from the Father and the Son, a blunder both in philosophy and in exegesis.

It teaches that baptism is a sign and seal of the baptised person's ingrafting into Christ, of his regeneration, of the remission of his sins, and of his "giving up unto God, through Jesus Christ, to walk in newness of life" (xxviii). But if this were the meaning of baptism, it would, in thousands upon thousands of cases, give false testimony. It would both sign and seal unrealities. The testimony of the ordinance of baptism, as of the ordinance of the Lord's Supper, must be real and true, whatever be the inward state or character of the recipient. He who cannot thus read the testimony has yet to learn the true meaning of the ordinance.

I pass by multitudes of other inaccuracies. The compilers mistook the interpretation of the 4th chapter of the epistle to the Romans, and have denied that there is a sense in which the act of faith is imputed to the believer as righteousness, (xi, 1). They mistook also, and entirely, the meaning of St. Peter's expression, "give diligence to make your calling and election sure" (xviii, 3), supposing that it meant, and could mean, "make yourselves sure of your calling and election," whereas it means, "make your calling and election *firm and sure*."

A book that is meant to be an authoritative confession of faith would need to be almost immaculate—all but perfect.

Is not the Westminster Confession of Faith far too long and far too minute in its details?

Is it not far too narrow in its theology, excluding, by its extreme Calvinism, Lutherans on the one hand, and adherents of the Church of England on the other?

Does it not, moreover, by the vast multitude of the theological ramifications which it fixes, tend to extinguish the spirit

of research in all who have subscribed it, and who wish to retain at once their subscription and the sphere which was opened up to them by their subscription? Is there any wonder that the science of theology is nowhere in Scotland? Is it any wonder that students, who wish to think, have to borrow from abroad everything of the nature of independent theological literature?

Where, moreover, is there any warrant in the Scriptures for the imposition of such a cumbersome system of philosophical theology and theological philosophy? Where is the Church enjoined to superimpose such a vast and onerous confession? Why do the sticklers for the most explicit and express Scripture authority for all the pegs and pins and other minute details of Christian belief and worship, fail to adduce some authority in the Bible for the imposition of so great a peculiarity, and so perilous a snare to the consciences of the immature who, in the period of their immaturity, put to their hands and subscribe?

Do you ask me if I could replace the Westminster Confession of Faith with one that is better? I think I can satisfy you. The Bible is my Confession: and, for most ecclesiastical and practical purposes, I should be content with such an inspired condensation of the Bible as the following:—

“The grace of God, that bringeth salvation to all, hath appeared, teaching us that, denying ungodliness and worldly lusts we should live soberly, righteously, and piously in this present world; looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people zealous of good works.” That, as I conceive, is a high and very adequate Confession.

Or take the following—than which there could be no better:—“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Let a church remain true to that “Good Confession,” and the blessing of the Almighty will descend upon it, so that it will be fair as the moon, clear as the sun, and potent for good to all around, as an army with banners.

THE LATE REV. FERGUS FERGUSON OF ABERDEEN.

In the series of papers which I contributed to this Magazine on the Origin and Formation of the Evangelical Union, I had occasion to give a condensed summary of the life and religious career of my now deceased father. It may be expected that

I should add some more detailed particulars in connection with his recent demise.

He was born at Auchterarder, in Perthshire, on January 29th, 1799. His father, Mr. James Ferguson, was a draper in the town, and as was the custom in these days, used to travel on horseback throughout the surrounding district in the prosecution of his business. On one of his journeys he caught cold, fevered, and died, leaving a widow behind him with a large and dependent family. Application had been made to the government on behalf of my grandfather that he should be appointed to a supervisorship in the excise, which was vacant at Port-Glasgow at the time. It added to the widow's grief that this appointment came, all duly stamped and sealed with the government mark, when her husband's remains were lying in the house, as yet unremoved. My father's maternal uncle, however, who filled a responsible position in the excise in Glasgow, removed his sister and her young children to Glasgow, and truly acted a father's part towards them.

My father was only eight years of age when this bereavement, with its accompanying change of residence, took place. He always remembered his boyish days at Auchterarder with pleasure, and used to recal, with manifest delight, many amusing incidents of school and play hours, even when he had passed the allotted boundary of threescore years and ten. In the evening of his life he revisited the place repeatedly, spending his holiday seasons among the scenes of his childhood. The few brethren in the town who still represent the E. U. denomination*recollect with gratitude the readiness with which he preached to them during these holiday seasons, and just when his strength was beginning to fail.

My father was early put to business, so that he could hardly be said to have received an extended English education. By evening classes, however, he made up for the want, and fitted himself for the commercial life for which he was intended.

I cannot say at what time he first began to be seriously impressed as to eternal things. His uncle had a pew in the Barony parish church, of which Dr. Burns was then the minister. I heard him once tell a lady, however, that he had been much struck by a sermon on Regeneration, which he heard Mr. Brash of the Secession Church preach in East Campbell Street, who had been called just about that time to be Dr. Kidston's colleague. At the close of the service some companions wished him to take a walk; but as he knew that their conversation would be trifling and unspiritual, he abruptly left them that he might meditate on the things of God and eternity.

As he approached manhood, however, he had been arrested by the eloquence and evangelical earnestness of the great Dr. Chalmers, and had begun to act as a Sabbath school teacher in connection with his church. It was almost as good as a theological curriculum to an impressible young man to have sat for years at the feet of such a preacher. The late Rev. A. C. Rutherford told me that, whenever he heard my father preach, he could see that he had been a hearer of Chalmers. He had unconsciously copied him, and made all his own a by no means discreditable miniature of that great pulpit divine's fervid oratory.

When my father married, it was an unwritten ante-nuptial contract between his young bride (who was a member of Dr. Wardlaw's church) and himself that they should have seats in both churches, and hear Dr. Chalmers one part of the day, and Ralph Wardlaw the other. It must have been a great privilege to listen to the ministrations of two such men in their mighty prime—the one, as an American visitor felicitously characterized them, like Niagara thundering over its precipice profound, and the other, silvery, placid, and pellucid as the lake in which heaven's glories are reflected. But not to insist too much on the well known fact that ladies have often a potent influence, even in ecclesiastical matters, the select communion of the Congregational church in West George Street began to draw my father away from the mass in St. John's congregation, as to whose spiritual experience he was disposed to stand in doubt. What decided him at last to exchange the Presbyterian for the Congregational church was this, that Dr. Chalmers had given him a letter one day to the elder of his district, a gentleman of the legal profession. The Doctor's penmanship was illegible to a proverb; but that was no reason why it should provoke an oath from the lips of one who carried the vessels of the Lord. It was that oath which sent the young husband and father away.

My father retired early from business; and my mother's health having failed, he removed his residence to the neighbourhood of Hamilton, ten miles up the Clyde. The Congregational Church in that town was in rather a low condition at the time; but with the aid of the late much respected Mr. John Naismith, sen., Mr. Henry Drummond, and other friends, he did much to revive it. Being of an active turn of mind my father could not be idle. He was returned a member of the Hamilton Town Council, and for several years was the leader of the Liberal, or rather the Radical section, of that body, as it was called in these days. Besides, the Voluntary or Disestablishment Controversy emerged about

the year 1835; and I have a vivid recollection of the delight with which, as a boy, I listened to the speeches which he made in excited and crowded meetings as chairman of the Voluntary Association, as well as to the encomiums which I overheard the dissenters of the town passing upon his abilities. In the year 1838, Mr. Robert Gray Mason of Lancashire, came to the town of Hamilton, the first temperance itinerant who had visited it. My father attended all his meetings, and met the apostle of total abstinence also in private. The result was that he took the pledge, and became an earnest and popular advocate of the cause. He delivered a discourse on the subject of total abstinence to a crowded assembly in the Relief Church, Saffron Hall, on a Sabbath evening soon after the date just given. His text was, "Love thy neighbour as thyself." This was the first occasion on which he had preached a sermon to a large audience.

I think that it was the success of his political, ecclesiastical, and temperance speeches that made my father think of devoting himself to Christian work. At first his attempts in that direction were modest. He had been ordained a deacon in the Congregational Church, and, with the consent of the minister, the Rev. John Moir, now in New Zealand, he began to teach a Bible Class during the interval of worship on the Sabbath day. It is noteworthy that David Livingstone of Blantyre, afterwards the world-renowned missionary and traveller, was a member of this class: and that it was while he and his class-fellows were studying the Acts of the Apostles under my father's leadership that he gave his heart to the Lord and himself soon after to the Lord's people. Subsequent intercourse with the next minister of the church, the Rev. John (now Dr.) Kirk, then in the full enthusiasm of his youthful energy, not only increased my father's earnestness, but led him to adopt the peculiar shade of theological belief by which he afterwards became distinguished.

At that time Mr. Ord Adams, now of Cowdenbeath, near Dunfermline, was salesman of the Duke of Hamilton's coals at Avonbridge, near the town of Hamilton. That gentleman was anxious that a Sabbath evening sermon should be preached to the miners at a village called Quarter, many of whom went to no church. This was my father's first regular preaching appointment; for Mr. Adams requested him to supply the village with sermons, and he willingly consented. For a period of nearly two years, besides teaching his Bible Class at 1 P.M., my father went out to Avonbridge every Sabbath afternoon, took tea with Mr. Adams, and then accompanied him along the banks of the Avon, in view of the ruins of

Cadzow Castle, and in one of the horse-drawn waggons, to the mining village just named. A great blessing attended these services ; and my father's fame, as a powerful preacher of the Gospel, began to spread through the neighbourhood.

I have already described in the pages of this Magazine how it was that the first converts at Bellshill, the centre of a valuable mining district between Hamilton and Airdrie, called my father, soon after this period, first to preach the Gospel to them, and afterwards to form them into a church, and how he was ordained to the pastoral charge of that church by his friend Dr. Wardlaw, and other ministers, in 1843. This step naturally brings up the question of Ministerial Training ; for my father never had received a regular college or divinity hall education. He would himself have been the last man to say a word against such a curriculum of study. I believe that he felt the want of such early advantages to his dying day. However powerful his appearances were, and however great was his consequent success without such training, it would have been mightily increased had he been a fully equipped scholar and theologian. But his case just shows that exceptions should always be made to a general rule, and that the highly accomplished Dr. Wardlaw acted wisely in ordaining to the ministry one who had already raised a large church and congregation, and who had received from the Divine Head of the church visible tokens of the success of his ministry. Dr. Russell of Dundee, I have heard, enjoyed only one short session of academic training. Spurgeon and Landels are largely self-taught men. Even the Free Church of Scotland has wisely made exceptions, and has ordained to the ministry preachers in middle life whom God had owned, although they owed nothing to the schools. Let a man have good popular gifts, natural fluency and correctness of style, and a heart full of the Holy Ghost, and place him alongside a first class graduate of a first class university, with no natural gifts, and no sanctified unction, and it is manifest that the ministry of the former will be a success, while that of the latter will be a failure.

I was a young man at college at the time when my father entered upon his Bellshill ministry, and was beginning to be able to criticise public speakers. I was in the habit of hearing all the eminent founders of the Evangelical Union, who preached from time to time in the chapel ; and while they had excellences to which my father could not lay claim, yet in as far as the power of moving an audience was concerned, he was at that time not surpassed by any of them. After I began to preach myself, I was frequently called upon to address meet-

ings along with him, and often went to bed with the salutary conviction that the father had far eclipsed the son—notwithstanding all the advantages which his purse had given the latter in point of university education. Now and then, perhaps, a slight slip might be detected in the grammatical construction of a sentence; but such defects were slight and rare, and were immediately forgotten in the torrent of overpoweringly earnest and forcible speech which carried away the critic, as well as the convinced transgressor.

Some of his discourses, as I recollect them, were eminently calculated to do good, both in the way of arousing and leading the sinner to Christ, and in the way of increasing the holiness of God's people. Of those which were intended for impenitent or inquiring sinners I would specify chiefly one on "Understandest thou what thou readest?" and another on "I am the door." The latter produced a great impression when it was delivered in Kilmarnock on the occasion of my father's first visit to that town. Several individuals were brought, by means of it, to the knowledge of the truth. When last I visited Kilmarnock, a man far up in life grasped my hand with fervour, and informed me that he owed all his religion and all his temporal prosperity to God's blessing on that discourse. The fact is, that at the commencement of Dr. Morison's ministry, the crowded congregation in Clerk's Lane was hungering and thirsting after the Bread and Water of Life; while the preachers of the young denomination burned with an intense desire to be the means of doing good. The sermon of my father's which was made the greatest blessing to believers, was that on the text "Out of Zion, the perfection of beauty, God hath shined." (Ps. 1, 2). With quite a wealth of illustrations he was accustomed to show that as the sun could not shine through blackened glass, God could neither enlighten nor warm the world if he had only blackened believers to shine through. Then, changing the figure, he drew upon his somewhat frequent experience during the days of his merchant life, when he had been called upon to act as a jurymen in the justiciary court. In a few graphic sentences he pictured out an advocate at the bar making an eloquent and convincing speech, and then proceeding to call his witnesses. But *they all swear dead against him!* Where would he look? "And what," exclaimed the excited speaker, "must be the grief and disappointment of Jesus, our Heavenly Advocate, who points the world to converted souls as proofs and specimens of the advantage of his religion, if by their inconsistent lives *they all swear dead against him!*"

It would be wrong to say that my father did not feel

keenly his disownment by the Congregational ministers and churches of Scotland, and thereby his loss of the friendship of Dr. Wardlaw, and many others whom he esteemed highly. But he was a man of too independent a mind to allow it to depress him for any length of time, or keep him from the joyous service of God. He had such delight in the doctrine of God's untrammelled world-wide love, and of the increased liberty of soul into which it had introduced him, both as a minister and a Christian, that he was willing to suffer any amount of social loss for its sake. I recollect that he and I were walking in the streets of Glasgow one day shortly after that deed of ecclesiastical separation had been completed, when some gentlemen of the city passed him without recognition, whom he had known before both in the way of business and in connection with Dr. Wardlaw's church. He remarked, "These men, I suppose, think that they wound me by withholding their smiles; but my conscience upholds me, and I count myself as good as them any day." But, although he had never moved his little finger to curry favour, he was very glad when it came. Every time he had an exchange of pulpits, or any ministerial intercourse in the evening of his life, with the Rev. David Arthur, or the other Congregational ministers of Aberdeen, his weekly letter to myself showed what satisfaction he had derived from the fellowship.

I would be inclined to say that my father reached the zenith of his power and popularity as a minister during the first ten years of his ministry at Aberdeen. It was well remarked, shortly before his death, that "St. Paul Street chapel might indeed be called his monument." When we remember that, single-handed and alone, (save, of course, that he could say with Wesley "the best of all is that God is with us,") he went to that city, which was full of bitter prejudice against his views, through the misconception and exaggerations, nay, I may add, the caricatures that were current at the time, and that from the very start he kept up a congregation of 700 or 800 individuals for nearly thirty years, first in a hired house and then in the elegant chapel which was reared largely through his energy, business tact, and self-sacrificing unselfishness—surely such a career is worthy of the "well done" of earth, and we believe that it has already received the "well done" of heaven.

My father was one of those ministers who keep a large congregation about them as much by systematic visitation, as by careful preparation for the pulpit. For many years he devoted one day in the week to pastoral visitation, and sometimes would even prolong these pedestrian labours for several days in succession, that he might be able to finish his work for the season

before flitting time. One of the physicians in largest practice in the city, remarked that he came to respect Mr. Ferguson by finding him so frequently in the houses of the people, and especially at the bedsides of the dying.

My father was also systematic in his studies. He had been an early riser all his life; and he frequently had his day's work over in his study before other people were astir. He made it a point to have all his preparations for the pulpit over by Saturday, so that he might rest to a great extent on that day.

After having been settled in Aberdeen for some time, he began to write out his sermons in full and read them. I believe that, all things considered, this plan suited best the requirements of his stated ministry, as well as the tastes of the intelligent people whom he had gathered round him; but it made his manner of address very different from what it had been at the beginning of his career. Sometimes, however, his old energy burst through these self-imposed shackles; while notably in the biographical discourses which he preached at the evening service, both on eminent Scripture characters and on the lives of such renowned champions of the cross as Wesley and Whitfield (which were all published in the Wesleyan newspapers, being copied from the *Christian News*), the use of his manuscript rather helped than hindered him. I remember being quite struck to find that, as late as 1863 and 1864, when I visited Aberdeen for my health, not only was the large chapel filled on the occasion of his evening sermons, but all the passages were occupied with his eager hearers. It must be admitted, however, that at that time evening service was not so common as it has since become in Aberdeen.

My father had naturally a somewhat stern manner; but for all that he was essentially kind hearted. He rarely praised any of his children, either by word or letter; but they sometimes heard from others how gratified he was when they kept in the paths of well doing.

He came through many severe trials in his day, domestic and commercial, as well as ecclesiastical. But he was at heart a brave man, and never sought relief by communicating his afflictions to others. His greatest consolation, even when what might be called heavy calamities came upon him, was in proclaiming "the glorious Gospel of the blessed God."

When he first went to Aberdeen he performed quite a feat in the way of pulpit labour. He actually preached three times a day to large audiences for several years, and with overpowering vehemence of manner. One of the parish ministers of Old Aberdeen held up his hands in amazement when an aged woman, one of my father's church members,

said to him one day, in the month of January, "I heard my minister preach three times every day all last year. He did not miss a service, and I did not miss a service." There is no doubt that these Herculean exertions told ultimately on his health, and induced the heart disease which cut him off. He had the constitution of a man who might have lived to be ninety years of age, if it had not been for his self-sacrificing labours.

When I followed his body to the grave, I could not but think of the contrast that obtained between his first days in the city and the closing scene. He used often to tell that "he was hissed at in the street" in these early times; but on the day of his burial ministers of all denominations—Established, Free, United Presbyterian, and Congregational, headed by Principal Brown of the Free Church College—turned out to show their respect for his memory. When I asked one, who was well able to judge, what might be the cause of the great change, the reply was, that not only had he lived a long and consistent life in Aberdeen, but that he had especially gained upon the people by his conduct since he had retired from the active duties of the pastorate, and had resigned the care of the church to distinguished successors. Human nature is human nature all the world over; and one man has a pretty good idea of what another man must feel by putting himself in imagination into his circumstances. Onlookers understood, then, that it must have been trying to him to sit silent in the church in which he had been so prominent and so highly prized, and see others attract more select audiences than he ever attracted. As Dr. Fairbairn has spoken out on this subject already, in the tender and generous funeral sermon, which he preached on March 31st, in the St. Paul Street E. U. Church, I need not hesitate to refer to it. Instead of being jealous of his eminent successor's superior honours, my father rejoiced in them, and did all that lay in his power to increase his comfort. I know from letters received from him during the last few months of his life, that he cherished similar regards towards the Rev. Alexander Brown, who recently commenced his ministry in Aberdeen.

A letter has passed weekly between my father and myself ever since I left the parental roof, that is, during all the thirty-three years of my ministerial life. He wrote me on the Monday, telling me how he had got on on the Sabbath day, and I wrote him on the following Friday. The suddenness of his death may be gathered from the fact that *he only missed one letter*. Latterly he had difficulty in writing me through breathlessness, which followed any serious exertion; but he always managed it till the last week.

The final call was indeed sudden when it did come—a kind of death, truly, much to be desired by those who are ready. “Enoch walked with God, and *he was not*; for God took him.” It literally was so in his case. Three years ago he had an attack of breathlessness, accompanied with swelling of the feet, indicating heart-disease; and although he recovered so as to enjoy a considerable measure of health, he never was exactly the same man afterwards. He had only been two Sabbaths, however, out of the church, owing to a return of the feet-swelling, and one of these was the day before he died. He assisted at the celebration of the Lord’s Supper on the first Sabbath of March, three weeks before his death; and many of the communicants noticed in his prayer on that occasion indications of near communion with God, and ripeness for glory. His physician, Professor Harvey of Aberdeen University (who enriched the pages of this Magazine last quarter by an important paper, at once truly scientific and thoroughly Christian in its tone), apprehended sudden death from the alarming beat of the heart, a few days before the demise actually took place. The last time my father was able to pray with his household was on the evening of Saturday, March 23rd, 1878, when he specially remembered his only daughter, who is at present at a boarding-school in Germany. He was dressed and in the dining-room during the whole of Sabbath the 24th; but for the first time he did not press Mrs. Ferguson to leave him, and go to church. It could not be said that he was in pain all day, but only restless. He did not retire to bed till 9 P.M. On Monday morning he was still restless, although he had enjoyed several hours’ sleep; and Mrs. Ferguson, after arranging the pillows, went down stairs to superintend the preparation of his breakfast. While she was so engaged, a great noise was heard in the house. My father had risen during her absence, and had actually fallen down dead! The vital spark had already fled when the anxious members of the household gathered round the lifeless remains. “Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.”

MAHAN ON THE BAPTISM OF THE HOLY GHOST.

A FEW years ago, Dr. Mahan published in America a treatise on *The Baptism of the Holy Ghost*, which was republished in this country. Since that time another work by the same author, *Out of Darkness into Light*, has made its appearance,

which treats on the same subject. It is now upwards of a quarter of a century since we first saw the venerable author. He had come over, we believe, to this country to publish his views on the 9th chapter of the Epistle to the Romans. After landing he learned that a volume on that chapter, from the pen of Professor Morison, had recently made its appearance. He read the work and was delighted with it. He came to Kilmarnock and attended the examination of the Academy in October, 1849, which was one of the most brilliant we have ever attended. After leaving the examination he was heard to remark, "Well, that man (viz., Professor Morison) has his system, and it does not stick." Besides the books mentioned, he is the author of a treatise on *Intellectual Philosophy*, and of another upon the *Will*. During the period of the anti-slavery agitation he nobly stood up for the oppressed, and his very children were stoned in the streets of Cincinnati, because their father was an abolitionist. He was for a considerable time President of Oberlin College, and latterly of Adrian. He is at present residing in this country, and edits a monthly periodical, designated the *Divine Life*.

The subject of this paper, The Baptism of the Holy Ghost, has long occupied his attention, and he regards it as being of the utmost importance. He says, concerning it, "There is nothing which God so desires to bestow upon sinners as pardon, and with it, eternal life. Neither is there any gift he is more willing to bestow upon believers than this Divine Baptism. Here all who ask receive, and all who seek find. Nothing but unbelief can prevent pardon, and nothing but a want of faith in the promise of God can prevent an 'endowment of power from on high.' There is no natural, or intellectual, or educational, or moral, or ecclesiastical gift which can be a substitute for this. It is the all-essential and absolutely supreme gift of God in this dispensation. As the sun in the solar system, and life in the human body, are the highest good, and nothing can supersede them, so this baptism is the noblest blessing of Christianity, and no other can fill its place."

In the first chapter of the work which is named in the heading of this paper, the author treats on what he terms "God's Ideal of a Christian," and how to attain this character. Should the divine ideal not be realized, the question arises, Why is it so? Life in general may be a failure, when it is purposeless, or when the purpose is worthless; and the drift of the author is to show that Christian life may be comparatively a failure from the want of this baptism of the Holy Ghost. The subject is worthy of grave consideration to all Christians, and especially to all Christian ministers.

According to Dr. Mahan, there are two distinct forms of instruction upon this subject. He says, "according to one, the promise of the Spirit, as an indwelling Spirit, is always fulfilled at the moment of conversion. What is subsequently to be expected is merely a continuation and gradual increase of what was then conferred. According to the other view, the Spirit first of all induces in the sinner repentance toward God, and faith toward our Lord Jesus Christ." Then, "after he has believed," that is, after conversion, "The Holy Ghost comes upon," "falls upon," and is "poured out upon him," and thus "endues him with power from on high" for his life mission and work. In this baptism of power, this "sealing and earnest of the Spirit," "the promise of the Spirit" is fulfilled. It is this latter view that Dr. Mahan advocates. He says, "It seems undeniable, if this last is not the correct view, that inspired men have fundamentally erred upon this subject. With them conversion was not *prima facie* evidence that the convert had received 'the sealing and earnest of the Spirit.' Hence the question which they put to converts, namely, 'Have ye received the Holy Ghost since ye believed?'" The writer is not to be considered as denying the influence of the Spirit in conversion—neither does he deny that after conversion the Spirit dwells in the heart of the believer, preparing him for the promised Baptism. According to Dr. Mahan, the lack of this Spiritual Baptism is the reason why we have such a low state of Christianity. He says "How many thousands there are in the churches who have been converted, but are yet without the Baptism of the Holy Ghost! They have been baptised with water, and believed, according to the use of that term; but ask their hearts and their lives, Have ye received the Holy Ghost since ye believed? Their doubts and fears, their lukewarmness and selfishness, their bigotry and worldliness, their errings and falls give the answer."

Critics, however, might object to Dr. Mahan's statement, as being not exhaustive of the case, and deny that there is any radical opposition between the views he has stated. Human experience is varied. Some are converted instantaneously—others have to grope their way in the darkness until they stand upon the Rock of ages. Men, after conversion, are also in different states. Some come at once under the Baptism of the Spirit, like the late Professor Finney. In others there may be a gradual development of spiritual life, until the whole body, soul, and spirit are fully consecrated to God. Whilst we may thus see that there is no essential divergence between the statements, the duty of the Christian to pray for that full baptism of the Holy Ghost, by which he shall be endued with

power for the great mission of life, will not be affected by our conclusion. Many, however, may not see their way to endorse a statement of the author in reference to conduct after conversion. In writing regarding the baptism of Christ, he says, "All then are without excuse who go forth to the mission of life without doing so under 'the power of the Spirit,' as Christ went out from the wilderness." We are afraid that were this prohibition literally acted on, nine-tenths of Christian effort would cease. Technically speaking, however, Dr. Mahan is no doubt right, inasmuch as every believer is bound to be "filled with the Spirit."

The portion of the treatise on the "Experience and Teachings of our Saviour on the Baptism of the Holy Ghost," brings into prominence a view which, as far as the author's knowledge extends, has not been promulgated before. The following is the question which he regards as important: "Did the development or manifestation of the spiritual life in Christ depend as completely upon the baptism, the indwelling, and the influence of the Holy Spirit, as in our case? Did he seek and secure the divine anointing as the necessary conditions and means of finishing the work which the Father had given him to do, just as we are necessitated to seek and secure the same endowment of power from on high, as the means and condition of our finishing the work which Christ has given us to do?" To support the affirmative he adduces several passages from the Old and New Testaments, bearing upon the subject. Three of these are to be found in Isaiah. In the 11th chapter it is said, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall be upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord," (verses 1, 2.) It will no doubt be admitted that this prophecy had reference to our Lord and the special baptism he was to receive. Seven gifts are mentioned to denote perfection—or the fulness of the blessing. The same baptism is pointed to in Isaiah xlii, 1—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles." In the 12th chapter of Matthew, Christ claims this prophecy as having reference to himself. In the 61st chapter of Isaiah, our Lord, speaking of himself says, "The Spirit of the Lord God is upon me; because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound." The argument which our author bases on

these passages is this, that since he was baptised by the Spirit, our Lord needed the baptism; and that in seeking and obtaining that baptism he is our exemplar in regard to that divine life which we are required to lead.

The prophetic utterances of the Old were confirmed in the New Testament. For thirty years Christ lived a quiet, unostentatious life, in the village of Nazareth. A great revival of religion took place among the Jews through the preaching of John the Baptist. Great numbers repaired to him for baptism. Our Lord also came. The forerunner at first objected to baptise him, but at last consented. In the record of Luke it is written, "Now, when all the people were baptised, it came to pass that Jesus also, being baptised and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son; in thee I am well pleased." After enumerating the ancestors of Christ, the Evangelist says, "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness." Having undergone the ordeal of the temptation it is said, "And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about, and he taught in their synagogues, being glorified of all." Having come to his own city, he entered the synagogue and claimed that the prophecy of the 61st chapter of Isaiah was fulfilled in himself. The gracious words that proceeded out of his mouth surprised the people. He had been brought up amongst them, and the question was on every lip, "Is not this Joseph's son?"

Before Jesus began his public ministry he was as pure as ever he was afterwards—and yet, as regards influence and power, there was a complete transformation upon him—a change which was owing to the divine baptism he had received, as it is written, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." John iii, 34.

Having considered this divine baptism of the Saviour, Dr. Mahan asks: If Christ the pure and spotless one, Christ the eternal Word, was thus transformed through the baptism of the Holy Ghost, what must be the transformation in believers when they, for their life work, shall be endued with power from on high! This is the transformation which Christ is ready to effect in all his people. "He shall baptize you," says John the Baptist, "with the Holy Ghost." The power of the Spirit was a necessity even to Christ, for the complete accomplishment of his life mission. How much more so to us, if we

would accomplish our life work ! And the author announces it as his opinion that it is presumptuous in us to enter upon our life work without being endued with power from on high. Here, however, arises the question, What is the precise idea to be attached to the phrase ? Taken in connection with the promised baptism at Pentecost, the words seem to refer to the miraculous outpouring upon that occasion. Suppose that a man has received the truth about Jesus, and is filled with joy and peace in believing, ought he not, according to the light which he has received, to spread the truth ? Is it not written, "let him who heareth say come" ? Does not zeal for God in every case follow a real believing in God ?

Having thus treated of the baptism of Christ by the Holy Spirit, the author directs attention to the teachings of the Lord himself in regard to the mission of the Spirit. These may be summarized as follows :—(1.) He taught expressly that all believers may seek and obtain this unspeakable gift, and upon the very conditions on which he obtained it. See Luke xi, 4-13. (2.) The Holy Spirit, when given, and not subsequently grieved or quenched, remains with us, not as a mere divine influence, but as an abiding personal presence. Everywhere the Saviour speaks of the Spirit, not as an influence, but as a person. As a person he is sent, comes, speaks, teaches, shows things to the mind, and abides with believers, as Christ dwelt among us. (3.) The Saviour taught that the benefits which we may all receive through the Spirit's dwelling in us, are far greater than his disciples did derive, or could derive, from Christ's personal presence, teachings, and influence, when he was upon the earth, and himself under the "power of the Spirit." (4.) The special mission of the Spirit. It is set forth in such passages as "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "He shall glorify me," &c. (5.) What has Christ authorized us to expect through the abiding presence and power of the Spirit ? Gracious promises of the Lord are here quoted :—"Whatsoever ye shall ask the Father in my name, he will give it you." "Hitherto ye have asked nothing in my name, ask and receive that your joy may be full."

Provided that we receive the Holy Ghost, the following blessings will be vouchsafed—namely, "Not only will there be a perfect union with him, and with the Father in him, and he in us, but we are to know that this union between us and the adorable Trinity does exist." We shall have the very access to the throne of grace that Christ had, and shall bring forth much fruit.

Having mentioned several similar blessings, the author

directs attention to the *plan* of the Saviour in drawing to himself the lost. The plan is (1.) To organize the entire membership into one divinely anointed sacramental host, all of whom, in their individual and social relations, are to labour with supreme devotion for this great work. (2.) To endue each unit with power from on high. (3.) To secure unity and love in the sanctified, that the world may believe in his mission. (4.) To secure in all peace and joy. After stating thus what he considers the Scripture doctrine regarding the Spirit's baptism of Christ, and the plan of the Redeemer concerning his church, the author directs attention to the explanation and elucidation of certain passages bearing upon the given subject—the baptism of believers. He adduces in support of his views the baptism of “certain disciples,” at Ephesus, upon whom, when Paul laid his hands, “the Holy Ghost came on them; and they spake with tongues, and prophesied.” Two of the points which, as he considers, this passage proves, are that the Spirit is not received in, but after, conversion:—and that believers are not fully qualified for Christian activity until this baptism is received. Reference is also made to the baptism of believers in Samaria, as recorded in Acts viii, 14-17, when Peter and John laid their hands on the disciples, and “they received the Holy Ghost.”

He also specifies Acts x, 44-47, where we are told that the Holy Spirit fell upon the people in the Centurion's house at Cæsarea. In these cases, however, the gift was attended with miraculous manifestations, as “speaking with tongues, &c.” Except also in the case at Cæsarea, it was always followed by the laying on of hands. It might therefore be contended that these surroundings so modify the illustrations as to make them inapplicable to the purpose of the treatise—namely, that when believers in our day observe certain conditions, this gift of the Holy Ghost is realized. To this it might be replied, however, that whilst in the cases mentioned miraculous manifestations were made on account of the initiatory condition of the Christian system, this having passed away, the great moral necessity of the gift still remains, which is to be sought and waited for by believers in the word.

Mr. Bates, the editor of the English edition of Dr. Mahan's work, whilst not aware of altering any essential doctrine, admits having made considerable changes in words, phrases, and sentences, in order to render the sense more clear, and the reading more pleasant. It may be, and no doubt is, perfectly true that the editor has acted in good faith; but in a treatise such as this, an editor ought to be extremely careful in substituting one word for another, especially with such a writer

as Mahan. We would prefer having the work as it came from his own pen—with all its Americanisms, if any, so that we might be sure we had the real mind of the writer. But it appears to us that there is ambiguity somewhere, if not in Mahan, then in Bates. At page 13, he says, "How many thousands there are in the churches who have been converted, but are yet without the baptism of the Holy Ghost! They have been baptised with water and have believed, according to the ordinary use of that term; but ask their hearts and their lives, Have ye received the Holy Ghost since ye believed? Their doubts and fears, their lukewarmness and selfishness, their bigotry and worldliness, their risings and falls give the answer." In commenting on the words of the Lord, "He that believeth in me, as the Scripture has said, out of his belly shall flow rivers of living water. But this he spake of the Spirit, which they that believe in him should receive, for the Holy Ghost was not yet given because Jesus was not yet glorified," he says that "the Spirit, with all that shall follow his reception, is here promised absolutely to every believer to the end of time. No promise can be more universal." He also states that "the Spirit, as here promised, was given to no believer until after Jesus was glorified, and never at that time in conversion, but only and exclusively *after* he had believed to the saving of his soul," pp. 42, 43. But can a man be converted without being a believer? It is true that the apostle says, "Repent ye therefore and be converted;" but this passage simply teaches a "change of mind concerning Jesus, and a turning round in moral life," as the natural complement of that change. In the first of Dr. Mahan's inferences from our Lord's words, he says the promise is absolute to every believer; in the second, that the gift is never bestowed in conversion, but after the saving belief. But when a man receives the Spirit's truth about Christ, does he not thereby receive the Spirit? In proportion as he apprehends the Gospel will he not, in the same proportion, participate in the natural effects of the truth? And are not peace, joy, meekness, patience, purity, the fruits of the Spirit? And being the fruits of the Spirit in the believer, do they not indicate that the Spirit of God, to such an extent at least, has been poured out upon the soul? Although this view tends to modify the two statements regarding diversity of opinion in the matter, yet it cannot be denied that there are many to whom the name of Christ could not in charity be denied, who are, notwithstanding very imperfectly sanctified. Dr. Mahan would not deny this last statement, but he would declare the lives of such men to be almost equal to a failure. That there is a great number of such imperfect followers in the

church in the present day is doubtless true ; and that this fact accounts for the lack of spiritual power in the church in bringing men back to God, is also true. How is this defect to be remedied ? The answer is, by the Baptism of the Holy Ghost.

This being so, the question, "How is it to be obtained ?" naturally demands attention ; and Dr. Mahan devotes a section of his treatise to the conditions of this baptism. Although these are important, we feel almost surprised at the small portion of the work which they occupy. As a preliminary, he remarks, "It may be stated as a general principle of the divine administration, and especially in connection with the gift of the Spirit, that no such blessing is conferred until its value is appreciated, until there is faith in the provisions and promises of grace in respect to it, and until it is specifically sought as the supreme good." This doubtless is quite true, and it is oftentimes after strong crying and tears that the blessing sought is received. If the vision tarry we are to wait for it—for it will come and it will not tarry.

The conditions which the author mentions are (1.) "It must be clearly separated in thought from all miraculous endowments, and from that form of Divine influence which issues in conversion and justification." (2.) "We must distinctly recognize ourselves, on account of our having exercised repentance toward God and faith in our Lord Jesus Christ, as formally entitled to plead the promise of the Spirit, with the absolute certainty of receiving it." (3.) "In a state of supreme consecration to Christ, we must plead this promise before God, and watch for it, and wait for it, as the disciples did at Jerusalem, until the baptism comes upon us. Here all reap who faint not." Churches or bodies of believers require to comply with the above conditions, as the apostles did when they all continued with one accord in prayer and supplication.

The author having specified the conditions above named, devotes some space to a comparison of baptisms of the Spirit under the Old and New Dispensations—to baptisms of the Spirit under the New Dispensation—the preparation for the baptism of the Spirit, and miscellaneous suggestions arising from this doctrine.

He regards the consideration of these topics as terminating the examination of the subject proper, but devotes several chapters to collateral matter.

The author writes with a practised pen, and as a man who has been commissioned to deliver to this generation an important truth. Although we may differ from him in some of the views he has promulgated, we cannot but admire his research upon the subject, his earnestness in advocating his opinion,

and the Christian gentleness which he uniformly displays. Although to a certain extent controversial, the treatise partakes more of an expository than of a polemical character, and its perusal is fitted to develop aspirations after the higher life.

What, then, according to our finding, is the truth upon the subject? This, to a certain extent, has been already indicated; but our conclusions may be summed up more definitely as follows: Before a man receives the truth about Jesus, he may be said to resist the Holy Spirit. He may not think that he is doing so. But the fact nevertheless remains. He seeks to establish his own righteousness as a meritorious ground of confidence before God. It fails to give him rest. The Spirit brings before him the gifted righteousness of God—the work of Jesus. He drinks in the truth, and through that truth the Spirit enters into the soul, filling it with light, peace, and joy. In certain cases these graces may overflow—in others they may be limited by remaining ignorance. There may be a continuance in spiritual pupilage or babyhood. Was it not so with the church at Corinth? In consequence of this defect the apostle tells us that he required to feed them with milk and not with strong meat. Such a position is not what God desires his people to occupy. There should be growth in grace. It is their duty as well as their highest privilege to be filled with the Spirit. A full baptism is promised to all who fulfil the conditions of purity, faith, entire self-consecration, and earnest and persevering prayer. Were all ministers and Christians under this fuller baptism, the results that would follow would be altogether glorious. The moral wilderness would rejoice and blossom as the rose, the individual Christian would become as a fruitful vine, and the feeblest church would arise and shine, for the glory of the Lord would have rested upon her.

R. W.—G.

BELIEVE ALSO IN ME.

MEN have said that there is no God; but nobody has yet said that there is no trouble of heart. It was in the presence of this heart-trouble that Jesus uttered the words, "Believe also in me" (John xiv, 1); and it is in the presence of this same heart-trouble, deep and real now as it was then, that we ask the man of science and the philosopher and the theorist to tell us the value of the last position they have taken up, and the last utterance they have made. Invest their latest

findings with the power of speech, and as seas of sorrow break upon the soul, let them bid this troubled humanity believe in them, and what would come of it? Will it calm the trouble, will it lift the burden, will it light up the prospect to be told that science is supreme, that love and rest and hope are nothing, that the questions which puzzle us to-day will be grasped by stronger hands and looked at by stronger visions when we in weakness have been driven to the wall and fitter men survive? It was not thus Jesus Christ spoke to men. If those affections were to be filled up with an object at once worthy of them, and fitted to meet their wants; if they were not to be unnerved amid the weakening influences of lonely struggle; if their aspirations after great and useful life were to be realized; if they were to be delivered from delusion and prove themselves superior to despair; if the hope of a true and attractive future was to lend its light to every path of sorrow and every hour of pain, it was necessary that their creed should embrace something much better and much brighter than the prospect simply of melting like "streaks of morning cloud into the infinite azure of the past." For the poetry of science cannot heal a broken heart. The creations of human genius, however beautiful, however brilliant, are poor places to live in when the winds of life are whistling through this nature of ours, and biting, as it were, to the very bone of our being. Like the ice cave which I have visited at the outlet of the Mer de Glace, clear and sparkling and attractive enough for a little, and so long as the guide keeps the candle burning, but damp and cold, and sending a death chill to the heart should you be foolish enough to prolong your stay in it, is the only kind of refuge which advanced thought supplies for the troubled soul. We need something warmer, something more soothing, and which shall endure. This want the Saviour supplies when he says—"Believe *also* in me."

It was one of Vinet's latest utterances that, in the defence of Christian truth, "we must revert to the elementary, fundamental, and eternally unshaken points, if we desire that the new generation should be fed with the bread of life." It is in the spirit and aim of these words that I pen the following paragraphs. The first thing, then, which we have to do is mentally to draw a circle round this word ME, mentally to print it in capitals, and if we can also make the letters stand out as illumined before us. The mind may, in this way, be helped to greater concentration; the religious imagination may be excited to more lively exercise; the memory take on a more enduring picture; and the heart, warmed, stirred, impressed, may rise into a truer attachment to Him who says,

"Believe also in me." For, only think of the personality that is behind this monosyllable; the eternal light that is shining through it, the unquenchable love that burns, as it were, within it, and the wisdom and the power it reveals: "Believe in me." But let us lay down the lines for our thought.

We draw attention to the state of mind of which Jesus was cognizant—"Ye believe." Now, if it should seem to my readers something like a contradiction, I cannot help it; but there are men among whose beliefs there is no room for this one of believing. They will give it no place. You must not call upon them to believe; you must present nothing that demands faith. True enough, you may, within the sphere of the market, or the exchange, or the transaction at the bank, or the latest bit of news the daily paper reports, ask them to credit what you say; but when you pass into the laboratory or into the dissecting room, or out into the fields, you must not ask them to believe. They see, and there is nothing more than what they see. Having caught the little molecule in which all the mysteries of the universe centre, they joyously proclaim that they *see* through it. Behind, beneath, there is nothing else. And they ask you to believe that. You cannot see it; but they demand that you believe it. You will be charged with religious bigotry, with theological prejudice, almost with atrophy of the heart, if you don't believe. The men to whom the *unseen* is nothing are the men who, with a dogmatism that is startling, demand that you should believe what they imagine they see, whether you believe anything higher or no. It is something then to know that after all we cannot get on without believing; and if the circle round which Christian thought runs is wider than that which science presents, it is because there is a wide area of wants which is not otherwise enclosed, and to overlook which is to make our nature an incomplete thing, and bring upon us the "Nemesis of Disproportion." It was to be expected, then, that Jesus should recognize, should approve, and indeed demand all that is meant by this word "believe." Lying at the basis of a rounded character, bringing in upon the heart the secret of a sweetened life, grasping the key that opens a door into the bright future, they were so far in the right direction when they "believed."

We draw attention now to the length their faith had reached—"Ye believe in God." I translate the words indicatively, as expressing what was fact in the experience of these men. Jesus is reading aloud to them the contents of their own consciousness. He is doing it approvingly, joyously, one might say, for it was surely a great thing for him to be able to look in upon their hearts and see how real and strong their belief

in God was. In a race which unbelief had ruined, which idolatry had degraded, which a false philosophy had struck blind, it was surely a welcome thing to Jesus to see a few honest simple men who could and did believe in God, in the living God, the Creator and Father of men.

Well, in translating what is written in my readers' hearts and minds, could he, in addressing them say, "Ye believe in God"? For there are men in whose beliefs there is no place for God; at least for the God of the Bible, the God that Jesus Christ spoke of. Even Matthew Arnold will not allow men to speak of the personal God, will not allow them to speak of him as a being who thinks and loves, lest they fall before the temptation of making him a big man. But what will it matter what he is, if what we mean by "person" is not true of him; what will it signify who or what reigns over the universe, if there is no mind that thinks about us, and no heart that loves us? And when we are lonely and weary, and cry for help, will it soothe us or bring strength simply to listen to the echo of our own voice? There may, very legitimately, be room in our creed for all that science has discovered, and all that poetry has sung, and all that culture has conferred; there may be room in it for a material universe, for mysterious law, for mighty force, for the religion of humanity, for the moral order of the universe, and for the progress of the human race; but though we could wrap such a creed closer to our soul than any man that ever held it, it would leave us, notwithstanding, shivering and shrinking on the brink of a blank despair.

And yet it is demanded that whatever we believe, we should not believe in God. Not long ago, it was discovered in a Prussian gymnasium that a secret society existed among the boys, of from thirteen to fourteen years of age, with rules of a purely atheistic character, the first paragraph commencing with—"Any one believing in a God is thereby excluded from this society." Surely this is a miserable mental inheritance for fathers to hand over to their sons, and yet this is the terminus to which, with more than express speed, prominent teachers of the day would drive us. Alas! there are consequences, though they know it not, against which no buffers of their devising could in any way defend us.

At a congress of students in Liege, not very long ago, it was declared that "Atheism was the ultimate aim of all human science." I know how painful such a statement is to high-minded Christian men, to whom science is also a joy, and whose wider grasp of realities enable them to cherish a sublime aim; but this boldness of utterance, this more than missionary zeal indicates the icy slope on which the foot of thought is

planted, and the dark depths into which the mind is dashing. Gustave Flourens, the late leader of the Red Republican Party in Paris, wrote in his journal, *La Libre Pensée*, for October 1870, these words—"Our enemy is God. Hatred of God is the beginning of wisdom." The God whose name is Love, whose character is Light, all whose ways are just and true, has a good deal to bear at the hands of men who can speak after that fashion. Might not Jesus again say, "O righteous Father, the world hath not known thee"? for only the most crass ignorance or the maddest malignity could indulge in such a thought. And yet there is such a large circle of men with affinities in this direction, that amid the display of intellect and culture at great anniversary meetings, we are constantly startled by some utterance that would drive us from the idea of God. We may laugh at Feuerbach when he says—"There is no God; it is as clear as the sun and as evident as the day, that there is no God, and still more, that there can be none;" but if we have got an atomic theory in which is found the potentiality of the whole creation, material, mental, and moral, it is difficult to see what need we have of a God. It was then, I repeat, it is now, a great thing for Jesus to say of men, "Ye believe in God."

But what more does Jesus Christ demand? "Believe *also* in me." "*Also*?" That at least does not contradict what is already believed, does not render it unnecessary, does not push it aside. It is surely some recommendation to any new demand which is made upon our faith that the new idea does not antagonise the old. We do not then renounce our faith in God when we believe in Jesus.

Now, there are men among whose beliefs in God there is no place for Jesus Christ, at least for Jesus as the Bible represents him. If he will work no miracles, make no claim to divinity, speak no infallible words, and shed no redeeming blood for men, but be content to take his place among the good and brave who have wreathed the race, then he may claim their credence and secure their homage. They will not treat him as a myth. They will not treat him as a deceiver. They will not speak of him as the victim of his own warm heart. He will be to them a man, a real man, a great man, an ideal man if you will, but only a man. In their beliefs there is no room for any Jesus but that. But what now does Jesus mean? This, namely, that men who believe in God are on the right line, have come so far in the right and safe direction, but that in justice to themselves, and as the logical outcome of the belief they already entertain, they are bound to come farther. The child who has mastered a few letters of the alphabet has accomplished something, but even

if he knew how to combine them into words, his language, as an instrument, would still be a comparatively weak thing. He is right so far as he has come, but stops short of the possible, the useful, the dutiful, the necessary. There may be untold wealth of parental power, upwelling springs of warm affection, which must remain unspoken, unknown, because there is not any efficient outlet for them. Let him advance as he may and ought, and new influences will play upon him, and new power be developed within him.

This is Christ's thought. The complement of a man's faith in God is to be found in Christ. His faith in God rounds itself, perfects itself as it moves up to and rests in the Redeemer. It is incomplete till then. It is, in fact, weak till then. One might say that it must be an awful thing for a man who is a sinner to believe in God, and yet not believe in Jesus, for it is to shut out from the soul the mercy and manifested glory of God, and no man can endure this long.

Moreover, it is necessary to believe in Jesus in order to the permanency of faith in God. As the clouds unsheath their lightnings and blind us with their glare, so there are thoughts brooding in the soul that contain elements that would shatter the faith of any man who has no Jesus who can tell him what he ought to know of God. It is life eternal to know God; but how shall we know him apart from Jesus Christ? Who will speak to us that great word that is in the infinite heart? Who can tell us why these little hearts of ours should not be troubled while sin and sorrow churn them from their depths? Who? While then our faith in God will, for many reasons, reasons at once logical and moral, lead us to Jesus, our faith in Jesus will vivify, enlarge, and steady our faith in God. We shall learn that God, as represented by Jesus, is One whom we may not only fear but love, not only trust but delight in, not only worship as Creator and God, but cherish as Father and Friend. Hence it is, that Jesus is ever saying to men who are stopping short in their faith, "Come on—come on all the way to me. He that hath seen me hath seen the Father."

Surely then we may with all respect say to men who are busy studying the phenomena of the physical world that, in claiming our credence to their findings, they must not ask us to stop there. For the words, the claims, the influence of Jesus are phenomena as real, and because mental and moral, still more grand; and because remedial, far more momentous than anything that could be said of the combination and recombination of material atoms. Let our faith in every discovery be great, but let us ever hear Jesus say, "Believe also in *me*."

In the same way, too, does he speak to men who are struggling

after a life of culture and inward harmony. The power which is claimed for man of being able to push back the barriers of darkness that would enclose him, of heaving from his heart the burden that would crush him, could find no fitter expression than that which is the motto of a certain Association.—

“Consider man how great thou art,
Thy will is thy Redeemer.”

That is to say, believe in yourself; that is to be the limit of faith! But surely there is a higher truth for faith than that, and in which a man's true greatness is seen. When, for example, we read that “God created man in his own image,” and in addition to that, that God so loved the world, that he gave his only begotten Son, that whosoever believeth, should not perish, but have everlasting life, we have not only a higher illustration of man's greatness, but a mightier instrument for man's culture. There will not be mere outer polish while there is inner rudeness, vivid imagination with a feeble will, a furnished intellect and a cold heart, and thus so loaded on one side, that balance and erectness become an impossibility. The consciousness of failure, instead of leading to despair, will lead up to Christ, to his redeeming death, his unquenchable love, his unchanging sympathy, so that there comes continually upon a man a power that refines and in which the possibility of self-control and culture is realized. From every point in the refining progress, Jesus will say—Believe *also* in *Me*.

Thus it is that Jesus is ever saying “Come on” to men who pause at the idea of the existence of God, and write finality on their faith at that point, thus stultifying themselves, cutting short their mental career, shearing away the locks of that moral manhood, grandly possible to them all. Man's belief in God is in the hand a guiding thread by means of which he may push his way into many a dark cave of scientific enquiry, philosophical research, and historical investigation; but why drop the thread and sit down in darkness when the question of safety must be considered? Let faith in God have full play, and like the star that led the Magi to Bethlehem's stable, a man's faith will lead him to Jesus, as the image of the invisible God, as the one Saviour of souls, as the cause of what we are, and the hope of what we are to be. For it cannot be that God, in whom we believe, hands us over to the devouring forces of error and sin. The artificer may construct his machine, and then fling it into the corner to rust into ruin: the shipbuilder may launch his ship, and then leave it to be the sport of winds and seas; but God, who is also the Father of man, cannot leave him in his weakness, the broken-hearted victim of a destiny adverse and dark. “For

God commendeth his love to us in that while we were yet sinners, Christ died for us." "And he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? And since all power is in the hands of Jesus, the crested waves of trouble, as they come creeping and crawling over the heart, are rebuked, the clouds that would clash and fling their chains of fire into the soul are dissipated, so that in relation to God, to safety, to peace, and all great things, a man may feel now, as he certainly shall feel hereafter, that "not a wave of trouble rolls across the peaceful breast."

R. M.—M.

THE CENTRAL TRUTH IN THEOLOGY, AND THE PRIMARY DUTY OF RELIGION.

THEOLOGY and Religion, although very intimately and even indissolubly connected with each other, must not be confounded. There is undoubtedly a difference, a very appreciable difference, betwixt the two. The relation of the former to the latter is akin to that of science to art. Without science art would be a poor affair, and without art science would be of little or no benefit to mankind. The one is systematized knowledge, the other is that knowledge well applied—turned to good practical account. Theology is the science of God and divine things; religion is the art of living the godlike, the divine life. Theology makes God known to us, brings God near to us; religion is the bond that binds us to God, is the fountain whence flow those blessed streams of righteousness, and peace, and joy in the Holy Ghost. The sphere of theology is that of sound doctrine; the sphere of religion is that of consistent practice. But these spheres do not lie far apart from each other. Rather do they stand side by side; like the Eastern and Western Hemispheres, they together form one world of thought and life. Again, the difference betwixt theology and religion may be illustrated by the endearing relationship of husband and wife. The husband is the stronger, the wife the weaker, vessel; but each is the complement of the other. The union is so close that, as Christ himself says, "they are no more twain, but one flesh." Theology and religion are no less closely and beautifully linked together. Separate the one from the other, and forthwith a race of mere bigots and narrow-minded dogmatists will be produced on the one hand, and a crop of extravagant enthusiasts and reckless fanatics will spring up on the other. "What, therefore, God hath joined together let not man put asunder." United they stand, divided

they fall. The one furnishes food for the intellect, the other provides a sure resting-place for the heart of man. The two together meet all our mental and moral wants. The one appeals chiefly, if not exclusively, to our intellectual faculties, the other to our moral and active powers. On the one hand we have a system of truth to be apprehended, on the other a collection of duties to be performed. And if the question were asked, What is the central truth of theology, and what the primary duty of religion? no better answer could be given than is to be found in Mark xii, 29, 30—"Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment." Is theology a body of Scripture truth? Then here we have the heart of that body in the words, "Hear, O Israel; the Lord our God is one Lord." Is it a system of divine truth? Then what but this can be the centre of that system? It is not more true that the sun is the centre of the solar system than it is that these words are the centre, the very heart's core, of theology. If they do not express a truth, yea, the very greatest of truths, there is and can be no theological truth anywhere. Every doctrine of Scripture, every sound proposition in any worthy system of divinity, is based upon, or springs out of this brief but all-comprehensive statement, "The Lord our God is one Lord." "That is a very simple statement," does some reader say? "What truth could be more commonplace?" Simple and commonplace though it may appear to us, it is one of the most profound and precious utterances in the whole Book of God. Brought up as we have been in a Christian land, taught from our earliest days to reverence the name of God, and to read the sacred Scriptures, at first sight there may not be anything very striking in that declaration. But consider the momentous fact that millions upon millions of the human race have lived and died without the knowledge of the truth thus briefly expressed, yea, in the belief of one error or another with which these words come into direct collision. See how utterly antagonistic that simple statement is to every system of Polytheism. The heathen have all along been worshippers of gods many and lords many. Ignorance of the truth of the simple statement before us makes heathenism what it is. As we think of the nations of antiquity we see them all, with one solitary exception, steeped to the neck in debasing idolatry. That one exception was the nation of the Jews. It was their grand distinction, their most blessed privilege, to have this truth frequently forced upon their attention, and emphatically proclaimed in their hearing,—“Hear, O Israel, the Lord our

God is one Lord." This was their first spiritual lesson, and how long it took them to master it every reader of the old Testament knows. What is to us a first principle, an axiomatic truth, was generally understood by them only after ages of continuous instruction and stern discipline. Not, it is commonly believed, till after the Babylonian captivity, was the nation of the Jews cured of their inveterate tendency to lapse into idolatry. That central truth shone as a sun in their moral firmament; but too often was that sun obscured by the murky clouds and misty vapours arising from surrounding heathenism. Happy were they whose minds were illumined and whose hearts were warmed by that sun; who in times of national adversity clung tenaciously to the idea that Jehovah, the God of Israel, was the one living and true God! But even at this present hour how many there are in this sin-darkened world on whom the light of that great central truth has not yet risen! A thoughtful writer on natural and revealed religion says, "The idea of the one universal God is essentially and exclusively CHRISTIAN. *Some sages, before Christ, had spread it among a few select minds; Humanity knew it not.* At this very moment it is utterly unknown to the majority of men. Outside the people of Christendom we shall look in vain for the idea of the one universal God." How thankful then we should be that we are within the pale of Christendom! Woe betide us if, notwithstanding, the one Lord be not *our* God, and our soul's best portion!

Again, see how antagonistic that simple statement is to the system of Dualism that has long held sway in Oriental countries, and that, in the early ages of Christianity, in the shape of Manichæism, disfigured the fair form, and beclouded the bright radiance of Gospel truth. The Parsees believed, and believe still, in two eternal principles, the one the source of all good, and the other the fountain of all evil. The one of these principles they termed Ormuzd, the other Ahriman. "Ormuzd is the light—Ormuzd is without beginning; Ahriman is the darkness—Ahriman is without beginning." Only in this way could they account for the existence of evil in our world. This, most assuredly, is not a world either of unmixed good or of unmixed evil. Good and evil strangely blend, come into collision, are at perpetual feud. The war is of long standing, and shows little or no sign of abatement. The dire conflict, according to this system, is from everlasting to everlasting. Dr. Pressensé, writing on Manichæism, quotes Titus of Botra, who says, "Mani, in his anxiety to show that God was in no way the cause of evil, places uncreated evil in opposition to the uncreated divine essence." This uncreated evil has been at

war with God from all eternity. But if evil be uncreated, if it never had a beginning, can it be anything else or less than a bad deity? But the conception of two rival deities is absurd, and dualism is confronted and destroyed by the simple, yet profound and far-reaching declaration, "Hear, O Israel, the Lord our God is one Lord." If the origin and continued existence of moral evil cannot be explained except on the principle of dualism, then let the mystery remain unsolved. But when the finiteness and free agency of the creature, and the nature of virtue or moral worth are taken into account, the darkness of the mystery may not be as dense as some have imagined. Be this as it may, be the true explanation of the origin of evil what it may, the simple declaration, which we cannot help regarding as the central truth of theology, strikes at the roots as well of dualism as of polytheism.

So also does it completely dispose of the system of Pantheism, which has had great attractions for some of the subtlest minds. Not a few of the giant intellects of Germany and other countries have embraced and defended it. Says Canon Liddon, "The great attraction and strength of pantheism lies in the satisfaction which it professes to offer to one very deep and legitimate aspiration; it endeavours to assure man of his real union with the source of his own, and the universal life." But whatever be its supposed attractiveness, however great the ability of some of its advocates, it is after all a heartless system. It robs us of a living personal God. It blots out the existence of our Father in heaven. It leaves the great deep yearning of the human heart unsatisfied. Only a comparatively few can find satisfaction in it, and these, as Henry Ward Beecher says, "must be born in a particular way in order to be able to believe it." To make the ALL God is fundamentally almost, if not wholly, as bad as to deny the existence of God altogether. But see how this central truth of theology gives the lie to pantheism. It says "The Lord *our* God is one Lord." That pronoun *our* is anti-pantheistic. It implies not only the individuality of human beings, but the personality of God. It indicates as complete a distinction betwixt God and man, as there is betwixt a treasure and its possessor. It teaches that it is grandly possible for us, each one for himself, to choose God as his God. Verily he is no pantheist who can say or sing—

God is the treasure of my soul,
The source of lasting joy,
A joy which want cannot impair,
Nor death itself destroy.

Once more, the sublime statement under consideration is thor-

oughly opposed to the Agnosticism that is in vogue in certain quarters at the present time. According to the agnostic school of thinkers, God is not only the unknown, but the Unknowable. His existence is not denied, but it is asserted that we can form no conception of him that can be of any practical value. We may as well not think of him for any good such exercise of thought will do us. There is no point of contact betwixt the finite human mind and the infinite being of God. "The infinite is not an object of human thought at all." Good reader, well may you exclaim in reference to such notions as these, How absurd! How true it is that "an implicit knowledge of God was proved by the very attempt to deny it." No one maintains that the finite can comprehend the infinite. Doubtless there are depths of mystery in the being and attributes of God which no created intelligence will ever be able to fathom. Well may we adoringly exclaim with Paul, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!" Still, were God in no sense and to no degree knowable, there could be, in the very nature of things, neither theology nor religion. Religion, both natural and revealed, presupposes the possibility of knowing God. And the sacred Scriptures condemn ignorance of God as a sin, or bewail it as a sad misfortune, and cry aloud to every one who owns the precious treasure, "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." But look at the prefix to that central truth of theology—"Hear, O Israel." Surely such an injunction as that implies both the possibility and duty of man, so inclining his ear that the result will be such a knowledge of God as will save him from idolatry, and transform him into a devout and happy worshipper of the great I Am. No one who obeys this injunction, and grasps with a firm hand this central truth of theology, can possibly be led astray by agnosticism or pantheism, or any other of the false *isms* which have held their pernicious sway over countless multitudes of the human race. Scepticism, whatever may be the particular form it assumes, can no more stand before that central truth, than Dagon could stand before the Ark of God, or than Goliath could continue to defy the God of Israel in presence of the stripling David, with his sling and stone. The time will and must come when everything that exalteth itself against the knowledge of God shall fall to the ground, and be numbered with the things that were.

"Our little systems have their day,
 They have their day, and cease to be;
 They are but broken lights of thee,
 And thou, O God, art more than they."

So much for the central truth of theology. The primary duty of religion is in perfect harmony with it, indeed, flows as a necessary inference from it. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The duties of religion are divisible into three great classes—viz., those that devolve upon us in relation to ourselves, our fellow-men, and our God. This truth is well expressed by the apostle when he tells us that the grace of God teaches us to "live soberly, righteously, and godly in this present world." It is but another version of the same truth, to say that all the duties of religion converge to the one point, or flow from the one source—viz., Love. He who loves himself, as self should be loved, and his neighbour as himself, and his God with all his heart, soul, mind, and strength, discharges every obligation which religion lays upon him. "Love is the fulfilling of the law." It is with supreme love to God that we have now to do. This unquestionably is the primary duty of religion. It is the first and great commandment. Notice (1.) its *imperativeness*. "Thou shalt." To love God supremely is not a thing that we are at liberty to do or not do as we please. Nothing could possibly be more binding upon us than this. If this be not our duty, then duty for us there is none. Sooner may we set every other law human and divine at defiance than this. The gripe with which this commandment takes hold of us is one from which there is absolutely no escape. Strong is the hand which obligation lays upon us, firm and decided is the voice with which it says, "Thou shalt love the Lord thy God." Consider (2.) Its *absoluteness*. We are to love God, but in what measure? With the full measure of the capacity of our mental and moral being. Nothing less than that will suffice. We are to love God with *all* our heart, soul, mind, and strength. "The cumulation of phrase upon phrase which we find in that command," says a great preacher, "shows the weakness of language, and the strength of the thing to be expressed. It is a love that is to be made up of whatever there is in man." Yes, this is a love which is to fill every chamber of the soul, and flow forth along every channel by which the inner man can express its emotions. "All that is within us" is to be employed in begetting and manifesting supreme love to God. No other being in the wide universe is to be loved as God claims to be. He asks, he demands, the very best that our nature is capable of rendering. Nothing can exceed the absoluteness of the command. Consider still further (3.) its *universality*. To whom is it given? To the Jews? Yes, "Hear, O Israel." To the Gentiles? Yes, to the Gentiles also; to universal man. There are special

commands for special classes. Kings and judges, subjects and citizens, masters and servants, parents and children,—all ranks and classes receive appropriate special injunctions. Well would it be for each class to yield a cheerful obedience to the commands laid down. But the first and great commandment is not for any one class, section, or party merely. It embraces in its wide sweep all mankind throughout all the ages of the world's history. It meets every human being as he enters upon the stage of moral accountability, and it says to each by himself, "*Thou* shalt love the Lord thy God," &c. Simply to be a moral being is to come under this universal obligation, and so long as we remain moral and responsible, so long shall this primary duty of religion be binding upon us. As God cannot deny himself, the time will never come when he shall cease to demand from free, accountable beings, the supreme whole-hearted love which they are capable of rendering. Would that every human being would join the Psalmist in exclaiming "I will love thee, O Lord, my strength." Notice, once more (4.) its *reasonableness*. Why does this commandment occupy the exalted position it does? On what ground does this primary duty of religion rest? Why does our God claim so imperatively, so absolutely, so universally, this supreme love? Because he alone is worthy of such love. It is due to his infinite perfections. Himself the most glorious, and most loveable of beings, such love is nothing more than his due. But it is not merely because it is his right that he claims it. It is for our highest good to yield it. Not till we love our God supremely can we be supremely happy. His own infinite happiness is realised in loving, and not till we love him with all our heart, soul, strength, and mind, will the cup of our purest bliss be full and running over. The love he demands is a love which, when granted, is a well-spring of divinest joy. We get in return more than we give when we fulfil the primary duty of religion. But how can it become possible for us to fulfil this duty, to render such love as the duty demands? By realizing God's great love to us. If God does not love us, then it is simply impossible for us to obey this first and great commandment. It is not in human nature, nor in any other nature, to love supremely a God that does not love us. From the universality of the obligation to love God, it is easy to reach the conclusion that God's love to man must be equally universal. There cannot reasonably be a doubt of it. The Holy One will not demand impossibilities, the Just One will not hold any responsible for not doing what, in the nature of the case, they could not do. And it is only when we begin to realize God's great love to us, his deep yearning desire to

save us from our sin and misery, that we can take the first step towards fulfilling this primary duty of religion. "We love him because he first loved us." The love he claims is first given. That which he asks is nothing more than the counterpart, so to speak, of his matchless love to us. And something of the greatness of his love to us may be gathered from the imperativeness, the absoluteness, and universality of his command to "love him with all our heart, with all our soul, with all our mind, and with all our strength." But for the grandest manifestation of that love we need to look to Calvary, and read what transpired there in the light of John iii, 16—"God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

J. F.—D.

THE HALDANES, GREVILLE EWING, ROWLAND HILL, AND
HENRY WIGHT.*

I NEED not remark, Mr. Chairman, upon the great pleasure which I experience in rising up to address this important meeting in connection with the annual convocation or assembly of the Congregational Churches of Scotland. I felt that a high honour had been conferred upon me when I received the request to speak, through your Secretary, Mr. Ross, and I desire in my own name, and in name of the brethren whom I may be regarded as representing, most ardently to reciprocate the brotherly love which that invitation manifests. One good thing the name of this meeting has accomplished for me, and that is this—it has helped me to decide as to the kind of address I should deliver to-night, as to which I had been in considerable perplexity. For, I said to myself, "At a *Conversazione* speakers should be conversational. It will be best, therefore, to be as easy and off-hand as people are when they are sitting at the tea-table together." Such, I saw, should be the style of my address, but what about its subject-matter? I then bethought me that I was to speak in the city of Edinburgh; and had not the Congregational body originated there? Had not the

* In our issue for September 1876, we inserted a plea for Union with the Scottish Congregationalists. We were warmly congratulated, especially by some of our English readers, for the liberality of sentiment, as they were pleased to regard it, which that article displayed. It may gratify them to read the Address which we delivered recently at the *Conversazione* of the Congregational Union of Scotland, in the Music Hall of Edinburgh, on the evening of April 23rd, 1878, in our capacity of delegate from the Evangelical Union of Scotland. We thought it best on that occasion to avoid everything like controversy, and meet our Christian brethren on common ground. The address, moreover, we believe to be suitable for our pages.—Ed. E.R.

Haldanes lived there and the revered Greville Ewing? It was by this train of thought, Mr. Chairman, that I at least obtained the start or commencement of my conversational speech at your *Conversazione*. And is not that a most interesting page in the great volume of Christian biography, how Robert and James Haldane were both graciously influenced when at sea to leave a profession which promised great honours and great emoluments, and devote their lives to the proclamation and propagation of the glorious Gospel of the blessed God? Nearly related to the Earl of Camperdown, they prized yet more highly the title of "sons of God," which they shared with the humblest believers. It was in May 1797, that Mr. James Haldane first preached the Gospel at a meeting in Gilmerton, composed chiefly of colliers. He had not intended to speak; but the expected preacher having failed to come, necessity was laid upon him. It was at once found that he possessed admirable preaching qualifications; for his sermon produced a great impression. One day, not long after, when crossing the High Street near the Tron Church, round which the market was then held (and it is affecting to think that the outward aspect of that part of Edinburgh is to-day little changed, although all who were living then have passed away), a man, dressed like a miller, and with a whip tied round his shoulders, came out from the crowd, and eagerly stretching out his hand, exclaimed, "Oh, sir, but I am glad to see you." "But I do not know you, my friend," rejoined the surprised "sea captain." "I know you, however," replied the miller, as the tears of gratitude rolled down his cheeks, "for you preached the Gospel to me at Gilmerton." It was the encouragement which he received from that and similar testimonies that induced Mr. James Haldane to start on his first itinerancy throughout Scotland, which may be said to have laid the foundations of Congregationalism in the country.

But he could not have accomplished what really was achieved without the greater wealth of his elder brother, Mr. Robert Haldane, not to speak of the latter's eminent expository powers. I never look at Lord Abercromby's seat near Stirling, Airthrey Castle, without saying to myself, "That house may be said to have originated the Congregational, Baptist, and, to a large extent, the Evangelical Union denominations of Scotland." When Robert Haldane, Esq., the young proprietor of Airthrey Castle, and the surrounding valuable estate, was groping his way towards a clearer knowledge of the truth, although already earnest and serious, he was more indebted to a pious stone mason, who was at work on his own grounds, than to any other instrumentality. This man, named Clam, belonged to the village of Menstrie, and on the occasion of a

walk with the proprietor to a distant part of the estate, the conversation turned from the mason's work to the glorious Architect and the architecture of the universe. The stone mason was thus led to narrate his own religious experience, and he did so with so much simplicity and naturalness that Mr. Haldane saw from that hour that he should not build for salvation on his own shifting frames and feelings, but on the Rock of Ages. Then, when he found Christ, he could not be content to sit idly in his castle. He determined to sell his estate that, with the proceeds, he might spread the Gospel in India, and when the government of the day would not allow that, in Scotland. It was the money obtained by the sale of Airthrey Castle that built Independent Tabernacles in Edinburgh, Glasgow, Perth, Dundee, and other leading centres of population in Scotland—and endowed the Divinity Halls at which the first students of the new movement were taught. Was not that money well spent? Verily it was. Fully warranted is Mr. Haldane's biographer to put Christ's promise on the title-page of his book, "There is no man that hath left house or lands for My sake and the Gospel's, but he shall receive an hundredfold more in this life with persecutions, and in the world to come eternal life." Although the one denomination thus originated has, as I have said, divided into three, the spiritual harvest reaped by each will be all gathered into a single heap at the day of final reckoning, and a large proportion of the honour of the work will be assigned to him who may be so worthily designated "the pious founder." He tells us in his diary that on the morning when the surveyor came from Alloa to value the estate, that chapter in Ecclesiastes fell to be read in ordinary course, which contained these words, "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits; I made me pools of water, and behold all was vanity and vexation of spirit, and there was no profit under the sun." Yes, all is vanity and vexation, if the possessor has no other portion; but if he enjoy God in his estates, and glorify Him in the use which he makes of them, even to the extent of parting with them for the sake of His cause, there is in them no vanity, but the most substantial reality, that shall endure for evermore in the shape of treasures laid up in heaven.

I must now come, in the course of these conversational observations, which I hope you will find to be not altogether inappropriate to your annual denominational gathering, to speak of another founder of Congregationalism, with whose name and form the city of Edinburgh was familiar towards

the close of the last century; I mean the Rev. Greville Ewing. At the time when the Haldanes came to the full knowledge of the truth, Mr. Ewing was assistant to Dr. Jones of Lady Glenorchy's Church in Edinburgh. Finding him to be fully sympathetic in sentiments and in aim, the Haldanes took him to their hearts and appointed him to officiate in the large tabernacle which was bought and fitted up in Jamaica Street, Glasgow. But I do not propose to enlarge on their early co-operation and subsequent differences, for many of you know about these things better than I do. I prefer on this occasion of easy conversational address to tell you some of my own reminiscences of Greville Ewing. When I was a boy of ten or twelve years of age, he came to Hamilton to re-open the little Congregational Church there, which had been shut up for a week or two for repairs. The church was indeed small—only two weavers' shops knocked into one; but for all that it was there that David Livingstone was born again. And it was while a member of my father's Bible class, and going through the Acts of the Apostles with him, that young Livingstone gave himself first to God and then to God's people. My parents thought that a great honour was conferred upon our house, in that they were permitted to entertain "the man of God;" for that was the name which they gave Greville Ewing. My father drew him out, and he kindly recapitulated the principal points of one of his Scottish itinerancies with Rowland Hill. The narrative must have made a deep impression on my boyish mind, for one or two of the incidents linger in my recollection to this day. I will take the liberty of reproducing them for the sake of the practical lessons which they teach. They left Glasgow for Stirling, Mr. Hill driving the conveyance, while his footman followed up behind. This man-servant was a signal trophy of divine grace, for he had been a highway robber, and had actually arrested the great preacher on Blackheath, but had been arrested in turn by John iii, 16, dexterously aimed at his heart. Years of long service had made the man familiar with his master. Mr. Ewing noticed that, as they left Glasgow by Duke Street, and were just turning into the Cumbernauld Road, the horse in the phaeton limped slightly. Whereupon the man-servant rode up, and thus addressed the renowned itinerant—"You see, Mr. Hill, what a poor bargain you made at the Dumfries market. I told you not to buy the animal, but you would have your own way. You see what you have made of it." Mr. Hill hung his head and said nothing. Alas! we all make our bad bargains during life, in our rashness and recklessness, which we repent of afterwards. Especially may ministers be warned as

to the reception of members. We are sometimes prone to be too charitable. We are sure that So-and-So will turn out well. He was pestilent elsewhere, but that was because other pastors and their peoples could not manage him. We think that we, however, will be able to hold the reins tightly and rightly. But see how he limps and goes spiritually lame! What trouble he causes and what disgrace he brings! Yea, he sometimes bolts off and damages the chariot. Then all we can do is just to hang the head and wish that we had not been so soft.

The destination of the travellers, that night, was Alloa. Mr. Ewing was surprised at the man-servant's mode of procedure. Just before the service commenced, he came into the vestry, and thus began to catechise his master. "Have you got your watch, Sir?" "Yes." "Let me see it" (here the watch was duly produced). "Have you got your spectacles?" "Yes." "Let me see them." "Have you got your white pocket handkerchief?" "And your red pocket handkerchief?" "And your other pocket handkerchief?" All these were duly depomed to and produced. Mr. Ewing could see clearly why the absent-minded minister should be made to produce his watch and his spectacles; but he could not understand the mystery of the three handkerchiefs till the sermon was proceeding. Being seated in the pulpit behind the preacher, he could notice all that went on. Whenever Mr. Hill quoted a passage of Scripture of such importance that he turned it up and read it from the Bible, he invariably left the handkerchief which he had been holding in the Bible, and at the place quoted. But when he required that useful commodity again, he forgot that he had done so, and dived into first one pocket, and then another, in search of the missing *vade mecum*. By the time the sermon was ended, all the handkerchiefs were in the Bible, which was bulging out amply and destructively to any bookbinder's delight who might be in the audience! Now, the great lesson to be learned by ministers here is not to be absent-minded. Or if, unfortunately, they have contracted that habit when occupied with their sacred duties, and are not rich enough to keep men-servants, church officers should be instructed to put them through some such catechetical drill as we have indicated. Only we are rather of opinion that few but snuffers need the red handkerchief as well as the white. Perhaps the best catechising, however, for a preacher before entering the pulpit would be to something like the following effect: "Do you remember the first head of your sermon, sir? What is it? And the second? And the third? Have you been on your knees for a blessing? If not, seek it now." Mr.

Ewing also mentioned, that on the day on which they drove between Stirling and Perth on this same tour, at a very steep part of the road, he had got out of the conveyance to walk, expecting of course to be taken in again whenever the height in front had been gained. But Rowland Hill was specially absent in mind that day. He had seen an attack on a work or sermon of his own in a Wesleyan magazine just before he left Stirling, and he was busily engaged in the preparation of a reply. So he forgot all about his fellow-traveller, and set off at full trot whenever he reached the hill top. In vain did Mr. Ewing run and roar: Jehu heeded him not. Well was it for the perspiring pedestrian, that the man-servant had not fallen so far behind but that he could see the plight in which the Glasgow divine was placed. Galloping after the fugitive chariot he arrested its rapid course. Yet Mr. Hill, buried in thought, took no notice of the awkward mistake. Nor did he awake out of his reverie till they were sitting at dinner in the Salutation Hotel in Perth, some hours afterwards. His controversial reply was all excogitated, and he seemed to awake out of a dream. So he suddenly exclaimed, "Did I really leave you on the road to-day, Mr. Ewing?" "Indeed you did," rejoined he. "Then I must make a thousand apologies." And how, Mr. Chairman, may I apply this incident to our present circumstances? Thus: Some years ago, your admirable congregational coach ran off and left a young man on the road side. He has been plodding on ever since, but has made up on you to-night. Let this Music Hall be our Salutation Hotel, and let our mutual salutations be very cordial—bygones all bygones—and our aim henceforth to glorify the Master as much as in us lies.

But, perhaps, you may be disposed by this time to say, "What is to be the great practical application of all these reminiscences? Surely you have some grand conclusion to urge in addition to these minor lessons taught us by the way." I have. And it is this: Let us of the present generation imitate and maintain the zeal and earnestness of these devoted founders of the three Independent denominations in Scotland. Our strength, as it seems to me, lies in earnest evangelism in connection with purity of communion, and simplicity of church government. No doubt, other denominations since the days of the Haldanes have taken up evangelistic work energetically; and in that zeal of theirs we cannot but rejoice. Yet, it seems to me to be absolutely essential to our prolonged existence as Independent churches, that we continue to follow in the footsteps of the earnest men who shook Scotland at the beginning of this century, and who, if they were somewhat apostolic in their ubiquity, were also somewhat apostolic in their success.

I grant that in our churches there will always be a large proportion of our regular hearers, who, enjoying religious training from the first, may be unable to tell the date of their conversion, having been gradually enlightened in the knowledge of the truth. But even in our great centres of population, notwithstanding the means of grace so amply provided, there will ever be many who, on account of doctrinal ignorance and the indulgence of vicious habits, may be expected to come as suddenly to the knowledge of the truth as the primitive converts of whom we read in the Acts of the Apostles. I was glad, therefore, that the ministers of our churches took a deep interest in the wave of revival which spread over this country four years ago, when two honoured servants of God visited us from the American continent. Many of our churches received important accessions to their membership at that time; and, I repeat it, our strength largely lies in the encouragement of such work, although, at the same time, I fully admit the unspeakable importance of the prosecution of the ordinary work of an edifying ministry. As to the itinerancy of pairs of earnest evangelists throughout the whole of Scotland in our day, after the manner of Haldane and Aikman, Hill and Ewing, eighty years ago, much may be said. I notice that other denominations are advocating the appointment of evangelists, specially ordained for that purpose. And there is no doubt that the demands of a regular pastorate are such, that ministers cannot be expected to leave their churches frequently for missionary tours. Perhaps we ought to revive the office of evangelist, and maintain it more systematically than we have hitherto done. Mr. Chairman, I hope you will not think me egotistical, when I say that a publisher lately applied to me to write a *Life of Christ*, more exactly adapted to the level of the working classes of the country, than even the popular and scholarly works of Farrar and Geikie. I have been studying lately, with that view, the remarkable section of Luke's Gospel, in which the ministry of the seventy evangelists is described, the locality of which is generally supposed to have been in the Peræan territory, on the eastern side of the Jordan. I have been endeavouring to picture in imagination the effect which would be produced upon cities like Pella, Jerash, and Jabesh-Gilead, when two serious men would appear in their market places, preaching the Gospel of the kingdom, healing the sick, and announcing that Jesus would soon arrive. Is the Lord not willing to bestow his blessing still upon pious pairs of itinerants, who might take their stand in the central squares of Dumfries, Stirling, or Inverness? And if they had a little smattering of allopathy, hydropathy, or homœopathy, besides

the knowledge of the Gospel, might it not help them in their work? Jesus gained access to the soul through the body, and medical missionaries in foreign lands have been the most successful of all. I have been struck to notice what a beneficial spiritual influence ministers of my own acquaintance have acquired, who had first helped their hearers to the re-establishment of their health. The water-cure paved the way for the water of life; Hahnemann's globules made heaven's Gospel all the more acceptable; while he who had M.D. at his name became the real and successful Doctor of Divinity. In all seriousness, I would count it a great honour to be one of two men concerning whom it would be said in such towns as I have mentioned, as used frequently to be said in the beginning of the century, "Let us go down to hear the preaching, for the Missionaries have come!"

I began my speech by referring to the Haldanes, let me close it by referring to Henry Wight. He was a generation later than they. But he was, to a great extent, in his day what they were in theirs. Many of you remember him. Happily his like-minded son is still with you, as well as his successor in the ministry, who has the privilege of preaching in a Memorial Church which is appropriately called by his name. I recollect the sensation he produced when he came, in the first flush of his evangelistic zeal, to the town in which I was reared, and how eager crowds flocked to hear him. I remember that he asked me in a private room, when I was first introduced to him, if I had given my heart to God. I respected him ever afterwards for his earnest faithfulness. That is a question which we should all be ready to put to those with whom we are brought into contact from time to time. Dear brethren, with all your progressiveness, with all your ecclesiastical machinery and educational aspirations, with all your prudent desire to meet the doubts and culture of the day, I pray that the spirit of the Haldanes, of Aikman, of Ewing, and of Wight, in so far as it was the Spirit of Jesus, may rest richly upon you!

As I was coming in the train to-day from Halifax, in Yorkshire, I composed the following lines as a suitable close for this address:—

Ye holy Haldanes, captains of the sea
That sleeps among the hills of Galilee;
Angelic Ewing, who didst walk with God
By such a path as Enoch might have trod;
Devoted Wight, the advocate who pled,
Standing between the living and the dead,—
O may the mantle of your spirit fall
On us to-night in old Edina's hall!

PASTORAL VISITATION.*

THOUGH we have chosen this subject, it is not because we ignore the value of visitation on the part of elders, deacons, Sabbath School teachers, and Church members in general; neither is it because we undervalue the labours of the minister in relation to the pulpit. The pulpit is the minister's throne, and if the ambassador for Christ realizes his high calling, he will seek not to dishonour and degrade that throne with incoherent babblings, commonplace platitudes, or prayerless gushings, but to elevate and dignify it with devout meditations, lucid expositions, edifying sermons, and heart-melting appeals. Perhaps there never was a time when there was greater necessity for every preacher doing his very best to keep up and sustain the dignity and influence of the Christian pulpit. Pastoral visitation may in some cases be neglected without incurring very serious consequences; but if preparation for the pulpit be slothfully attended to, the results will, without doubt, be most disastrous, not only to the pastor, but also to the members of his flock.

The Christian minister will earnestly endeavour to maintain a proper balance between the functions of the preacher and the functions of the pastor. He will seek neither to undervalue, nor overvalue, the one or the other. He will preach so as to make his visitations all the more acceptable and beneficial; and he will visit so as to make his sermons all the more appropriate, impressive, and instructive. It is said of Edward Irving, the eloquent preacher, that in visiting he always conducted himself as a perfect Christian gentleman, being respectful to the poorest, and tolerant of the opinions of those who differed from him. Too much visiting, and too protracted interviews must, however, be avoided. Solomon says, "Withdraw thy foot from thy neighbour's house, lest he be weary of thee, and hate thee."

Some ministers have such a fine, free, frank, bland, and winning manner with them in their pastoral visitations that all, old and young, have their hearts drawn to them; and when such ministers are expected at the home, the members of the family are in an ecstasy of delight. But the most curious thing with some of these ministers is, that when they appear in the pulpit the tables are completely turned. There, the freeness, frankness, and naturalness are invisible. What a cold, stiff, starchy manner is assumed, and a monotone is adopted in praying, and reading, and preaching, which, were it not for

* Substance of a paper read recently at a meeting of a Ministerial Association.

the self-denial of the patient auditors, might transport them in a wholesale manner and without delay into the land of Nod.

Other ministers do not like to visit. They abhor the task. The very thought of it is almost enough to put them into convulsions. It is a sort of purgatorial ordeal for them to go from house to house. Now these are the very ministers who should put a cheerful courage on and set themselves heartily to the work of pastoral visitation. Visiting is the very discipline they need. Until they mend their ways they are neither worthy of a place in the Church on earth nor in the Church in heaven. Talk of recognition in heaven! why, recognition to such men would be destructive of their happiness. The sooner such ministers drill themselves by the visitation and recognition of the members of their flock on earth, the better fitted will they become for greater usefulness here and sweeter pleasures hereafter.

It is no excuse for such ministers to say that they are fond of their books, that they are ambitious to be able scholars, profound thinkers, and eloquent preachers. Every sensible minister has, or at all events should have, the same lofty ambition. These non-visiting ministers have no right to bury themselves in their study, and perhaps lead the people to believe that the really substantial sermons are monopolized by them. As a rule, the most successful preachers will be the most unwearied pastors, and *vice versa*. Archbishop Leighton, Dr. Doddridge, Dr. Chalmers, Dr. Norman MacLeod, and many others, encouraged pastoral visitation, both by precept and example. One of the grandest examples, however, of a useful preacher and a faithful visitor is the apostle Paul. One cannot read the last chapter of his Epistle to the Romans without being struck with the fact of his familiarity with individual Christians. Then, again, how significant are some of the sentences in his address to the elders of the Ephesian Church—"Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, *and from house to house.*" (Acts xx, 18-20.) Of course we are not blind to the fact that many great and good preachers have risen up in the Church who seldom visited, some of them refusing to do it on principle, such as President Edwards, Mr. William Jay of Bath, and Dr. Caird of Glasgow. Still, we are of opinion that the fame of these men would not have been diminished, though they had spent a proportion of their time in pastoral visitation. The

lessons learned in the course of visitation, and the splendid discipline received are of immense importance and of inestimable value, to every one who is sincerely anxious to be a skilful worker in the Master's vineyard.

It may be interesting to quote from Mr. Jay's autobiography the following sentences, in which he refers to three classes of pastoral visitation. "1. The smokers or smoking ministers, who were furnished with a pretty pipe, and its usual concomitant, at every house of call. 2. The listless, who like to lounge about people's houses rather than bind themselves down to diligent study. 3. The truly pious, who wished to do good, but were often less useful than they wished or imagined. Many of these have not the oily slang of religious phrases; they are not apt at free and appropriate address, or turning all incidents to profitable account; yet they might preach to advantage had they time and leisure for reading and meditation." A short time ago we heard a shrewd clerical brother say, that for himself he would prefer a minister who instructed him well, even though he never visited him.

The visitation of the sick first demands the attention of the pastor. Prudence is needed lest the visits should be protracted. Sympathy is needed so as to cheer and gladden the heart of the sufferer. Faithfulness is needed so that the wisdom of God's chastening hand may be pointed out, and that the result of the affliction may be seen in the peaceable fruits of righteousness. The reading of appropriate portions of God's word, as well as of suitable hymns, and the rehearsal of some of the choice sayings of the afflicted ones in bygone times are sure to prove spiritually beneficial. The pastor has golden opportunities on these occasions for sowing precious seed. Cases have again and again turned up in our own experience, where, from what was said in the hearing of all who were in the chamber of affliction, convictions were produced, and conversions ultimately followed. Ties are at such times formed between pastor and people of the most sacred and permanent kind.

In regard to ordinary pastoral visitation different plans may be followed. Some periodically visit the families connected with the congregation. They go from house to house, and district to district, until all are overtaken. This, with a large congregation, is very laborious work, and may injuriously interfere with other clamant duties. In the earlier years of our own ministry, when the number in the congregation was limited, it was an easy matter to make, at certain seasons, a round of visitation. At these times we visited from half-past six to ten p.m. for two, three, and sometimes four evenings

every week, till all were visited. We generally got the deacon of the district or some member to warn each family of the expected visit a few days beforehand. We thoroughly enjoyed these systematic visitations; and were we in the same circumstances again, we would unhesitatingly adopt the same plan. It was capital training for us. We soon learned to know all by name, both young and old. We were taught to be more patient and more reasonable in dealing with human beings.

We still devote as much, if not more, time to visiting, but we find it, owing to the increased number of families and the increase of engagements on the week evenings, utterly impossible to overtake the work in the same systematic manner. What, then, is our plan? We have, as we had then, a little book with all the names and addresses classified in districts. We have also the names of the sons or daughters in each family. We visit every one periodically, some during the day, others during the evening, as circumstances permit. Seldom are they informed of our visits. Upon the whole we prefer these unexpected visits. We find the friends less formal in receiving us. There is more heartiness and more homeliness, and consequently more enjoyment and profit to all parties. The late Dr. Russell, of Dundee, was of opinion, that when a pastor visited his people unexpectedly, he was more natural and less professional in his demeanour. At the close of each month we put down in a book, alongside of each family visited, the month in abbreviated form, for example, "Jn." for June. By this marking we make sure that no one is overlooked. Every family receives a fair share of the pastor's attention. By such a plan we are left free and ready to operate upon any district and upon any family where our presence is most required.

We have no stereotyped method in visiting. Sometimes the visit is a mere call for inquiry or recognition. Sometimes we pray. Sometimes we read and pray. Sometimes we give them a taste of the sermons on the Sabbath previous if they were not at church. Sometimes we ask the young to let us see their school books and exercises. Sometimes we tell the story of a noble boy or a dutiful daughter. Sometimes we leave a tract or little book. We try to keep back "nothing that is profitable unto them." We are always ready to utilise anything and everything in the most judicious manner possible, if only they are led to be kinder to each other, more interested in sacred things, and more determined to honour Christ.

Dr. W. G. Blaikie, Professor of Pastoral Theology in New College, Edinburgh, in one of his recently published books says, "If I were now beginning a ministry, I should feel it of im-

mense value to store my memory with facts derived from Christian biography and similar sources, to be used from time to time in promoting pastoral conversation, and making it at once profitable and easy."

Dr. Macleod says, in his Autobiography, "I continue visiting regularly, and find it of much benefit. I am enabled always to commence it by private prayer, and to lay the different cases before God on my return. Yet it is always mixed with prodigious formality, hypocrisy, and vain glory." In another place, speaking of visitation, he says, "I feel that personal acquaintance and private friendship must be the foundation of public good."

There are persons in all our churches whose craving for pastoral visitation seems never satisfied. They are either selfish, and care not for the claims of others in the church; or they are consequential, and care only for the gratification of being looked after; or they are guilty, and care only to get themselves relieved of a burden of flimsy excuses. Our plan is to humour them, and try to make the best of them, though one is not unfrequently rewarded with the mortification of finding after 5, 10, or 15 years' labour, that he has not got them an inch nearer to the kingdom of heaven, or to speak more charitably, nearer to the centre of that kingdom.

There are some persons whose craving for pastoral visitation is commendable. They delight in social intercourse. They delight in Christian fellowship. They are ever open to the streams of human sympathy. Many of this class exercise true self-denial. They say to their pastors, "We shall be glad to have a visit from you at any time; but as we see you in the pulpit every Sabbath, and as we know that you have more needful cases to visit, we do not wish you to be concerned about us, we will pray for you at the family altar, and we shall ever rejoice in your labours of love in the homes of others." It is a pastor's meat and drink to have a number of such generous hearted members.

There are, on the other hand, many families who seem to care very little for pastoral visitation. Yet these persons continue to attend on the ordinances of religion with beautiful decorum and singular regularity. Thousands of them keep up their church connection from principle. Nevertheless, making allowance for all these considerations, it is our humble opinion, and the longer we live it becomes the more confirmed, that the warmest, the happiest, the most consolidated, the best working, and most successful church, is the church where the minister is both a preacher and a pastor, and where the pews bear the character of family pews.

R. H.—G.

NATURAL IMMORTALITY.

WE shall take nothing for granted. To begin then at the beginning; the immortality of the soul is based upon the personality and fatherhood of God. No living personal God, no immortality for man—they stand or fall together. But can the existence of a personal God be reasoned out? It can. There is indisputable proof, and this proof rests upon a psychological basis. We have knowledge-acquiring faculties. First, there is the faculty of sense. By it we arrive at a knowledge of external nature. We thus know matter. Viewing this matter relatively we find in it most wonderful combinations and correlations. These necessarily involve the idea of plan, of design, of contrivance. Hence, a planner, a designer, and great master builder. Matter, again, in its last analysis, is resolvable into one element. Each atom has a relation to the other. Between the infinity of atoms and of parts there is perfect and harmonious adaptation. Who constituted and presides over this marvellous adaptation? God. The celebrated astronomer, Athanasius Kircher, had an acquaintance who denied the existence of a Supreme Being. Expecting a visit from the sceptic, he procured a very handsome globe, with a representation of the starry heavens. His friend, on arriving, asked from whence it came and to whom it belonged. "Not to me," said Kircher, "nor was it ever made by anybody, but it came here, and its parts were put together by mere chance." "That is absolutely impossible; you surely jest." "You will not believe, then, that this small body originated in mere chance, and yet you would contend that those heavenly bodies, of which it is but a faint and diminutive resemblance, came into existence without order and design." Ultimately the sceptical friend joined in a cordial acknowledgment of the absurdity of denying the existence of a God. Let any man take even the human body, with its multitudinous corpuscles so wonderfully combined and correlated in beauteous harmony and order, and then let him think of the combinations and collocations and adaptations of the entirety of material things in the universe; if he really thinks, if he reasons, he must rest in the great conception of a personal Creator and all-presiding Divinity. Moreover, matter may be viewed historically also. Long, very long, anterior to the present cosmical arrangement of our world, this earth existed, and on it subsisted other animals and plants than are now in existence. Man, however, did not then exist. Geology teaches these facts. Man, then, must have been created. He must have begun to be. Indeed his advent is but of yesterday. Who made him? Nature? That cannot be. The

earth is really inferior to man. It never produced living forms. If it once did, then it has degenerated, and so is not eternal; for now each living animal has a parent. Even Tyndall and Huxley have been forced to admit, and have admitted, that such is the case, and that all the forms of life upon our globe, or upon any globe, imply a pre-existent life which never began to be. Who then made man and breathed into him the breath of life? God; the infinite cause of all finite things.

But our knowledge-acquiring faculties are not confined to the senses. We have self-consciousness. By this power each man gets to know himself in the inner man of the heart. He becomes acquainted with his own thoughts and feelings and volitions. Moreover, lying at the very root of his moral being, he finds a broad distinction between right and wrong. Between the right and the wrong there is, as he conceives, an everlasting, immutable, and essential difference and antithesis. One man, of course, may think that to be right which another deems to be wrong; still there is in every mind the essential distinction between right and wrong. Right is never called wrong and wrong right by the same mind at one and the same time. Whence this distinction? We find within ourselves a conscience also. In some respects it is superior to ourselves. It decides for us, and, as one might say, independently of us. It is a law of mind. But what is a law? It is nothing less or else than the expression of the mind of a lawgiver. Law is the outcome of will. This law then announced within us, and in spite of us, necessarily leads us to a will higher than our own. It leads us right up to God. Reason, too, is a power within us. It has two innate and essential elements—space and time. Think of material objects, and you must think of them as existing in space. We also think of space as beyond all material objects; hence the idea of immensity. Nor can we think of matter existing, but as existing in time. Extending the idea, we get the conception of eternity. Space and time must exist. They are infinities. But they are not substances. They must of consequence exist or inhere in some infinite substance. That infinite substance is God. Again we have the conception of the infinite. We speak of a matter of fact. In every intuition of the finite there is involved the counterpart intuition of the infinite. The temporal presupposes the eternal, and could not exist without it. Unless there had been something from all eternity, nothing could ever have been possible or have begun to be. But when we look out and up, as well as within, we find that this infinite and eternal being is infinitely mighty, infinitely wise, and infinitely good. The reality and harmony of all things, together with the happiness of sentient creation,

proclaim all this, and vastly more than could be uttered. Here again we are face to face with the living and true God. Materialism is foolish. Atheism is foolish. They are irrational and unreasoned. All reasoning may be reduced to the syllogism, and every step of every true syllogism leads upwards in the direction of God.

Let us pause and observe what we have really attained. We have reached God as the living, thinking, personal God. We have reached him fundamentally, by means of ourselves. We too are persons. We and God go together. We are divine-like. Whether on the outer and material side the monkey was in the line of our ancestors, is not of the slightest consequence. If he was, so much the better for the monkey, and none the worse for us. He is thereby elevated, while we are not lowered in the least. We find ourselves in our consciousness as intelligent and free beings; we are thus, when we come to reason it out, moral and therefore immortal beings; and so it matters not who was one's grandfather. From the bosom of our consciousness we have risen to God, and have found him as both the author and the father of our spirits. Here, then, we have reached at once the true ground and certainty of immortality in man. Let us work this vein. Solomon, for instance, says that "God has given eternity in the heart of man." (Eccles. iii, 11—the Hebrew is *olam*). It is a great seed thought. God is an infinite master. If man is a moral, and therefore an immortal being, there must be inwrought in his very constitution, as he comes from the plastic hand of the Creator, everything possible to infinite power and wisdom and goodness, in order that he may seek after the living and loving Father and the eternal life. In man's nature, "in the inborn constitution, there is the capability of conceiving of eternity, the struggle to apprehend the everlasting, the longing after eternal life." "That man cannot help striving after the imperishable, is the first meaning of the words, 'God has put eternity in man's heart.'" Man, as such, is thus designed for eternity; and the *argumentum ab appetitu æternitatis*, as the ancients say, is irrefragable. Has every subjective idea and aspiration in man a corresponding objective reality? No, certainly. But every idea and aspiration that are "necessary" and "essential," in the very make of man's being, and consequently universal and indestructible, must have correlative objects. Otherwise, we should be compelled to the absurd, as well as blasphemous conclusion, that the infinitely wise God had lamentably failed, and had, moreover, in-worked a vast and universal deception in the human soul. History and experience support the divine word that "God hath put eternity in man's heart." "I am

persuaded," says Socrates in the *Phædo*, "that I am going to men departed, who are better than those I leave behind." "For I have good hope that there is something awaiting the dead." Then shall the foolishness of the flesh be purged away, and we shall be pure, and hold converse with other pure souls, and recognize the pure light everywhere, which is none other than the light of truth.

Socrates explains the grounds on which he builds this hope of immortality. "Death is the happy release of the soul from the body." "No fear that our souls will vanish like smoke, or that the dead sleep on for ever, like Endymion. Our souls are born again; and as life passes into death, so, in the circle of nature, the dead must pass into life; for if this were not so, all things must at last be swallowed up in death." "Again, we have in our minds latent powers of thought, ideas of beauty and equality." These are inherent and must be realized. "The pure soul, herself invisible, departs to the invisible world—to the divine, the immortal, and the rational; where she dwells in bliss, in company with the gods, released from the errors and follies of men, their fears, and unruly passions, and all other evils of humanity. But the impure soul fears to go down to Hades, and haunts the earth for a time like a restless ghost." Then, by a further train of reasoning, Socrates concludes that the soul is beyond all doubt immortal and imperishable. This being so, a graver question follows—"What manner of persons ought we ourselves to be?" "If death had been the end of all things, then the wicked would gain by dying; for they would have been happily rid, not of their bodies only, but of their own wickedness, together with their souls. But now, as the soul plainly appears to be immortal, no release or salvation from evil can be found except in the attainment of the highest virtue and wisdom. For the soul, in her journey to the world below, carries nothing with her but her nature and education." After death comes the judgment; the guardian angel of each soul conducts her through the road with many windings that leads to the place where all are tried. After this the impure soul wanders without a guide in helpless misery, until a certain period is accomplished, and then she is borne away to her own place. But the pure soul, arrayed in her proper jewels—temperance, and justice, and courage, and nobility, and truth—dwells for ever in the glorious mansions reserved for the elect. What a splendid testimony from the *Phædo* to the grand old oracle that "God hath put eternity in the heart of men."

Passing, at one stride, from Plato to Leibnitz, in our modern days, we have a still more brilliant, masterly, and comprehensive enforcement of the great text. All his postulates are not

sound. Some of them are, however, far-reaching and incontrovertible. Taken all together, the conceptions and arguments are really massive and grand. He contends for the natural immortality of all beings. Nothing perishes. To our corporeal eyes, beings seem to come out of and go back to nothing. Reason dissipates these prejudices. She teaches us that beings are only transformed without cessation, like the points of a curve. Sir John Herschel had not, of course, spoken in Leibnitz's day; but that great master mind had vaticinated what science now indisputably teaches. Sir John says, "The researches of chemists have shown that what the vulgar call corruption, destruction, &c., is nothing but a change of arrangement of the same ingredient elements, without the loss or actual destruction of a single atom."

"Thus, all beings are immortal," said Leibnitz, "and on the way of perpetual and indefinite progress. But man is pre-eminent. He ministers to the completion of the plans of God. He is not a thing; he is a person. In his own little world he is a sort of providence, an image of the universal Providence. Such a being not only cannot lose his substance, but above all, he cannot lose that in it which is most singular and divine—moral personality. And this is not a mere hope with which the sage may innocently delight his spirit. It is a certain truth, the meeting point of all the sciences of nature, and of all the verities of the moral world. It is the conclusion of all philosophy."

Mark well the form of Leibnitz's argument. It is this: "In reality there is no death, but a perpetual and most spontaneous progress of this entire universe to a height of beauty and universal perfection such as beseems divine works, so that the world is always moving on to greater glory." If this be the inalienable birth-right, so to speak, of inferior things, it must be also of the superior man. "But," and here the plummet of Leibnitz has its deepest reach, "we must join morality to metaphysics, if we would judge, even on the foot of natural reason, that God will always preserve, not only our substance but further our personality. By this word (personality) I mean the recollection and the knowledge of what we are. Assuredly spirits are the most perfect of all creatures, and those which express Deity best. All the nature and virtue and functions of substances, is only to express God and the universe. Spirits, then, must touch him infinitely more than other things. Whence it manifestly follows that God, whose dealings always tend to the greatest perfection in general, will have the greatest care for spirits, and will give to them, not only in general, but even to each one of them in particular, the most perfection of

which harmony will permit. And if the first principle of the existence of the physical world is the determination to give it the greatest perfection which he can, the first design of the moral world, which is the noblest part of the universe, must be to spread over it the greatest possible felicity. We must not, therefore, doubt that God has so ordered all, that spirits may not only live for ever, which cannot fail to be the case, but that they may always preserve their moral quality, so that his city may lose no *person*, as his world loses no substance." In these fine passages, Leibnitz approaches the very kernel of the natural and, morally speaking, necessary immortality of man. He seemed to think that the annihilation of a person, that is, of a moral being, is inadmissible. Hence he would, theologically viewed, account for the perpetuation of Satan and his angels, and of all the finally impenitent. And if any one objected that, in the case of such spirits, the greatest harmony and perfection are not reached, he would fall back upon another principle of his magnificent *Theodicee*, and insist that, for aught that can be shown to the contrary, the perfection and harmony of the universe may, in the wisdom of God, who sees all the possible as well as the actual, demand the continuance in being of these self-ruined and morally destroyed souls. Still, in the moral region of things, one step farther is required to complete the argument—a step which Leibnitz did not take, although he led the way right up to it. It is well taken in words with which most of us are familiar—"Immortality is an involution of morality." That is to say, in the very divine conception of a moral being, immortality is essentially contained; or, in other words, morality and immortality are, in the very nature of things, indissolubly joined. They stand or fall together. As this *Evangelical Repository* has before emphatically uttered and re-uttered, in one form or other—"It appears to us that moral beings must needs be immortal, so that no other alternative was really present to the mind of God than either to create no moral beings at all, or to make them immortal." The ground on which we hold this opinion is the following:—

Every conscious moment of the moral creature's existence is a sowing time; and a sowing time always implies a reaping time to come. Not only is the period of terrestrial existence a prolonged sowing time in relation to our futurity in eternity; every conscious moment of our existence, either in time or in eternity, is a momentary sowing time which must be followed by a reaping time to come. During every conscious moment of our existence we are placed under divine moral government, and consequently under the precepts of the divine moral law,

or of some superadded divine commandment, and our obedience or disobedience—whichsoever of the two it may happen to be—involves some consequent retributive movement or other on the part of the divine moral governor. If moral existence then come to be for ever broken off at any point of duration, we should find in God's universe the anomaly of a divinely appointed sowing time which was followed by no reaping time at all.

Thus physics, metaphysics, universal consciousness, and conscience, the principles of morality and moral government, unite with the infallible word in declaring, and morally demonstrating, that God hath set eternity in the midst of man's heart, that man is naturally and essentially an immortal being, and that, of consequence, every unit of the human race shall live on, and on, and on, co-existent even with the life of God himself.

We need not deal with the very superficial argument which assumes the impossibility of annihilation. Grant the facts of creation, and you must admit the possibility of annihilation. God is the infinite cause of all finite things. He made all finite things begin to be. And the power that is equal to creation is certainly equal to annihilation. Besides, although it were impossible to annihilate the soul as a substance, God might yet destroy it in its character of a person. Its self-consciousness might be obliterated.

Nor, as we think, is there anything satisfactory in the argument that regards sin as an infinite offence, and consequently necessitating in justice an endless duration of punishment. The true view is that the sinner lives on, and must live on, acting continuatively as a subject of moral government, thus sowing necessarily every conscious moment, and reaping necessarily in every moment succeeding—and reaping according as he sows.

That man is essentially immortal is of course the doctrine everywhere taught in the Scriptures. Christ is the Alpha and the Omega of the entire oracles of God. If Christ, then, is in the Hebrew Scriptures, immortality, if not explicitly, must be implicitly taught. Everywhere it is at least assumed. The psalmist only gathers up the essence of Old Testament faith when he exclaims, "I will extol thee, my God, O King, and I will bless thy name for ever and ever." Abraham "saw Christ's day and was glad," and so the Saviour gives a sledge-hammer stroke to, and indeed shivers to pieces the doctrine of the Sadducees, the Jewish materialists, when he says that God is "the God of Abraham and Isaac and Jacob; for God is not the God of the dead but of the living."

Into this line of scriptural argument we cannot exhaustively enter. One passage from the Old and one from the New Testament will suffice to indicate the truth. Dan. xii, 2, runs thus: "And many of them that sleep in the earth shall awake, some to everlasting life and some to shame and everlasting contempt." In the original, the word translated "shame," is a plural of intensive fulness, and is placed over against "life"—literally "lives." Thus "shame and contempt everlasting" forms the contrast to "everlasting life." The shame and contempt of the wicked correspond in duration with the life of the righteous. But shame and contempt cannot terminate upon a nonentity. Shame is the consciousness of degradation in the eyes of others on account of guilt and blameworthiness. Unless his words are twisted, and eviscerated indeed of all meaning, the divine Spirit, by Daniel, teaches here the immortality of men, both good and bad alike. Or take John iii, 36, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." The wrath of God then abides continually on the finally impenitent. But what is "wrath"? It is God's feeling of righteous indignation on account of sin, and his determination to mete out punishment to the transgressor. But the feeling of indignation cannot rest upon a being that is non-existent; nor can the determination to punish. Punishment must have its inhesion in a living self-conscious being, and so the question comes naturally to this, "will the punishment of the wicked be for ever?" or "will God then punish sinners eternally?" There is no doubt that this is a fearfully momentous question for sinners to ask, and to have answered for them. But it must be asked, and it must be answered too in the affirmative. (1.) Sinners are made designedly for eternity. (2.) Sinners are moral beings, and therefore immortal. (3.) On sinners "the wrath of God abides," they "awake to everlasting shame and contempt." (4.) Sinners finally impenitent are punished co-extensively with the bliss enjoyed by the saved. Both the punishment and the reward are "everlasting." But as the punishment, designated "the wrath of God" must terminate on and inhere in living personality, and as this is said to be co-extensive with the bliss of the saints in light, it follows that the finally impenitent must live on, and on, and on for ever and ever.

Let us now, for a moment, listen to a syllogism, a kind of *a priori* argument for the final annihilation of the wicked. "The power which called all men into being can cause men to be no more." Granted. "The question, then, is solely about the exercise of the ability. The annihilation of the wicked in hell

is quite possible to the Creator. Some of the attributes demand it"—love, for instance, which is the sun and centre of all. "None say, 'Nay, the wickedness and the misery must last for ever.' The final annihilation, therefore, is possible; and, possible," God being love, "it is certain." (Gillespie, *Arg. for a Great First Cause*, Prop. iv, Schol. iii, 12.) Nay, far from that. This is really not reasoning, although the author was a most acute reasoner. First of all, there are lying in the potentialities of God, and of the moral universe, millions and hundreds of millions of possibilities that never will become actualities. Therefore, to say that what is possible to be will certainly become real in fact, is to lock fast everything in absolute fate. This argument, then, misses the mark. Again, Gillespie misses the mark when he assumes that "None of the Divine attributes say the wicked must live for ever." But is it not the case that the Divine reason and the Divine conscience, the Divine sense of propriety and right, say that every moment of moral sowing must be followed by a moment of moral reaping? He assumes also, and simply assumes, without one substantial reason, that love demands the annihilation of the wicked in hell. Love in God is never dissociated from infinite wisdom and infinite justice. Thus conjoined, love, as we presume, demands that, for the glory of God and the benefit of the whole moral public, the finally impenitent shall be conserved and punished in banishment "from the presence of God, and from the glory of his power."

Gillespie works also another vein. "I would avoid enlarging, on the present occasion, on this portentous topic; but, nevertheless, I cannot omit to suggest a reflection: only think of the full significance of that affirmation which attaches the miserable damnation of the wicked in hell, and, consequently, infernal blasphemies, the absolute acme of all evil—to the glorious high throne of the eternal; which binds up the existence of *evil* and the existence of God in one indissoluble attachment. I speak not of the accumulation of horrors, to every member of the universe, implied in the dreadful position. But in what sense can God be the *One living One*, if an antagonistic element, centered in a monstrous monarch, be bound up with the eternity to come as much as God himself?" Here, again, the great *a priori* reasons fail to hit the nail on the head. Evil, moral evil, has existed in the universe for some thousands, probably for millions, of years. For thousands, probably for millions, of years, "the miserable damnation of the wicked in hell, and, consequently, infernal blasphemies," have actually been attached, as Gillespie would say, to the glorious high throne of the eternal. Yet even with the accumulation of

horrors to every member of the universe, the glorious moral public have somehow been, as we believe, happy in God, and certainly God himself has been in the truest possible sense, in every sense in which he ever can be, "*the One living One*." If the happiness of God and the holy moral universe, and the essential glory of God besides, be compatible with the existence of "evil," "infernal blasphemies," "miserable damnation in hell," and "accumulation of horrors," even for a day, for a year, for a thousand, or a million of years, then they are, indisputably, compatible with the existence of "evil" and "punishment" and "blasphemies" and "horrors," accumulated for ever and ever. The element of mere time cannot make here, that is, in principle, the slightest possible difference. On the same ground we meet those who say that the everlasting existence and punishment of the wicked is not in harmony with the love of God. If the existence and punishment of wicked men on earth are perfectly compatible with the love of God, then the principle is not changed when the scene is transformed to the spirit world, and (the soul continuing to sin) the time extended for ever.

The argument against our position, from the induction of Scripture texts, we shall not follow out in detail. It will be enough to glance briefly at one or two of the strongest points. The Apostle Paul, it is argued, "presents immortality as an object which men are to *seek after* by patient continuance in well-doing." (Romans ii, 7.) He really does not. He intimates that there are those who, rising above the world, seek by patient continuance in good-doing, for glory, and honour, and *incorruptibility*, coupled with eternal life. "He speaks of immortality," it is said, "as revealed or brought to light in the Gospel of the Son of God." (2 Tim. i, 10.) He does not. The word rendered "immortality" means "incorruptibility." "He declares that God is the only possessor of immortality." (1 Tim. vi, 18.) Does he, however, declare this absolutely? If so, then in the eternity to come God will be the only living personal being. But, of course, those we reason with here would not admit this absolute sense of the statement. Modification in some respect and to some extent there must be. The text is well explained by Schleusner, when he says, *Deus, qui solus absolute et per se immortalis est*. "God, who alone absolutely and by himself hath immortality." But whether he has made man, as such, immortal, and shall preserve all men in conscious existence for ever, is not by this passage touched one way or another.

Again, texts are heaped up to inform us that wicked men "perish." But the same word, in the original, is applied to the

piece that was lost and yet found, to the prodigal that was lost and yet found, and to the lost sheep of the house of Israel unto whom the Saviour yet sent the disciples with the Gospel message. The term gives no countenance to the idea of annihilation, but the very opposite.

Again, the soul of the unbeliever suffers, it is said, everlasting death. Passages are piled up on this head. But what death is, on the physical side of things even, no man can tell. Certainly we can tell what it is not. It is not annihilation or extermination of substance. Even with respect to the body not one atom is annihilated. Nor is the soul annihilated. To assume then that what we call death is the type of the annihilation of the soul, and that everlasting death, in the Scriptures, is the equivalent of everlasting cessation of conscious being, is simply to invent a theology.

But, once more, it is distinctly said in the Scriptures, that "destruction" will come upon the wicked. Thus, for instance, those who "obey not the Gospel of our Lord Jesus Christ, shall be punished with everlasting destruction" from his presence and the glory of his power. (2 Thess. i, 9.) Undoubtedly; but that the term rendered "destruction" does not imply anything like annihilation is evident from the fact that the apostle employs it when he speaks of delivering the fornicator "unto Satan for the destruction of the flesh." (1 Cor. v, 5.) We need not go farther in this direction. All such passages speak of the destruction, not of the being, but of the harmony and well-being, of Christ-rejecting sinners.

There are still many questions one would like to deal with if space allowed. Here is one that has struck a fearful trembling into our own soul, time after time. Again and again, in presence of it, have we wept and shuddered. Is not God everywhere essentially? Yes. Will he not be present to hell and all its increasing woes and blasphemies for ever? Will he be able to be the happy God, in presence of this prison-house, full of weeping and wailing and gnashing of teeth? As for the redeemed, they shall be localized in glory. An impassable gulf will be between them and the lost. As we go on developing in heaven's light and heaven's love, throughout the sun-bright expanses of eternity, we shall be so swallowed up in the joy of thinking and feeling, and discovering and inventing, that the existence of the unsaved will become to us somewhat nebular. At least, they will not always be present to our consciousness. But they will ever be in God's presence, clearly revealed before him. Alas! alas! The only relief we have ever got here is in trying to realize that the lost will be comparatively a handful; that the misery shall be but as a

drop in the bucket; that God in himself is infinitely more than all the universe besides; and that, consequently, as he grasps the sum total of the glorious realities, it will not be in the power of the wicked to render him and the glorious universe unhappy.

Besides, they will, in some way, minister to his glory. "God," as it has been well said, "proposes to give to each individual of the human race such a permanent destiny as will render him useful in the universe." "If his destiny be woful, he will still, by the matchless wisdom and resistless power of God, be rendered eminently useful in displaying the exceeding evil of sin, and the holy determination of the Three-One-God to put it down, at all costs, within the universe; and thus incalculable good, which the miserable wretch will be forced reluctantly to do, will result to all the intelligences who bend down from their adjoining or more distant orbs to witness his doom. There will be a pathos in the very bathos of his woe, which, with all the eloquence of weeping and of wailing, will loudly proclaim the monstrous evil and self-gorging infatuation of that thing called sin." "Hell fire itself, though never kindled by God's good pleasure, will yet, by its lurid blazing, throw such a flood of awful light upon the blackness and darkness of sin, that it will instruct in the ways of holiness rising worlds upon worlds to all eternity, and thus be converted into an instrument of bliss." These considerations might be greatly extended; for we must ever remember that the vastitudes of moral intelligences in the universe will not be bound to the throne of God by the clumsy iron chains of necessity, but by moral means, jointed in golden links of love. And the annihilation of souls, finally impenitent, besides being inadmissible, might be still a most unwise and unsafe expedient for the moral universe at large. Hence, in the all-comprehending wisdom of God, their everlasting punishment, while absolutely righteous towards them, may be, relatively to the myriads of the holy and to the moral universe as a whole, a great and glorious manifestation of love. "God is love." He is too wise to err, and too good to be unkind. Perplexities in connection with the subject there doubtless are; but, believing firmly in the everlasting conscious existence and punishment of the finally impenitent, we can yet, without the shadow of a shade of mental reservation, look up and exclaim, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

R. P.—B.

QUESTION AND ANSWER DEPARTMENT.

I.—FIVE SEPARATE QUESTIONS.

(1.) "Can men, before they are converted, do good works?"
(R. W.)

Christ distinguished, in his Sermon on the Mount, between a mere outward and inward morality. According to his high, or rather deep, standard, a man may break the commandments in his heart while overtly keeping them, so far as man's eye can see. Now, when we answer the question which has been proposed to us in the light of this consideration, we reach the following conclusion: that men, before they are converted, may do works which may be called good, when they are tried by a merely external touchstone, but not when they are tried by this inward one. Thus, it is a right thing to be charitable and help the poor. Now a really bad man may perform an outwardly charitable act; and no doubt it is better that he should do so than that he should do the opposite. Thus, suppose an intemperate man in a good humour some morning. In a fit of generosity he gives a collector for an infirmary a large subscription. The next time she calls, he is in a bad mood, insults her and pushes her rudely from his door. No doubt it was better that he should give the subscription than that he should maltreat the collector. Yet the charitable act could not be called in such a case an act of deep morality, or in the language of the interrogator and the Apostle Paul a "good work." Our conclusion is, that really good works can be performed only by sanctified hearts, although, tried by a superficial and external standard, some of the deeds which bad men do are not so bad as others are, or, to state the case positively, are better than others.

(2.) "What is meant by 'the ploughing of the wicked being sin?'"
(R. W.)

The answer just given is virtually a reply to this question also. A farmer who has no fear of God before his eyes is really better employed when he is ploughing his field than when he is mis-spending both time and money at the tavern. But if the man never bends his knee in earnest prayer to God to ask a blessing on his daily labour, and is actuated by a purely selfish motive as he bends over his plough, it is plain that there is no holiness in his ploughing—or, which is the same thing, that it is sin—when tried by that deep demand for the surrender of the heart which Jesus has come to this world to make. But as to the translation of Proverbs xxi, 4, "An high look, and a proud heart, and the ploughing of the wicked is sin," learned men are not agreed. In the margin, instead of "the ploughing of the wicked," we read "the lamp (or light) of the wicked is sin." Gesenius, in his *Lexicon*, gives the latter as the meaning of the word without any hesitation. He says, "*Nir* (from *Nur* to shine), a light or lamp. Prov. xxi, 4—the light of the wicked, *that in which they glory*," is sin.

(3.) "Why did God bring millions into being when he knew they would be lost?" (R. W.)

We must recollect that the existence of each unit of the human family does not involve as distinct an act of creation as the formation of Adam out of the dust of the ground. The first pair having been created, the world has been peopled according to the laws of ordinary generation. We grant that the power of God is manifested in the birth of each child, and that, if divine omnipotence were not exerted, such an event could not take place—still, it is worth while remembering, when such a question as this is put, that human beings are created in connection with a process that is going continuously on, and not by an immediate and independent fiat of the Deity.

From the perfection of his nature God cannot but be in the future as well as in the past. He cannot but see the end from the beginning. When he resolved to create moral beings, he saw them all along the line of their probationary existence to be salvable. It was only by an act of suicidal infatuation that he saw any of them compassing their own destruction. And if the question be pressed, "Why then did he carry out the programme he had sketched?" we can only reply that he foresaw that greater glory would accrue to his name, and greater good to the universe, by the creation of moral beings and the establishment of moral government, notwithstanding the harm that would accrue to obstinate individuals, than if no moral government were established at all, with its unavoidable accompaniment of contingency as to character and destiny. As another correspondent, however, has put this very question in a more detailed and expanded form, we add no more on the point at present.

(4.) "Can men become so addicted to sin that they lose the power of resistance?" (R. W.)

So long as sanity lasts, sinners remain responsible, and therefore must have the power of resisting temptation. In the case, for example, of prolonged and habitual inebriety, this power of resistance may be reduced to a minimum; yet even then the power of resistance remains. We have instances before our mind's eye, as we write, of people whom their own relations had given up as hopeless drunkards; but the almost extinguished "power of resistance" was laid hold of, and developed into greater and yet greater strength, till the results astonished all on-lookers. All the different stages of *delirium tremens* had been passed through; and yet the demoniac of Glasgow, like the demoniac of Gadara, was found at the feet of Jesus, clothed and in his right mind. In such a case, doubtless, the struggle is terribly great; but for all that, the power of resistance is still there. Consequently, the most desperate and habitual transgressors should never be spoken to as if they were only to be pitied and not to be blamed. If there be 80 per cent of pity allowable, there is at least 20 per cent of blame due, to the last. Indeed, it is all blame together when we remember that (except in the cases in

which a hereditary tendency existed), they brought the physically diseased condition of which we speak on themselves.

(5.) "Why was Christ's advent so long delayed?" (R. W.)

The Lord allowed men to work out their own systems of idolatry and philosophy; and when, after a fair trial, they had failed, he introduced his own gracious Gospel-scheme—"Heaven's easy, artless, unencumbered plan." Besides, the typical system of Judaism not only prepared the world for Christianity, but served wonderfully to confirm Christianity after the latter was set up. To-day, one of the strongest arguments in behalf of the Gospel is this, that, for hundreds of years, priests with their sacrifices, and prophets in their visions, were saying, "He is coming," "He is coming."

II.—FOREKNOWLEDGE.

Our esteemed friend, Mr. Jones of Garmoyle Street, Belfast, whose library embraces every book known to have been published on the Arminian Controversy, sends us the following questions, extracted from the work of the Rev. Mr. Taylor of the Methodist Episcopal Church of America. In it, the objections to the doctrine of God's foreknowledge of contingent actions are thought to be more powerfully stated than in any other volume on the subject:—

1st. "If God certainly knew, before the foundations of the earth were laid, that I, as an individual, would resist all his overtures, and at last go to hell, what is the use of my trying to change what he knows as a certainty? If God, from the beginning, foresaw the destruction of my soul, with the certainty of a veritable immutable fact, then the question was certainly settled long before I was consulted on the subject at all; and such things as volition and contingency can have no influence on a certainty so ancient and unalterable."

Of course, volumes might be written on these topics; but the reader must be content with a few hints. The question is put in two long sentences. Let us notice them in order. Mr. Taylor asks, "What is the use of my trying to change what God knows as a certainty?" But though God knows it as a certainty, the sinner does not know what God knows. All that he knows is that the decision lies with him, and has eternally lain with him. In the second sentence, the author calls the final certainty "a veritable immutable fact." This is not true, in an important and practical sense. The Lord knows, all along the line of the sinner's probation, his evil destiny to be a mutable fact—a fact which he should change. Again he says, "the question was settled long before I was consulted on the subject." This is most unfair. Surely the author knows that the question was seen to be settled as the result of the sinner's being consulted by a weeping, beseeching God, during each successive day and hour of his probationary career. Again he says, "such things as volition and contingency can have no influence on a certainty so ancient and unalterable." But how was this certainty brought about in the

divine mind? By human volition in a matter which was left thoroughly contingent, so far as the sinner was concerned.

2nd. "If such a certainty and contingency can by possibility co-exist in my case, and God foreknew certainly that, in my peculiarly unfavourable relations in life, such contingency would involve my soul in eternal hell, why did he not take me from my mother's bosom to himself, before I crossed the fatal lines of responsible life?"

We do not exactly know what Mr. Taylor means by "peculiarly unfavourable circumstances." We understood that, like all Arminians, American, British, or Continental, he would hold that whatever might be the disadvantage of any individual's position in this life it would be met by the grace of God and "the manifestation of the Spirit, that is given to every man to profit withal." We deny, in the case of any human being, that God could foresee that his soul would be involved in an eternal hell by his peculiarly unfavourable relations in life, as if these constituted a necessitating cause—for that is the impression which the sentence leaves upon the mind. Each destiny the Lord sees to be fixed by the sinner's mad choice and his resistance of grace. As to "taking the child from his mother's bosom," we may repeat what we have already said in reply to another correspondent, namely, that two alternatives lay before the Divine mind from the beginning—either not to create finite moral beings at all, or, having created them, to allow what may be called the machinery of the administration to run on to its end, injustice being done to no one, and the issue of the whole being the greatest good of the universe, and the greater glory of himself.

3rd. "If the Holy Spirit foreknew before my birth that I would resist all his calls and influences, and as certainly die in my sins as that I had an existence, how can he sincerely pursue me through my whole life with his offers of salvation? It is contrary to the philosophy of the human mind for me to put forth an honest effort to do what I know is an utter impossibility. To be sure, the Holy Spirit's work on the hearts of men is, in accordance with immutable laws of righteousness and love, of universal application; still, 'the love of the Spirit,' the personal Holy Ghost, is doubtless the prompting motive, as is the love of God the Father and the Son, leading Him to try in a thousand ways to turn the sinner's heart; and he is grieved if he does not succeed. You cannot grieve an enemy by destroying yourself, nor can you disappoint, and thus grieve a friend, when he certainly knew from his earliest acquaintance with you, that you would live and die his enemy, and be consigned to infamy." (pp. 153-155.)

Of course, if God were altogether like one of us, we might conclude, in an off-hand way, that the foreknowledge of the results of human probation would dishearten him in the case of the ultimately lost, as to the use of means, and lead to their discontinuance. But we cannot understand the mode of the existence of that Divine One who fills all space and all time, and therefore cannot argue from our own feelings to his. Yet we know for a fact that, while Jesus foretold that

Judas would betray him, he, notwithstanding, was cut to the heart, as stage after stage of the traitor's black ingratitude opened up before him, in proof of which witness the deep grief that overshadowed his spirit at the Passover Supper, when the treason of his hypocritical disciple was just about to be made manifest. The fact is, that each successive hour of man's existence may be taken by itself in our study of the relations of Jehovah and his moral subject. There, on the one side, is a dependent creature, made in God's image and after his likeness; there, on the other, is the Divine Father yearning over that soul, and pressing in upon it all the considerations that can possibly induce it to adopt the paths of virtue and peace. Take that life from its beginning to its close, and compassionate earnestness we find pursuing the transgressor each day with grace suited to each day, ay, and entreating grace even suited to the dying day. That is all we can say about it. But it is objected, if God knows what the issue will be, he cannot be truly importunate. Well, in the first place, as far as we can see, he could not be a perfect and infinite God if he did not know; and, in the next place, even from our finite stand-point, we can see, although confessing the difficulty that results from our finitude, how the knowledge of consequences does not make earnest exhortation impossible. Suppose the case of a young man to whom his father has left a considerable sum of money, but on condition that he, within ten years after the testator's death, has been a total abstainer from intoxicating drinks for one year. The chief trustee is under promise, made to the father on his dying bed, to see that young man three times every week to exhort with him as to the folly of his career. But he has little hope that his pleadings will be of any avail; he thinks it impossible that one so far gone in inebriety could ever be induced to abstain for a year. He believes that that first provision of the will must lapse and the property go to another. Yea, suppose that by some gift of second-sight he saw the young man actually filling a drunkard's grave, he, nevertheless, would keep the promise made to the dying father, and three times a week would be found exhorting with the youth. He was bound, by the terms of the will, by the promise made to his dying friend, by his hatred of the vice of intemperance, as well as by his regard for the youth himself, which always causes words of entreaty to rush to his lips whenever he sees him, to continue this course of urgent exhortation. Perhaps by this simple illustration we may enable our correspondent, as well as the general reader, to understand how it is that the Lord can be earnestly and honestly importunate with unsaved men, even although, from the necessity of his infinite Omniscience, he cannot help knowing that his exhortations will be ultimately in vain. He must needs be able to say at last, "What could have been done to my vineyard that I have not done in it?"

Besides, when we remember that the Lord sees the end from the beginning at a glance, we should not really cut up his *knowledges* into parts, in so far as he is himself concerned, although such divided contemplation may be needful on our own side of the subject. Along

the line of the sinner's career, there is unbroken earnest expostulation, and at its end there is Divine surprise and grief and indignation. And that whole vista is a unit.

We beg leave also to remind Mr. Taylor, if ever he should see our comments on his questions, of the difference between the certainty of foreknowledge and the certainty of predestinarian necessity. The former does not interfere with man's free agency, indeed, it results from man's untrammelled choice. God knows the sinner's destiny because the sinner has freely chosen the broad road, and *only for that reason*. Paradoxical though the statement may appear, it is nevertheless true, that *if obstinately sinful man would choose differently, God would foreknow differently*.

III.—WAS GOD EVER ALONE?

To the Editor of the "Evangelical Repository."

REV. SIR,—I feel very glad, as a constant reader of your interesting and stimulating Magazine, that you have undertaken to answer "difficult questions," and before proposing one for your explication, allow me a little space to say how very highly I appreciate your efforts to instruct and edify your readers. I can truly say that nothing comes into my hands, from month to month, that is so much to my "tooth," as your *Repository*. And especially am I pleased with those articles that elucidate the "deep things," and with those in which the errors, so prevalent in our day, are discussed and refuted. I may as well say here that the literature issuing from the E. U. press is my staple mental food, which for freedom from error, and for general clearness in scriptural exposition, surpasses most of the literature that I am acquainted with.

From the year 1845, when, as I was one day quietly strolling along a London Street, and, happening to look into a bookseller's window, was attracted by a copy of your old *Day Star*, which I went in and bought, down to the present time, have I been deeply interested in the progress of your movement, have never ceased to pray for a blessing on its efforts to extend the Redeemer's kingdom, and to liberalise the stern theology of old Scotland. Need I say what pleasure it has afforded me to read of its success, and to find how high it stands in public estimation.

I, like many more, deeply regretted the absence of the "Question and Answer Department" of late from the *E. R.*, and am greatly rejoiced that it is now opened out again, as I hope in future to submit my difficult questions for your solution, or that of some of your long headed brethren, who are, I know, so well able to grapple with them. And here allow me to express the great obligation I am under to your good and able brother, the Rev. W. Adamson, who so creditably, for several years, conducted *Forward Magazine*, and who was a naughty man to let it die so soon. It was a great favourite with me: and my difficult questions were submitted to Mr. A., and generally dealt with in a most able and satisfactory manner.

Your excellent President for this year—the Rev. W. Bathgate, I greatly admire, and I am deeply obligated to him for the stimulus and light I have received from his compositions. His *Soul's Arena* first fell into my hands, and impressed me not a little in his favour. My estimate of that book may be gathered from the fact that, not two years ago, I secured from the author the remnant of the cheap edition—120 copies—and distributed them amongst a band of preachers and Christian workers with whom I am associated up here; many of whom have testified to the good they have derived from its pages. As to his *Deep Things of God*, also *Christ and Man*, not to name his other works, who can read them without receiving benefit? May he be long spared to testify for his Divine Master!

Before passing on, let me just say how pleased I should be to see one of your leading men—Dr. Morison especially (to name him is all I dare do, or I might fill up this and other pages by showing how much I revere and admire him as a Christian minister and author), write a compendium of theology, embodying the fundamentals of the Evangelical Union system. Your churches ought to be satisfied with nothing less.

Allow me now to submit for your kind consideration the following question:—

Was God ever alone?

This I submitted to your brother Adamson some years back, but I cannot say that he satisfied me upon it. The matter was very forcibly brought before my mind in reading a discussion between Mr. Holyoake and the Rev. H. Townley, on the "Existence of God," in which the Rev. gentleman admitted that God must have been alone before he began to create. In his reply to this, Mr. H. retorted, "O then, your God over all was the God over nothing." Now, this brings the matter to an issue which I cannot admit. I endorse Grindon's statement in his work on *Life*, page 1, where he says—"In the great composite fact of a Creator are involved the elemental facts of omnipresence and eternity of existence: and these in turn involve infinite creative activity, which is the production and sustentation of arenas of ever renovated life. To suppose the Creator ever to have been inactive or unproducing, would be to suppose him inconsistent with himself. Doubtless every one of the innumerable orbs of the universe had a beginning. Some probably were created long subsequently to others, and are comparatively in their childhood; but a period when there were no worlds, no terraqueous scenes of the bestowal of the Divine love, the mind is incapable of conceiving." This is plain enough, and I do not see how it can be refuted. The conclusion is that, if God were always active, there must have been intelligent beings, capable of appreciating that activity and of rendering back, in grateful love, the divine benevolence. Is this conclusion reasonable? I have made this subject a matter of conversation with several intelligent Christians; but I have not been able to get any additional light upon it, while many objections to my position have been raised—the principal one being that it must involve some other

eternals besides the one Eternal himself. This argument, however, I cannot think, possesses much weight, because I do not see any more difficulty—given an eternal being—in supposing a succession of creations of intelligent beings running back to eternity, than in the idea of God himself being without beginning, which all admit.

I feel incompetent to deal with so weighty a subject, and will only further call your attention to two paragraphs in your late issues, in which, it appears to me, this theory is stated by one and contradicted by the other. These statements will be found, one, at page 165 in your last number, and beginning "Such a being has," &c., &c.; and the other, at page 10 in last September's number, and which reads—"Once there was nothing but God." I am, &c.,

JAMES ATKINSON.

[It is but fair to our friend Frederick H. Bowman, Esq., F.R.A.S., &c., of Halifax, Yorkshire, to say that the following paragraphs were kindly written by him for the *Repository*, in answer to the question "Was God ever alone?" which was submitted to him by us on the occasion of a recent visit to that town, and without his having read the letter with which Mr. Atkinson accompanied his question. *Ed. E. R.*]

Answer.—From the very nature of the case, it is impossible to give an absolutely certain answer to the question. The secrets of the past eternity will probably ever remain a subject for speculation, and into that vast and unexplorable region man can only take a few hesitating and uncertain steps.

It is impossible to escape the conclusion that, since all created things have had a beginning, the time of their commencement, however far back, was but as a hand-breadth when compared with the vast eternity which preceded that event. Indeed, there can be no comparison between the two; because there is no relation between the finite and the infinite, since the one transcends the other in an infinite degree.

Before the act of creation therefore (for its beginning anywhere is inconceivable, except as a temporal act), there must have been an infinite period of duration during which the Infinite One, "that inhabiteth eternity," was unmanifested by any material evidence of his existence. But he was there nevertheless, in the full perfection of all his attributes, and contained within himself the full potentiality of all his future manifestations and departures, and filled, as for ever he must fill, all the modes of the infinite with the complete and perfect fullness of his presence. Such a condition renders possible a state of activity quite independent of any external act, and opens up a vista of spiritual beatitudes, which, when resulting from the essential conditions of an Infinite Being, may well have required an infinite duration for their full fruition.

It is vain to seek for any analogy which will help us to understand a state to which no possible condition of created things can apply, or to use any illustration to elucidate that to which all illustration is inapplicable. The self-communion of a soul, however, with itself on the perfection of moral beauty, and the satisfaction of conscience when

presented with the harmony of moral truth and rectitude, as well as the outgoings of spiritual desire towards a fuller view of their necessary relations and ultimate possibilities, may afford instances of a similarity in kind though not in degree, and lead us to a far off and dim conception of the joys and occupations of that God, in whose image and after whose likeness we were created.

The holy communion of the Triune Uncreated Nature with itself may well have occupied the past eternity, filled as it must have been with the effulgence of absolute holiness and perfection, as well as with the transcendent determination of future manifestations which the infinite ages yet to be can alone reveal. Such a condition is undoubtedly indicated in those few passages in God's revealed word which carry us back to the time when the creative act, so far at any rate as this material universe is concerned, had not been exercised, where under the figure of Wisdom, the Second Person of the Trinity is represented as saying, "The Lord possessed me in the beginning of his ways, before his works of old." . . . "Then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him;" or yet again in that sublime passage in the prayer of Christ, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." That a finite mind can conceive all the possibilities of activity in an Infinite and Spiritual Being, even apart from the outcomings of power exhibited by the creative act, may well be doubted by any reflecting man; and that an attempt to draw aside the mysterious veil and gaze into the unseen Holy of Holies, should dazzle and bewilder any created intelligence, appears to us not only to be a probable but also a necessary result of the effort to project the thoughts beyond the beginning of created things. The moment we pass the limit in the history of the past when the creative act differentiated time from eternity, that moment we pass into a region where faith alone can sustain the weight of perplexity by which all attempts at mental presentation or conception are surrounded, and where, amid a vision of glory unsupportable, we hear no voice save that which fell upon the ear of the awe-struck apostle in the vision of the Apocalypse, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

THE CONTROVERSY IN THE UNITED PRESBYTERIAN CHURCH.

JUST as we are going to press, the Committee appointed to revise the Westminster Confession of Faith has made its report to the Synod of the United Presbyterian Church. It has not proposed to amend or alter the Confession itself, but leaves that venerable document untouched in all its stern restrictedness. But the Committee has proposed, and the Synod has accepted, with a few trifling changes, an Explanatory Statement which, henceforth, is to be regarded as setting forth the light in which all ministers, probationers, and members of the U.P. Church regard the Confession of Faith, or the interpretation

which they put upon it. But this statement is so liberal and world-wide in its theology that, instead of being an explanation of the Confession, it is in reality a contradiction of it. It is just as if Mr. Disraeli had introduced his motion for household suffrage to the House of Commons in these terms: "That the old law as to £10 householders only having a vote in burghs is to remain in force; but that the House would henceforth understand by this enactment that every man is to have a vote!" Or as if Abraham Lincoln had proposed to abolish American slavery by issuing the following decree, "That the slaves should still remain the property of their masters, but that, nevertheless, every person of colour should henceforth be declared free!" Let any reader should suppose that we are stating the case too strongly, let him remember what the doctrine of the Westminster Confession really is. According to it, God first of all foreordains whatsoever comes to pass on earth, or any other theatre of moral government, if indeed the term moral government can still be used in connection with such a mode of administration. Next, the fall of man is ordained in this planet, "not by a bare permission, but a most powerful bounding." Then the whole race of man is of necessity born in a condition of depravity so crass and thorough, that their spiritual deliverance is hopeless. Next, God out of his mere good pleasure, determines to save a certain portion of the human family, for whom alone Christ becomes incarnate, and for whom alone the regenerating influences of the Holy Spirit are provided. Let us just quote here three paragraphs from the third chapter of the Confession of Faith to show that we are not overstating the case.

"V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

"VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

"VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice."

Now, listen to the Statement which the Synod of 1878 has adopted as *explanatory* of this Confessional theology.

"1. That in regard to the doctrine of redemption as taught in the Standards, and in consistency therewith, the love of God to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and the

free offer of salvation to men without distinction on the ground of Christ's perfect sacrifice, are matters which have been and continue to be regarded by this Church as vital in the system of Gospel truth, and to which she desires to give special prominence. 2. That the doctrine of the divine decrees, including the doctrine of election to eternal life, is held in connection and harmony with the truth that 'God will have all men to be saved,' and has provided a salvation sufficient for all, adapted to all, and offered to all with the grace of his Spirit in the Gospel; and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life. 3. That the doctrine of man's total depravity, and of his loss of 'all ability of will to any spiritual good accompanying salvation,' is not held as implying such a condition of man's nature as would affect his responsibility under the law of God and the Gospel of Christ, or that he may not experience the strivings and restraining influences of the Spirit of God, or that he cannot perform actions in any sense good; though such actions, as not springing from a renewed heart, are not spiritually good nor holy, and consequently not such as accompany salvation."

Were we not fully warranted in saying that the Statement is not explanatory of the Confession, but contradictory to it? No wonder that the Rev. David Macrae of Gourrock proposed to change the words at the beginning of the foregoing quotation, "in consistency therewith," into "inconsistently therewith." He was hissed for making the remark, and blamed for joking and trifling with sacred things. He rose, however, and said that he was not speaking in jest, but in perfect seriousness,—and we can readily believe that it was so; for the observation, in our opinion, was pertinent and felicitous.

As to the second head in the Statement, we felt, as we read it, that we ourselves could enter the U.P. Church to-morrow, in so far as the wording of the article is concerned. It is so expressed that an Arminian could accept it as well as a Calvinist; or rather the Arminian is the only one who has the full right and liberty so to express himself. When the doctrine of election is held "in connection and harmony with the truth that God will have all men to be saved," assuredly it must be the election of those who yield to God's Spirit and receive Christ as their Saviour-King. Perhaps the clause was so worded of design; for the learned and godly Professor Cairns, in the speech which he made in support of the Statement, spoke of the day being yet possibly in the future when, after making mutual explanations with Wesleyans and other Arminians, they might possibly find that they did not differ so widely from each other as they had at one time supposed. Yet Dr. Cairns left this impression on the minds of his hearers that he did not hold election in the Arminian sense, and the way in which Mr. Macrae's suggestions were received, and even Dr. Brown's (of Paisley) showed clearly that the Synod held the doctrine of election in the old Calvinistic sense, and therefore *not* "in harmony with the truth that God will have all men to be saved."

Lest any of our readers should suppose that we have been speaking too strongly, we will fortify our position by an extract from a leader in the *Glasgow Herald* (the most influential newspaper in the West of Scotland) which appeared the day after the Explanatory Statement was published.

"Well, the Committee have done this in a most peculiar manner. They do not condemn or attempt to alter a single expression in the Confession of Faith. They leave it exactly where it was before they were appointed; but they propose for acceptance an Explanatory Statement which practically turns the Confession upside down. It is difficult to decide whether we ought most to admire their caution or their boldness. Their caution is extreme, in so far as the Confessional statements are concerned; but their boldness is hardly checked by the most precise language of the Confession. Once having got rid by unanimous consent of the idea that the Standards ought to be revised, the Committee seem to have felt quite at liberty to toss them into a corner and proceed with their explanations as if it was not of the slightest consequence what the Westminster divines meant. The theory of salvation in the Confession is explained in language which is unmistakable. It is Calvinism hardly less precise than the Calvinism of the autocrat of Geneva. The Committee practically throw Calvinism overboard. Had their suggestions as to the meaning of the atonement been laid before the Westminster divines, they would have been rejected with scorn, and themselves ejected from the Assembly as heretics of the most obnoxious character. But while declaring that 'the love of God is for all mankind, and the gift of his Son is for the propitiation of the sins of the whole world,' they do not hesitate to say that this is the doctrine of redemption taught in the Standards or in consistency therewith. Is there any one who has read the subordinate Standards without a gloss who ever came to that conclusion? Why, this doctrine of redemption more completely traverses the doctrine of the Confession than any statement of orthodoxy in the Ferguson libel does the statement of abstract errors to which it is opposed. When the Committee say that this Explanatory Statement is in consistency with the Confession, they only do so by an interpretation of the very loosest sort. It is entirely and utterly inconsistent, opposed, in fact, from top to bottom, inside and outside. The Confession means one thing, the Revision Committee something radically different. So with the Doctrine of the Divine decrees and election. The Committee say that the provision of salvation to all men is perfectly consistent with the Confessional dogma of an election of some from all eternity to everlasting life, and of others to everlasting condemnation. The Committee say so, but their thesis is untenable. The two views are essentially contradictory. If the one is right, the other is wrong; and if this were not the case, what would be the use of explanations? The explanations are not explanatory, but contradictory, with the assertion added that they are not so; although the assertion in no way tends to harmony, but rather emphasises irreconcilable discord. It is the same with the other doctrines touched upon and explained. The Confession declares man's total depravity of nature, his inability to do any good thing; but the Revision Committee state that the Confession must not be considered to mean what it says, and, as far as we can see, they hold pretty much the same view as Mr. Ferguson on this question. Then, as to the fate of infants and the heathen who have never had the advantage of the proclamation of Divine truth, the Committee, as might have been expected, are in accord with prevalent views. The teaching of the Confession, however, leaves no room whatever for doubt as to what its framers meant. Their views were in harmony with the doctrine of election and the Divine decrees; and non-elect infants and all the heathen were summarily condemned upon logical grounds. The Committee do not venture to say that the more humane views of the present day are consistent with the Standards. That would have been stretching language a little too far; all that they declare is that 'the Church does not require the acceptance of her Standards in a sense

which might imply that any who die in infancy are lost ; nor does she bind those who accept her Standards to any judgment concerning the final destiny of the heathen."

This may be regarded as the view which well-read literary men take of the conclusions to which the U.P. Synod have come. We would suppose that criticism so caustic, and yet so just, must have some effect upon the sentiments of the clergy as well as the laity, and that they will yet boldly accept the world-wide theology and discard the restricted. We have ourselves gathered no little hope and comfort from the reference in the speech of Dr. Cairns, which we have already quoted. It is evident, we think, that the mind of that good man is ill at ease, because he and his brethren have been keeping aloof from Christian people like us, while they have been hand and glove with the most rigid limitarians ; whereas he must know very well that Wesleyan and Evangelical Union Theology is far nearer their advanced U.P. position, than the theology of other people who might be named.

One thing is clear, that Mr. Macrae and Mr. Ferguson, who originated this movement, have virtually triumphed. Even although the majority of the Synod hissed at Mr. Macrae, and cried, "Sit down," in the votes of "agreed" which were come to that night as to this Explanatory Statement, he so far, undoubtedly, triumphed. James Morison and John Guthrie triumphed, too ; for these doctrines, which the Synod accepted on May 14th, 1878, were the very doctrines which they condemned in May 1841, 1842, and 1843, when the foundations of the Evangelical Union were laid.

The case of the brave and devoted Rev. Fergus Ferguson of Queen's Park U.P. Church, Glasgow, has dragged its slow length through the Glasgow Presbytery since we last reported progress to our readers. The result has been that, on seven of the eight counts which we particularised in our last issue, he has been pronounced "deserving of censure ;" while on one, namely, that bearing on human ability, he was cleared of the charge of heresy, but only by the narrow majority of thirty-one to twenty-nine. We relished specially one of his addresses on the co-equal love of Father, Son, and Spirit. It read like one of the unhampered utterances of our own brethren, —although, of course, the fine union of philosophical depth and "unadorned eloquence" of style were all our distinguished namesake's own. At one period of our life we would have been disposed to regard any man with disfavour, and even to visit him with church censure, who would have spoken and written on these divers points as Mr. Ferguson has done. But the experience of life, and intercourse with our fellow-men, has left us willing to allow a large margin, as we expressed it in last number, to those who hold the doctrine of a Divine Saviour, and regard the Bible as the book of God. We are certain that, thirty years after this date, the U. P. Church will be ashamed, or half-ashamed, of their present proceedings. We regret that we have to go to press for the sake of English and Foreign readers, without having heard the result of the Synodical debate in Mr. Ferguson's case.

NOTICES OF BOOKS.

REV. JOSEPH COOK's *Monday Lectures* (First and Second Series).
London, R. D. Dickinson, Farrington St., E.C., 1878.

WE have lying before us these two volumes, which have lately been republished in England by permission of the author, and cordially unite with all lovers of the Gospel, in the divers denominations who hold Christ the Head, in blessing God that he has raised up a man who is at once thoroughly evangelical, and yet qualified by a most thorough equipment of scholarship, to grapple with those who would rob us of a personal God, an inspired Bible, and a Divine Saviour. As Mr. Spurgeon has said, "The man was needed, and the man has come." The name may be a new one to some of our readers; but henceforth JOSEPH COOK will be as truly "a household word" all over the Christian world, and as familiarly and as frequently used as any other name that is celebrated among Christ's people, and moreover, with a halo of glory surrounding it such as never before attached exactly to any other servant of the Saviour. Perhaps there never was a man, in the history of the Church, at once so learned, and so decidedly evangelical, as Mr. Cook. His history is peculiar. When his theological course was concluded in the United States, he was not satisfied with it—he felt that he needed yet more thorough culture. So he came to Europe and made himself thoroughly familiar with the researches at once of German theology and German rationalism, not omitting an incursion into British philosophy and divinity, for which purpose he abode in our island for a time. The result has proved that gathering days are not lost days. Having settled in Boston, he has suddenly burst upon the New England world, and the old England world too, as a spiritual star of the first magnitude. In the city of Theodore Parker and Ralph Waldo Emerson, he is furnishing an admirable antidote to their misleading speculations. In a lecture reported in the *Northern Ensign*, which is printed at Wick, the Rev. J. Mackenzie declares Mr. Cook's erudition to be equal to that of the late Sir William Hamilton, and yet he was one of the most zealous co-workers with Mr. Moody during his recent labours in that Athens of America!

Mr. Cook has started a new plan of action, which gives him ample scope for the exercise of his peculiar faculty, and the employment of his peculiar qualifications. This consists of a Monday afternoon lecture, in which he has the advantage of treating scientific subjects and sceptical objections in a freer and more untrammelled manner than the sacred Sabbath services could well admit of. Besides, he found that the ministers of the city, when their own Sabbath duties were over, and their minds were freed from anxiety, were ready to come to hear the prelections of so competent a speaker; and thus his sphere of usefulness was largely widened. The lectures are advertised as being on "Scepticism, Biology, Transcendentalism, &c." Their great aim is to show that the Bible is God's book, and that it speaks to us with Divine authority, whatever Matthew Arnold, Herbert Spencer,

and men of that class may have said, or may please to say. When from home, lately, we heard a gentleman of great scientific acquirement saying that Mr. Cook was evidently as well acquainted with the microscope and its demonstrations as any Fellow of any learned society he had ever met with. And yet so eminently evangelical is his tone and spirit, that during his recent campaign in Boston, Mr. Moody regarded Mr. Cook's Monday afternoon meeting as a part of his own programme, or rather as an auxiliary agency in which he greatly rejoiced.

The Lectures have evidently been taken down in shorthand and corrected by the author. They can be got in this country through any bookseller, either in separate sheets as they are delivered, or in bound volumes. Mr. Cook is in the prime of life—about forty years of age—and we commend him and his work to the sympathy and prayers of our readers.

Canon Farrar's "Eternal Hope." A Review of his "Five Sermons preached in Westminster Abbey, November and December, 1877." By the REV. ROBERT PATERSON, Belfast. London: Eliot Stock. Glasgow: Thomas D. Morison.

IN this large and closely printed pamphlet Mr. Paterson takes the learned Canon to task rather severely for the sweeping statements which he has made concerning the words *Hades*, *Gehenna*, and *Aionios*, in his now celebrated Lectures. We should suppose that the Canon, even although he should affect to despise this small Belfast gun, would have some difficulty in silencing it. It booms across the channel wonderfully, and has actually hit and injured some of the towers of Westminster. Mr. Paterson's mind is evidently expanding, and his style is becoming matured and truly forcible. In his book of criticisms on Dr. Bushnell's *Vicarious Sacrifice*, while agreeing with the main points of his argument, we thought that he treated that eminent author too cavalierly. Canon Farrar, however, can have nothing to object to in the style of this reply. If it be strong, the strength lies in its argument, and not in any mere mode of address. Our author's philosophical acumen is remarkable; while his acquaintance with the original languages both of the Old and New Testaments stands him in good stead in his discussion. Mr. Paterson, we need hardly say, is the author of the able paper on "Natural Immortality," which enhances the value of our present issue.

Satan Watching the Sleep of Christ. By REV. ROBERT MITCHELL, Manchester.

WE omitted, last quarter, to notice this powerful and eloquent sermon on Sir Noel Paton's great painting. It brings out clearly both the good that is in Christ and the evil that is in Satan. What a pity it is that the devil never falls asleep! But, then, let us rejoice that Christ is watching his waking now! To Mr. Mitchell's facile pen we have been indebted for contributions both to this and our last number.

INDEX TO VOLUME IV.

SIXTH SERIES.

- "ABYSSINIA," homeward voyage in the, 83.
- Alexander I, Czar of Russia, 216; his early education, 217; principal events of his reign, 217; his conversion, 218; his eminent sanctification, 219; his intimacy with godly members of the Society of Friends, 220; his sympathy with Bible and Missionary Institutions, 220; his closing days, 220.
- America, boarding-house life in, 77.
- Agnosticism, system of, explained and refuted, 278.
- Anderson, Alexander, his *Songs of the Rail*, 240.
- Anderson, late Rev. Dr. William, on Moses and Hobab, 97; his kindness to Tiyo Soga, 146; preaches at his public baptism, 147; his *Exposure of Popery*, 236.
- Ariadne at Naxos, 3.
- Arnold, Matthew, on the verification of Scripture, 63.
- Atheism at Liege, 270.
- Atkinson, letter from Mr., of London, 311.
- Atoms, the unchangeableness of, fatal to the theory of evolution, 170; marks of design in, 172.
- Atonement, the, its universality illustrated, 157; Rev. Fergus Ferguson on, 235; Principal Morison on, 246.
- Auburn Cemetery, visit to, near Boston, U.S., 66.
- BAPTISM of a child by a Roman Catholic priest described, 237.
- Baptism of the Holy Ghost*, Mahan on, 258.
- Bathgate, Rev. Dr., of Kilmarnock, on Mutual Improvement Societies, 92.
- Beecher, Dr. Lyman, on fatalism, 159.
- Benevolence should actuate the Christian, 100.
- Binney, Rev. Thomas, *Reminiscences* of, 29.
- Birks, Professor, on Mansel's Defence of Sir William Hamilton, 21.
- Blind force would surely have been exhausted long ere this time if there were no God, 164.
- Boston, city of, visit to, U.S., 65.
- Boston's *Fourfold State*, "an old anatomy," 6.
- Bowman, Fred., Esq., F.R.A.S., on Materialistic Pantheism, 131, 166; on the question, Was God ever alone? 313.
- Brazen Serpent, the, 108.
- Brown, Rev. Dr. James, of Paisley, his *Life of a Scottish Probationer*, 1.
- Brown, Rev. Dr. Joseph, of Glasgow, and Rev. Fergus Ferguson case, 226.
- Brownlee, Mrs. Charles, her beautiful contributions to Rev. Tiyo Soga's Memoir, 152.
- CALLING, effectual, 53.
- Cambridge, visit to, Massachusetts, 67.
- Campbell, Dr., of London, and his Church Trustees, 27.
- Carruthers, Wm., F.R.S., on genetic evolution, 169.
- Carson, Dr. C. L., on *The Personal Reign of Christ*, 140; his rigid predestinarian and limitarian views, 141, 142, 143, 144; his incorrect exposition of 2 Peter iii, 9, 144.
- Central truth in Theology, the, 274.
- Chalmers, Rev. John A., his *Life of Tiyo Soga*, 145.
- Christ, not punished on the cross, 34; his unparalleled claims, 240; the revealer of the Father, 271; why was his advent delayed? 308.
- Christian, the humblest, responsibility of, 39.
- Christian Ministry, the, by Principal Fairbairn, 79.
- Clarke, Bishop, on Inspiration, 190.
- Confession of Faith*, Westminster, completely wrong on the nature of God's Sovereignty, 198.
- Constable's book, *Our Medicine Men*, on the verification of Scripture, 63.
- Controversy in the U.P. Church, 138, 315.
- Cook, Rev. Joseph, of Boston, his *Monday Lectures*, 319.
- Craig, Rev. Professor, M.A., on the authority of Scripture, 57.
- Cumming, Dr., of London, and his Lectures on Popery, 24.

- DAVIDSON, Samuel, Dr., on Inspiration, and especially "God speaking to Abraham," 193.
- Davidson, Thomas, Memoir of, 1.
- Depravity, Rev. Fergus Ferguson on, 233.
- Deut. xxiv, 2-4, explained, 228.
- Dods, Dr. Marcus, on the comparison between New Testament writers and secular historians, 195.
- Drawing, the, of men by Jesus, 230.
- Dualism and Manichæism described, 276.
- Duff, Dr., of India, his testimony to Tiyo Soga's success, 150.
- EASY plan, the Gospel an, 42.
- Election, Paul's theory of, 45, 198; Rev. Fergus Ferguson on, 232.
- Ephesus, baptism of the Spirit at, 264.
- Esau's repentance, 230.
- Eternal Sonship, doctrine of, 38.
- Evangelical Union Hymnal*, the, 238.
- Evangelist, importance of the office of, 287.
- Evolution to be distinguished from self-evolution, 168.
- Ewing, Rev. Greville, and Rowland Hill, 284.
- Explanatory Statement of the Westminster Confession by the Synod of the U. P. Church, 315.
- FAIRBAIRN, Principal, on *The Christian Ministry*, 79.
- Faith, its province transcends that of knowledge, 20; Rev. Fergus Ferguson on, 235; in God, 269.
- Ferguson, Fergus, the late Rev., of Aberdeen, 249; his birth and early life, 250; his ordination to the ministry, 253; his career at Aberdeen, 255; his death, 258.
- Ferguson, Rev. Fergus, and the U. P. Presbytery of Glasgow, 139; his views on the atonement, 139; on future punishment, 140; his appearance at the Presbytery's bar described, 223; his pamphlet entitled *Additional Statements*, 231.
- Finite mind, a, cannot fully grasp the idea of the Infinite, 15.
- "Five Points," the, in New York, 70.
- Foreknowledge, the doctrine of, 48, 307, 308.
- Foreordination, is absolute, scriptural? 156, 247.
- Foster's, Rev. R. S., Letters to Dr. Rice on Calvinism, 156.
- Future life, a, and the discoveries of science, 115.
- GAUSSEN, Professor, on Inspiration, 192.
- Gillespie, Honeymann, on Annihilation, 302; refutation of his assertions, 302.
- Glasgow Herald*, on Explanatory Statement of the U. P. Church, 317.
- God will have all men to be saved, 212.
- God's will, does it settle everything? 140, 214.
- God, was he ever alone? 311.
- Gladstone, Right Hon. W. E., on the authority of Scripture, 59.
- Greenwood Cemetery, Brooklyn, visit to, 81.
- Guthrie, the late Dr. Thomas, his illustrations on death, 90.
- HALDANE, Robert and James, conversion and devotion of, 282.
- Hall, Dr. John, of New York, 72.
- Hamilton, Sir William, his philosophy of the conditioned, 14.
- Hardening of Pharaoh's heart, the, 227.
- Harrison's strange use of the word "Immortality," 52.
- Harvard University, Massachusetts, visit to, 87.
- Harvey, Alexander, M.D., Professor, on Tyndallism, 161.
- Hayes, Dr., the Arctic explorer, 85, 92.
- Heart-knowledge, God's, 59.
- Heathen world, the, not doomed to destruction, 158, 247.
- Heb. vi, 4, explained, 229.
- Hell, is it "a useful and tolerable existence?" 140.
- Highlands, social condition of the, 129.
- Hill, Rev. Rowland, his absence of mind, 285, 286.
- Holiness generally a gradual attainment, 260, 267.
- Holy Ghost, the, specially promised to believers, 263; the unspeakable blessing of his indwelling in the soul, 266.
- Honours in heaven according to character, 184.
- Huxley on blind force, 161, 165; on development, 169.
- ICKBERG, lines to an, 87.
- Immortality proved by man's progress to the last, 118; by his yearning after it, 121; by the universality of belief in the doctrine, 123; by man's likeness to God, 296.
- Independence of the moral perceptions, 11.
- Indulgences, Popish, exposed, 237.

- Infant condemnation taught in the Westminster Confession, 246.
 Infinite, can a finite mind grasp the? 14; Tyndallism refuted by the consideration of the, 162.
 Inspiration, the Bible's, 190; distinguished from revelation, 191; not verbal, 192; yet complete, 194.
 Intellectual nature of man and God, 9.
 Intellectual improvement, 93.
 Intemperance on board an American steamer, 91.
 Irish clergyman, an, and his study, 6.
 Irrepressible desire for God, man's, fatal to materialism, 200.
 Isaiah vi, 10, explained, 228.
 JAY on pastoral visitation, 291.
 Job's cry for God, 201.
 Joel ii, 14, explained, 227.
 Justification of believers at the last day, 56.
 KAFIR race, their war of the Axe, 145; war of 1850, 147; their strange and suicidal infatuation, 149.
 Key port, visit to, New Jersey, U.S. 76.
 Kircher and his atheistic friend, 294.
 Kirk, Professor, on the Infinite, 17.
 LAWSON, Rev. Hugh A., M.A.,—his *Sacred Hours for Youth*, 160.
 Leckie, Rev. Dr., of Glasgow, and the case of the Rev. Fergus Ferguson, 223.
 Lee, Archdeacon, on Revelation and Inspiration, 190.
 Leibnitz on Immortality, 298.
 Lewis, Sir George Cornwall, on the authority of Scripture, 59.
Life Struggles, by Rev. J. T. Hillocks, 80.
 Longfellow the poet, glimpse of, 66.
 Love of God, the, the primary duty of religion, 279.
 MACLEOD, Rev. Dr. Norman, on pastoral visitation, 293.
 Macrae, Rev. David, on dishonouring the grace of God, 138; on the "Explanatory Statement," 316.
 Mahan on the *Baptism of the Holy Ghost*, 258.
 Materialistic pantheism, 131, 166.
 Man more than water, carbonic gas, and ammonia, 206.
 Mathieson, Sir James, and the improvements in Lewis, 129.
 Matthew xi, 21-25, explained, 229.
 Maxwell Clerk, Professor, on the unchangeableness of atoms, 171; on the artificial appearance of atoms, 172.
 Mbulu river, Caffraria, missionary station on the, 153.
 Men who have risen in the world, 208, 209, 211, 212.
 Mgwali river, missionary station on the, 150.
 Mill's reply to Hamilton on the Infinite, 16.
 Mitchell, Rev. Robert, on *Satan watching the sleep of Christ*, 320.
 Monkeys never awake to a sense of duty, 173.
 Moral improvement, 94.
 Moral nature of man and God, 9, 94.
 Morison, Rev. Principal, on the potter and his clay, 195; on the Revision of the Westminster *Confession of Faith*, 241; his personal experience, 242.
 Morse, one of the discoverers of telegraphy, 82.
 Moscow, the burning of, 219.
 Moses and Hobab, 97.
 Mutual Improvement Society, advantages of a, 92.
 NAAMAN the leper, 36.
 Napoleon I, overthrow of, 219.
 New York, a Sabbath in, 70.
 Niven, Rev. Robert, and Tiyo Soga, 147.
 OBJECTIONS to Calvinism as it is, 156.
 PANTHEISM, involving greater difficulties than theism, 136, 167, 277.
 Pastoral visitation, 289.
 Paterson, Rev. Robert, of Belfast, on Cannon Farrar's *Eternal Hope*, 320.
 Paul III, Pope, profligacy of, 237.
 Penitence, why desirable, 175; not the meritorious ground of salvation, 180.
 Philip Phillips, the "singing pilgrim," 78.
 Philosophy of the conditioned, 14.
 Philosophy, the, of a soul's conversion, 215.
 "Ploughing of the wicked," the, 306.
 Popery, exposure of, 236.
 Potter, the, and his clay, 195.
 Powell, Baden, on Pantheism, 136.
 Probationer, Scottish, the life of a, 1.
 Providence, city of, U. S., 69.
 Psalm, the 91st, and the conversion of Alexander I of Russia, 218.
 Pulsford, Rev. John, of Edinburgh, on God's heart-knowledge, 50.

- Punishment, Christ sufferings not, 34.
- QUESTION and Answer Department, 226, 306.
- RAMAGE, Rev. William, of Glasgow, and the Rev. Fergus Ferguson, 225.
- Randles, Rev. Marshall, on Substitution, 30.
- Religious improvement, 95.
- Reminiscences of Bygone Days, 22, 126, 207.
- Reply to John Calvin, jun., by James Arminius, jun., 159.
- Reprobation conditional, 198.
- Restitution, Rev. Fergus Ferguson on, 236.
- Revelation almost axiomatic in its self-evidencing power, 62; distinguished from inspiration, 190, 191.
- Revision of the Westminster *Confession of Faith*, 241.
- Rhode Island, State of, U.S., importance of the, 68.
- Robespierre on Atheism, 134.
- Romans viii, 26, explained.
- SABBATH observance in the Highlands, 130.
- Sacred Hours for Youth*, 160.
- Salome and her sons, 181.
- Salvation, all of grace, 42, 109; for all, 111, 214; immediate, 113; a cure of sin's disease, 114; accompanied by personal assurance, 119.
- Sandemanian Controversy, the, 215.
- Satan watching the sleep of Christ*, 320.
- Scripture, authority of, 57.
- Self-interest, a proper, should actuate the Christian, 101.
- Sexton, Dr., his reasons for renouncing Infidelity, 239.
- Socrates on Immortality, 297.
- Soga, Tiyo, Rev., life of, 145; his birth in Caffraria, 146; his baptism in Glasgow, 147; his student career, 148; settles in Caffraria, 148; his life of noble self-sacrifice, 150-3; his sufferings on account of his colour, 150; his marriage, 150; his pulpit power, 152; his death, 154.
- Speculation and revelation, 58.
- Sorrow for sin all-important in its own place, 179.
- Spiritual nature of man, the, and God, 13.
- Spirituality of God's law, the, 306.
- Spurgeon, conversion of C. H., 23.
- Stael, Madame de, and Alexander I of Russia, 220.
- Still on Sanctification, 219.
- Storm on the Atlantic, a, 88, 89.
- Substitution, Randles on, 30; not involving punishment properly so called, 34.
- TAIT, Archbishop, earnest labours of, 26.
- Talmage on "Behold I stand at the door and knock," 79.
- Taylor, Dr. John, of New York, a Sabbath evening with, 74.
- Taylor, Rev. Mr., of the Methodist Episcopal Church, U.S., on foreknowledge, 308.
- Thirst for the living God, 8.
- Time and space *versus* Tyndallism, 161.
- 2 Timothy ii, 24, 25, explained, 227.
- Tyndall, Professor, on heat, 137.
- Tyndallism refuted by the infinitude of space and time, 163.
- Trollope, Anthony, on America, 89.
- UNIVERSALITY of the Atonement, the, 157, 235, 246.
- Unknown God, man's cry after the, 201.
- VINET's last utterance in defence of Christian truth, 268.
- Visit, a, to the Glasgow U.P. Presbytery, 221.
- WALLACE, Rev. Robert, of Glasgow, on the doctrines of the Westminster *Confession of Faith*, 159.
- Watson, Mr. J., of Edinburgh, on immortality, 115.
- Westminster *Confession of Faith*, revision of the, 241.
- Whitaker, Dr., of Cambridge, on the authority of Scripture, 58, 59, 65.
- Wight, Rev. Henry, tribute to the late, 288.
- Will, man's free, bespeaks a Law-giver, 12; is respected by God, 143; does man ever lose it? 307.
- Wilson, Rev. Dr. J. H., of London, on Bygone Days, 22, 26, 207; his *Life and Labours in Christ's Vineyard*, 240.
- Words, dishonest use of, as to Immortality and Atonement, 32.
- YOUNG's *Pictures in Prose and Verse*, 80.

